

School Culture-Based Character Education Implementation Patterns at Madrasah in Medan and Banda Aceh

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ABSTRACT

Character education is one of the goals of National education. The implementation of character education through the curriculum is a must in national policy. This study aims to describe the implementation of character education in Madrasahs in Aceh and Medan. The data obtained is based on information obtained from the head of the madrasa, the deputy head of the madrasa and teachers. The sampling technique uses a purposive sampling technique. The madrasahs chosen were madrasahs in the city of Medan and Aceh, which the community chose. The research method uses descriptive methods with data collection techniques through interviews and document analysis. The results of the study show that the implementation of character education in Madrasahs in Medan and Aceh is realized through the formulation of a vision and mission, the preparation of curriculum and non-curriculum programs with character nuances and the provision of facilities and conditioning of the school environment with character nuances.

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1. INTRODUCTION

Character refers to the mindset and actions of an individual that define their identity, encompassing both physical and spiritual aspects. It influences how they interact and cooperate with others, whether it is within their family, community, or country (Maksudi, 2013: 3-4). Therefore, the aforementioned character might be described as an individual's disposition to react to circumstances by demonstrating moral principles through tangible behaviours. Characters do not arise solely from heredity, but rather from the deliberate process of character education. Character is not solely tied to moral principles, but rather to the consciousness of cultivating positive behaviours and the dedication to implementing principles in one's life. The character of individuals is shaped by their surroundings, which includes the impact of character education provided at madrasahs and schools. School is an educational institution that contributes to the cultivation of student character qualities, alongside the family and society. Purwanto (2008) asserts that the environment plays a significant part in shaping the character of students.

In RI Law no. 20 of 2003, concerning the National Education System, article 3 explains that the goal of national education is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become citizens of a democratic and responsible state (Depdiknas, 2003). Various efforts continue to be made to restore the direction of education so that it is in accordance with national education goals. The priority of the Indonesian government in Law No. 17 of 2017 as stated in the 2005-2025 National Long-Term Development Plan, which contains the creation of a society that is noble, moral and ethical, cultured and civilized based on the Pancasila philosophy has not been able to materialize. Education should not only transfer knowledge but also manners by giving exemplary examples by teachers.

Nonetheless, prior studies on students' character crises reveal that schools have failed to adequately fulfil their responsibility in moulding students' personalities. If you believe Mahmud, character education is still falling short in Indonesian schools because to the prevalence of antisocial behaviour in the country (Gunawan, 2017). Nata (2012), Hasanah (2013), Maemonah (2015), Hendriana (2016), and Oviana (2021) are just a few of the authors that have spoken their ideas on character education ranging from elementary schools to universities.

The development of both the 2013 curriculum and the independent learning curriculum makes character one of the main objectives of the educational process. In other words, the implementation of education in Indonesia is expected to realize the process of developing the personal qualities of students as future generations of the nation who have character, dignity and literacy. One of the independent curricula is to shape students to have the character of Pancasila students (Kemendikbud, 2022).

Therefore, in today's educational landscape, it is still necessary to inculcate character qualities in pupils to generate a new professional, globally competitive generation, and characterised by strong character. Each school takes the lead in preparing the millennial generation according to its own vision, mission, and cultural context, using development models and tactics that are unique to it. In essence, all schools have taught students moral principles in line with mandatory curriculum requirements, but not all schools have done it effectively and methodically. Accordingly, the issue of dwindling moral principles among students is still one that affects the entire country. Despite the importance of character development programmes, many schools still fail to adequately implement them (Jamaluddin, 2012).

The phenomenon of less polite behavior of students when interacting with the school community, decreased academic honesty and responsibility, there are brawls between schools, lack of maintenance and even destruction of learning facilities by students, there are still many students hanging around outside the school during class hours. The high number of bullying cases that occur in the school environment and the large number of school students who behave defiantly seem to indicate that the cultivation of student character values still needs to be a school concern. These problems are still national issues that need to be resolved wisely by every school. Sjarkawi (2006) states that immoral actions and negative behavior of students are caused by low morality. One of the reasons for this low morality is that moral education is not fully effective in running in schools. One of the ways schools can build student character is through school culture. Creating a school climate and culture as well as a conducive environment is considered important in instilling character in students (Mulyasa, 2013). However, some previous research implies that character education in schools is still experiencing problems in terms of teachers' lack of training in integrating character education into learning. Family and community support is also lacking (Muhtar & Dallyono, 2020). This shows the need for teacher, family and community collaboration so that the national education goals that we all aspire to together can be achieved and reduce moral degradation in society.

Strengthening character education in madrasas based on previous research can be carried out based on the existing curriculum structure, namely class-based, school culture-based and strengthening community-based curriculum education (Khamalah, 2017 and Moemonah (2015). Much research has been done on the application of character education through school culture, as did Agustini (2015), Anggraini (2017) obtained data that school-based character education activities are carried out through intra- and extra-curricular activities, such as 5S habituation (smile, greetings, greetings, courtesy and

courtesy) tadarus, gymnastics, waste sorting, flag ceremony, commemoration of holidays, and visits to the library. Meanwhile, extra activities such as scouting, batik making and so on. Another study discussed by Susilo, et al (2022) shows that character education can be integrated with school culture through periodic and routine activities. One of the things presented in the research is through Friday blessing activities. Have not explored other programs or activities carried out by the education unit. We need to explore this to fortify students from moral decline.

Urban places, like Medan, are often mentioned as having low morality. The capital of Sumatra Island, Medan, is home to people of many different cultural backgrounds. Similarly, in Banda Aceh, where the percentage of Muslims exceeds 90%, there are frequent incidents of moral decay, as the one involving the discovery of a newborn in a box beneath the Pango Bridge. The importance of religious education and the necessity of everyone's hard work is highlighted. The madrasa is one type of school that places a premium on religious instruction as a means of shaping its students' personalities. Therefore, additional research is required to determine the pattern of madrasas including characters based on school culture. Character development in Banda Aceh and Medan regions' Madrasah Ibtidaiyah students is the focus of this research.

2. METHODS

The type of research used in this study is qualitative research, which is a search process that aims to understand behavior by building a complex and comprehensive (holistic) picture of the social and cultural setting in which the behavior appears (Sugiyono, 2011). The reason for using qualitative research is that this qualitative method is used to make adjustments more easily, it is easier to present directly the nature of the relationship between the researcher and the research subject and has a sensitivity to adjust to the many influences arising from the patterns of values achieved.

The data obtained is based on information obtained from the head of the madrasa, deputy head of the madrasa and teachers. The sampling technique uses a purposive sampling technique. The madrasas chosen were madrahs in the city of Medan and Aceh, which were chosen by the community. Data collection techniques are the most strategic steps in research, because the main purpose of research is to obtain data. Without knowing data collection techniques, researchers will not get data that meets the established data standards. As for the general data collection techniques, there are three kinds of data collection techniques, namely interviews, observation, and documentation (Jemmy Rumengan, 2010: 51)

Interviews were conducted with the head, deputy head of the madrasa, and teachers, after which observations were made to match the data with the results of the interviews. Finally, documents were collected from TU from facilities and activity reports. After obtaining the data in the field, data analysis is carried out by reducing the data obtained according to the research purpose only. Then presented in the form of schematics and tables. After that conclusions are drawn and verified (Miles and Huberman, 1994). The following is a research implementation scheme:

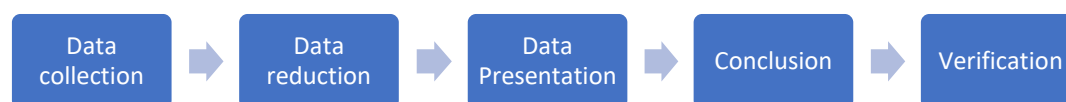


Figure 1. Research flow and data analysis

3. FINDINGS AND DISCUSSION

The implementation of school culture-based character education is a pattern of implementing character education carried out by Madrasas in order to realize character education and at their Madrasas. This implementation is manifested in the form of vision and mission, programs prepared by Madrasas, both in the form of curriculum and non-curriculum programs, provision of facilities and conditioning of the school environment which have an impact on the implementation of character education in Madrasas. The implementation of character and school culture-based education in Madrasahs in Aceh and Medan obtained information from a review of documentation, direct observation, information from the results of data analysis of direct interviews with respondents both principals and teachers at schools who were examined to corroborate the research findings.

Based on the results of data analysis in the two areas studied, it was found that there was a pattern of implementation that was the same in realizing character education and based on school culture for students in the schools studied. The pattern of implementing character and school culture-based education in madrasas in Aceh and Medan can be seen in the following diagram:

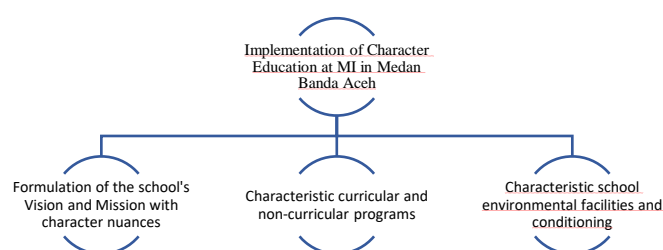


Figure 2. School Culture-Based Character Education Implementation Pattern

Based on the diagram above, it can be seen that the pattern of implementing character and school culture-based education in madrasas in Aceh and Medan has the same implementation pattern, namely that all Madrasas studied in both Aceh and Medan have implemented character education and school culture-based through First formulating the vision and mission of Madrasas with character education nuances and Second, Determining curriculum programs in the form of character-based subjects as student subjects. Determination of non-curricular programs in the form of school programs outside the curriculum program, both extracurricular and daily student activity programs that support the implementation of character education and in Madrasahs. Third, the implementation of character and school culture-based education in Madrasas is also implemented through the provision of facilities and conditioning of the Madrasah environment with character nuances.

3.1 Implementation of school culture-based character education at madrasas in Medan

The implementation of school culture-based character education at madrasas in Medan can be seen from the results of analysis of documentation data and the results of interviews with two principals of Madrasah Ibtidaiyah in Medan. Based on the results of the research, information was found that the implementation of character education in the city of Medan was realized through the formulation of a vision and mission, the determination of curricular and non-curricular programs and the provision of facilities that support the implementation of character education. The description of the formulation of the vision and mission, curricular and non-curricular programs and the provision of facilities from the two Madrasah Ibtidaiyah schools in Medan can be seen in the following tables:

Table 1. Vision and Mission Formulation of Madrasah Ibtidaiyah in the city of Medan

school code	Vision	Mission
S-1	Realizing students who have good morals, are intelligent, independent, creative, disciplined, memorize the Al-Qur'an and have an environmental perspective	Improving student discipline and academic achievement, Realizing and motivating hafiz Juz 30 students, Preserving the Environment in Madrasas and their surroundings, Growing concern for the cleanliness of the surrounding natural environment and Creating a green, beautiful and comfortable madrasah environment
S-2	The creation of Muslim students who are superior in achievement, noble in character and love for the environment	Carry out PAIKEMI learning (Active, Innovative, Creative, Effective Fun and Islamic Learning, Develop commendable behavior and real practice in protecting and preserving the environment in Madrasas and their surroundings and Creating a clean, beautiful, safe and comfortable madrasah environment as a form of school residents who have a culture of preserving the environment.

The table above shows that the formulation of the vision and mission of the two schools is very strong with nuances of character. Thus, the two schools have prepared well for the formation of student character through a vision and mission that is oriented towards building student character. The results of the analysis of the vision and mission formulation of Madrasa 1 and Madrasa 2 in Medan city show that schools prepare students to grow into whole individuals in terms of knowledge, development of attitudes as servants of God, development of attitudes as human beings with commendable morals and development of attitudes to behave well in caring for and protecting the environment. In addition to analyzing the school's vision and mission documents, document analysis was also carried out on determining the school curriculum in the form of the distribution of subjects prepared by Madrasas as well as non-curriculum programs created as a form of implementing character education at Madrasas. The following is a table showing the curricular and non-curricular programs of two Madrasah Ibtidaiyah schools in the city of Medan which have a nuance of character.

Table 2. Curricular and non-curricular programs at Madrasas in the city of Medan

School code	Curricular program	Non-curricular program
S-1	There are subjects Aqidah Akhlak, fiqh praktek, Qur'an Hadis, SKI, PKN	Tahfiz at the beginning of each lesson 35 minutes Duha prayer every break time, Zuhur and Asr prayers, Culture of queuing when entering class, Scouts every Saturday, Class 6 camp at the end of the year, Friday Infaq, Mutual cooperation, Dance arts, Hajj rituals once a year, and Funtrip. existence of a waste bank and waste management
S-2	There are subjects Aqidah Akhlak, Fiqih praktek, Qur'an Hadis, SKI, PKN	Reading prayers before and after studying, tahfidz program Memorization of surahs contained in Al-Qur'an jiz 30, Extracurricular activities (recitations, nasyid, uks, scouts, silat, taradurus, futsal karate cleanliness, mutual cooperation, social activities, activities on religious holidays and Indonesian B speeches according to the designated day

Based on the results of data analysis in the table above, it shows that in the two Madrasah Ibtidaiyah studied in Aceh there were also several strong subjects with nuances of character education and there were even schools that included Al-Qur'an tahfiz activities in the lesson roster that was

arranged. The distribution of subjects in the two schools is the same because it is a compulsory subject in schools brought by the ministry of religion. The implementation of school culture-based character education at Madrasahs in Medan is also realized by preparing programs outside the curriculum that play a role in forming student character values. However, each school has a variety of programs. However, the results of the analysis show that all non-curricular activities of the two Madrasahs are also very closely related to the formation of student character values in accordance with religious character values and the formation of commendable attitudes and attitudes as good Indonesian citizens. The implementation of curricular and non-curricular programs also really needs to be supported with adequate facilities to support the programs that have been prepared. The following are the facilities available at madrasahs in the city of Medan.

Table 3. Supporting Facilities for the Implementation of Madrasah Character Education in Medan City

School code	Facility
S-1	Prayer room, multipurpose room, school field, library, UKS, Cooperative, Canteen, Garbage bank, there are writings in the form of hadiths and verses as well as invitations containing messages about cleanliness and invitations to worship on class walls, prayer rooms and school gardens
S-2	Prayer room, multi-purpose room, school field, library, UKS, cooperative, canteen, dance outfits, nasyid, sports equipment, table tennis rackets. there are writings in the form of hadiths and verses as well as invitations containing messages about cleanliness and invitations to worship on class walls, prayer rooms and school gardens

The table above shows that the facilities available at Madrasahs in the city of Medan have been adapted to the needs of the programs that have been prepared by Madrasahs. In addition to providing madrasah facilities, it also integrates character values through messages written on walls, gardens, doors and in every corner of the school regarding attitudes that must be carried out such as hadith quotes about cleanliness, prayer orders and others.

Based on the results of direct observation, interviews and FGDs, information was found that all the schools studied had prepared appropriate facilities to support the Madrasah program with a nuanced character, even from the results of interviews and FGDs, information was obtained that there were several supporting facilities assisted by the facilitation of student parents through the school committee. This shows that there is good cooperation and communication between the Madrasah and the committee so that the committee participates actively in the success of the school program with a nuanced character.

3.2 Implementation of character education at Madrasah Ibtidayah in Banda Aceh

The madrasahs in the Aceh region studied have also implemented character education based on school culture through the formulation of visions and missions with character education nuances. This also shows that Madrasahs in Aceh have also firmly committed to making character education one of the ultimate goals for students to achieve. The results of the analysis of the vision and mission document show that the commitment to formulating this vision and mission was carried out by all the Madrasahs studied in the Aceh region, although with various vision and mission formulations. The following table is a description of the vision and mission of Madrasah schools in Aceh.

Table 4. vision and mission of Madrasahs in Aceh

School code	Vision	Mission
S-1	Realization of an Indonesian Society that is Obedient to Religion, Harmonious, Smart, and Prosperous both physically and mentally in order to Realize	Improving the understanding and practice of religious teachings, Strengthening intra- and inter-religious harmony, Providing equitable and quality religious life services and Improving the utilization and quality of management of the potential of the religious economy

	an Indonesia that is Sovereign, Independent, and Has a Personality Based on Mutual Cooperation	
S-2	Realizing Superior, Polite and Islamic Madrasahs	Creating clean, orderly, safe, comfortable and green Madrasahs, Carrying out effective teaching and learning activities (PAKEM), Fostering creative and broad-minded ways of thinking, Be polite towards a noble attitude and Carry out religious practices, guidance on reading the Qur'an, guidance on Islamic values

The table above also shows that Madrasahs in Aceh have also planned well for the character development of their students by formulating visions and missions with character nuances. Character cultivation is also developed as a whole both from religious character, commendable attitude and attitude as a good Indonesian citizen. In addition, the results of the analysis of the vision and mission of curricular and non-curricular programs at Madrasahs also show that the distribution of subjects and non-curricular programs at Madrasahs in Aceh is also very close to the nuances of character. The following is a distribution of non-curricular subjects and programs with nuances of character.

Table 5. Curricular and non-curricular programs at Madrasahs in Aceh

School code	Curricular program	Non-curricular program
S-1	Qur'an Hadis, Fiqih, SKI, Aqidah Akhlak, Senibudaya dan PKN	The habit of greeting culture, Tadarrus every two times a week at the beginning of learning, Infaq / charity. Dhuha prayers in congregation, Yasin readings every Friday, Flag Raising every Monday There is tausiah, Mutual Cooperation, Diniyah Program, There are scouts, There are talent and interest development programs in the form of tahfid, recitations, tambourines, dances, rapai, seudati, football, table tennis, badminton and speeches
S-2	Qur'an Hadis, Fiqih, SKI, Aqidah Akhlak, Senibudaya dan PKN	Flag ceremony, Tadarrus twice a week at the beginning of learning, greeting culture program. Yasinan every Friday morning, Almsgiving, Dhuha in congregation, Habituation of culture greetings Infaq/charity, Dhuhur prayers in congregation in class, Dinah program, Commemoration of Islamic holidays and Development of talents and interests

The table above shows that the curriculum and non-curriculum programs of the two Madrasahs in Aceh look almost the same. For the curricular program in the form of distribution of subjects, it can be seen that there is no significant difference between the two Madrasahs. It is thus possible that the two Madrasahs studied are Madrasahs under the auspices of the Ministry of Religious Education so that indirectly the subjects formulated in the Madrasah curriculum are entrusted subjects from the Ministry of Religion so that they are the same. School culture-based character education at Madrasahs in Aceh is also realized by preparing programs outside the curriculum that play a role in forming student character values. Each school also has various programs which can be seen in the table above. They have similarities such as the tadarrus program, reading yasin every Friday and the Diniyah program three times a week. Congregational dhuha prayers, congregational dhuhur prayers, flag ceremonies, school environment cleaning pickets, scout activities and talent and interest development activities which also have an impact on student character development. The implementation of school culture-based character education can also be seen from the school's commitment to preparing facilities that also support the implementation of character education in accordance with the vision and mission and programs that have been made by Madrasahs. The facilities available at Madrasahs vary widely according to the needs of the programs that have been prepared by Madrasahs. The facilities available at both madrasahs can be seen in the following table.

Table 6. Supporting Facilities for the Implementation of Madrasah Character Education in Medan City

School code	Facility
S-1	Musalla, School sports fields, Libraries, Teaching centers, Teaching aids, IT-based learning tools, UKS, Healthy and honest canteens, Talent and interest development facilities
S-2	Mushalla, school sports field, honest canteen, UKS, library, study center, development facilities for talents and interests and Putro Kayangan Studio

The results of the research data analysis show that Madrasahs in the two regions studied have implemented school culture-based character education very well. This is demonstrated through the formulation of the school's vision and mission with the nuances of character education. The formulation of a vision and mission that contains character education is a form of firm commitment to make character cultivation one of the important goals to be achieved by students. Based on the results of the analysis of the vision and mission documents, it can be seen that all Madrasahs studied in the Aceh and Medan regions have included elements of character education in almost all Madrasah vision and mission formulations. This data shows that Madrasahs in Medan and Aceh have made firm efforts to control the implementation of education that is oriented towards a balance in student personal development as a whole in terms of cognition, affection, and psychomotor skills. Thus it can be seen that all the Madrasahs studied have carried out their roles and are well responsible in forming character values for their students. Because actually educational institutions are responsible for equipping students with good and Islamic character. This is in line with Saleh's opinion (2016: 111) that educational institutions are responsible for building emotional intelligence in developing the character of students. Based on the results of the analysis of the vision and mission documents, it also shows that all the Madrasahs studied are committed to formulating a madrasah vision that has an Islamic nuance.

Based on the results of interviews with the heads of the Madrasahs studied, it was found that they are very committed to realizing character education in the Madrasahs they lead because character education is the main provision for each of them so that they can develop into individuals who are smart, intelligent and have noble character. This is because as an Islamic educational institution the character that is embodied wants to be built is noble character based on the Koran and hadith as a guide for Muslims. According to Agus (2012: 20), character in an Islamic perspective is a result of the process of implementing shari'a which is based on a solid faith that relies on the Koran and Hadith. The cultivation of character values in Madrasahs in the two regions has the same pattern of implementation but there are only a few the difference is in the implementation where Madrasahs in the Aceh region are more oriented towards developing student character based on school culture on religious aspects or strengthening Islamic values so that many programs focus on instilling Islamic values in students, very few programs are directed at cleaning the school environment such as *adiwiyata*. The following is the difference in the pattern of implementation between Madrasahs in Aceh and in the city of Medan.

The implementation of school culture-based character education at Madrasahs in Medan apart from the vision and mission is also carried out by preparing programs outside the curriculum that play a role in the formation of student character values. However, each school has a variety of programs. But in general they have similarities such as the Tahfiz Qur'an program, congregational dhuha prayers, congregational midday prayers, flag ceremonies, school environment cleaning pickets, scout activities and talent and interest development activities which also have an impact on student character development. In addition, based on the analysis of data from observations, documentation and interviews with teachers, it was revealed that Madrasahs in the Medan Region had a unique school program where all the madrasahs studied concentrated heavily on the cleanliness and beauty of the school environment because the Madrasahs there implemented an *adiwiyata* program in addition to programs for religious and national development.

Whereas Madrasahs in the Aceh region concentrate more on developing religious values. Almost all Madrasahs in Aceh that were studied implemented an early program where the program was carried out after school hours and was filled with Islamic activities that presented ustazahs from outside

the school and were managed by a special agency at Madrasahs. In addition, Madrasahs in Aceh also directly carry out tadarrus activities at the beginning of learning twice a week and the yasin recitation program which is held every Friday before starting learning. The differences in the characteristics of concentration in the two regions in Aceh and Medan are closely related to the cultural characteristics of the two regions where the Aceh region is known as Veranda of Mecca where Aceh is also given special autonomy as an Islamic sharia area so that law enforcement in the Aceh region is justified by using sharia law such as caning for adultery perpetrators and others. Thus, all Madrasahs in the Aceh region have special programs that are oriented towards Islamic values. According to Tasnim (75: 2012) says that Veranda of Mecca is another name for the area of Aceh where the naming is based on the culture of the people of Aceh who adhere to the same philosophy of life as the kingdom of Saudi Arabia, namely Islam. The Islamic community has agreed to make Islam a guide for individual and group life. Thus, it is understandable that all educational institutions in Aceh, especially Madrasahs, are very focused on instilling Islamic values in all their students.

The results showed that the success of Madrasahs in implementing character education in both Medan and Aceh was greatly supported by the commitment of Madrasahs, both Madrasah heads and teachers and the entire Madrasah community in directing character education as the main goal of Madrasahs. This is reflected in the review of the vision and mission of the Madrasah so that the entire Madrasah community together compiles, facilitates and carries out activities to support character education in the Madrasahs that are studied. It can be seen from the results of document analysis, observations, and interviews with school principals and teachers that character education is clearly reflected in the vision and mission, curricular and non-curricular programs, and the conditioning of the school atmosphere and the facilities provided. According to Maemonah (49: 2015), the implementation of character education in Madrasahs is very closely related to the formulation of Madrasah objectives, then, Madrasahs will jointly plan and implement strategies so that character education can take place well. The same thing was also expressed by Basuki (40: 2021) that one of the strategies for implementing Madrasah culture-based character education is to plan activities and programs both curricular and non-curricular through the distribution of subjects, student self-development activities and habituation through school culture.

In addition to Madrasah commitment to the success of implementing character education in Madrasahs in the two areas studied, based on the results of interviews with teachers and Madrasah heads, it was also revealed that the role of the committee includes community leaders around the school and parents of students who strongly support the realization of character education in Madrasahs. The support provided by the committee was good in assisting with funding the program's implementation, participating in procuring facilities so that the program's implementation was realized and even support in getting involved in implementing the Madrasah program. This success was realized because at the time of the initial planning the educational institution involved a committee in identifying and defining what character elements the students wanted to emphasize. This is in accordance with the opinion of Dirgantoro (2016: 4) that the implementation of character education in schools can be done by gathering teachers, parents, and students to determine the character to be developed jointly.

4. CONCLUSION

Based on the results of the analysis of the research data, several conclusions can be drawn as follows: Implementation of culture-based and school-culture-based character education at Madrasahs in Medan and in Aceh is carried out with the same implementation pattern, namely through the formulation of a vision and mission that has the nuances of character education and, the formulation of a curriculum in the form of distribution of subjects that lead to character building, providing non-curriculum programs that support the formation of student character, as well as through conditioning the school environment and providing supporting facilities. Although Madrasahs in the two regions have the same implementation pattern, at the implementation stage, there are slight differences where

Madrasahs in Aceh focus more on planning and implementing school culture-based character education on aspects of developing religious or Islamic values while Madrasahs in Medan also carry out an *adiwiyata* program in instilling school culture-based character education in their students.

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