

## Student's Establishment of Character and Social Behavior Through Langit Biru Program at SMP Negeri 3 Tuban

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### Abstract

This study aims to determine the implementation of the Langit biru program and its impact on the social behavior of students in SMP Negeri 3 Tuban. This type of research is qualitative research. The research data was collected with several techniques, such as observation, interview, and documentation. Triangulation technique is done by means of triangulation method and source that is by checking the information result of interview with documentation and observation and match from one informant with other informant. The results of the discussion on the implementation of the Langit Biru program and its impact on the students' social behavior that langit biru program implementation consists of planning, Implementation and evaluation process of the program consisting of religious culture program (morning habituation) and SMS sambung rasa that are both interrelated. Impact Implementation of the Langit Biru program on social behavior of students of SMP Negeri 3 tuban known most of the students behave well or positively. After the existence of the Langit Biru program the presentation of violations of students also declined. Good social behavior of students is influenced by the environment that always supervise and work together both school environment and family or community environment.

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## INTRODUCTION

The quality of character education in Indonesia today has been the concern of various circles, not only among the educational community, but also the wider society. They want the realization of changes in terms of efforts to improve the moral quality and morals of learners. The facts indicate that the moral quality and morals of learners at school have not been as expected. Lately emerging phenomenon of declining community commitment to ethics nation, state, and society. Character education as one of the dimensions of national education has not had an exciting learning impact. From television or broadcasts of mass media coverage, it is seen that behavior is not polite, human rights abuses, violent behavior, abuse of power, and decreased respect for government (Alamsyah and Mardianto, 1945). Compassion is no longer visible in behavior, blasphemy is considered normal, respect is considered kebat kliwat. More irritant again, it is done by people of intellectual groups.

On the other hand, the students who are supposed to be intensively gaining knowledge for the formation of their personality, also still show behavior worried. Violations of norms or rules by students almost every day fill the news. Fights between students or learners, drugs, drunkenness, sexual harassment, free sex, logging, or other offenses are acts that should be avoided by students.

Advancement of science and technology that occurred in recent years, bringing the impact of changes in various aspects of human life, so the problems that plague the behavior and character of learners inevitably have to find a solution. Of course, the solution is integral and based on togetherness, and through cross-sectoral cooperation. Character education is very important for students. Therefore, the socialization and enculturation of nation character education in schools using effective and efficient methods is needed (Astuti, et al. 2014). If it can be implemented, it will accelerate the acquisition of the results of moral formation and quality of learners behavior.

The results of research conducted by Syamsu A Kamaruddin (2012) on "Character Education and Students Social Behavior" mentions that the characters formed by educational institutions and family environment affect the social behavior of students as the output. The formation of one's behavior is influenced by various factors both internal and external factors. Internal factors, especially the parents. Parents greatly affect the social behavior of children. In addition, other influencing internal factors are education and religion. Here the role of the school as an educational institution after the parents also affects. So the relationship between parents and schools is very influential together in shaping the social behavior of children. Because the social intelligence of students requires guidance from both (Petrus, et al. 2012).

The relationship between character and social behavior can not be separated and interconnected. One's social behavior reflects the character possessed. If a person has a good character then the possibility of social behavior will be good, and vice versa. According to Agung (2015) the character of the students, such as critical attitude, discipline, environmental care, social care, religion, reading interest, love to the homeland, willing to sacrifice, creative, honest, independent and hard work must be owned by junior secondary. Characters that describe the daily habits of students at school and at home are more easily observed through observation (Lusiana & Wahyu, 2013).

SMP Negeri 3 Tuban as one of the schools located in the district of Tuban tries to integrate the education system in the school by always involving the parents of the students in every activity of the students in the school that is accommodated in the program of *sambung rasa*. The involvement of parents in this case means that every social behavior of students both in school and in the family environment is always supervised and controlled by the school and parents of students. So that all activities of students in school will be known by parents and input from parents and students will always be accepted and responded by the school.

According to observations made by researcher, supervision and control conducted by schools and parents of these students into an environment that always makes students familiar with social behavior formed because of the rules that must be obeyed. The habits of social behavior of students is expected to make the characters in self can be formed by itself, and the resulting social behavior in accordance with the wishes and goals of education itself. Because the purpose of the program to build a better life (Handoyo, et al. 2015).

## METHODS

This research is conducted with qualitative approach, this study is strived fundamental, deep, process oriented and based on the assumption of dynamic reality (Muhajir, 1996). Researchers act as instruments as well as data collectors. Researchers act as full observers and interviewers.

Informants used in this study consisted of students, teachers, and parents of students. Based on what was said by Sugiyono (2009) "That in qualitative research more data collection on observation, in-depth interview and documentation. Data Analysis Techniques in this study carried out inductively is an analysis that starts from data collection, data reduction, data presentation, and data verification.

## RESULTS AND DISCUSSION

### School Profile

The history of SMP Negeri 3 Tuban started on 5 August 1977 was established a school building at Jl. Sunan Kalijaga No. 67 Tuban named Filial. Vision of SMP Negeri 3 tuban is unggul, religius, peduli dan berbudaya lingkungan. Mission of SMP Negeri 3 Tuban those are: (1) Actualize graduation of SMP Negeri 3 Tuban who superior in academic and non-academic achievement in accordance with the superior and religious Graduate Competence Standards. (2) Actualize curriculum development of SMP Negeri 3 Tuban that is adaptive and proactive as the operational foundation of

education. (3) Actualize innovative learning process with a variety of approaches, methods, fun, kreatif and communicative with scoring system based on IT. (4) Actualize professional development for educators and educational personnel with the ability and ability to work high. (5) Actualize facilities (infrastructure) learning based on IT, multimedia systems in accordance with the SNP and school culture to support the success of learning. (6) Realizing school governance that ensures the implementation and success of participative management as an effective and democratic school. (7) Achieve educational financing in accordance with Financing Standards in the SNP plus, by building partnerships and strengthening with stakeholders. (8) Create a caring school of tradition and preserve and appreciate the diversity of national traditions, arts and culture. (9) Creating a caring and cultured school environment in conservation, protection, and environmental management.

### Langit Biru Program

Langit Biru Program is a structured program implemented in SMP Negeri 3 Tuban. The program has two core programs of activity that is religious culture and sambung rasa SMS. *Religius culture* is a program that makes the school as a moral laboratory by closer students to the attitude of religion through morning habituation in the form of praying dhuha together, reading dzikir together, reading sholawat together, and praying dzuhur together.

Habituation is not only done early before the lesson, but in the training through the load on each subject and closed with BTQ after the lesson. All activities undertaken by students tied up with sambung rasa SMS programs that provide information to parents of students about the development and what activities have been implemented students at school.

Langit biru program that is in SMP Negeri 3 Tuban as far as researcher know is one of the representatives of the program activities that aims to shape the character and social behavior of good students. Implementation of this program is done by establishing intensive communication

between schools with parents of students. This communication is related to student activities in schools, ranging from absenteeism, dhuha prayer, praying dzuhur together, read and write Qur'an, and other activities related to student activities at school. In addition, parents also provide feedback or complaints about the activities of students at home, so the responsibility for student education becomes the burden of school and parents, Because when the burden is shared it will be easier in running it (Kusrina, et al. 2017). From this program aims to character and social behavior of students can be formed in accordance with the expectations of schools and parents of students.

This is in line with Berkowitz's thinking, cited by Elkind and Sweet (2004) and Samani (2013) which states that: the implementation of character education through cultural transformation and school life, is felt more effective than changing the curriculum by adding character education materials in the curriculum content. In relation to the development of school culture that is carried out in terms of self-development, Kemendiknas suggest through four things, which includes: (1). Through routine activities, (2). Spontaneous activity, (3). Exemplary, and (4). Through conditioning.

#### **Impact of Langit Biru Program Implementation on Student Character Formation and Student Behavior SMP Negeri 3 Tuban**

The conceptual character is a set of fundamental values that constitute one's identity. "Character is a striving system which underly behaviour", a set of values that manifests in a system of fighting power that underlies thinking, attitude, and behavior (Sigmund Freud in Soemarno, 2008). The term character is also considered the same as the personality or characteristic or characteristic or style or characteristic of a person. (Sjarkawi, 2006).

The main purpose of the blue sky program is to create the character and akhlakul karimah students through morning habituation or religious character education. The objective of Budi Pekerti education is to develop students' values, attitudes and behaviors that emit noble

character, because values such as religious, honesty, courtesy, and caring about the more faded (Arif, et al. 2017). This means that in the education of Budi Pekerti, the values to be formed are noble moral values, that is embedded noble moral values into the students who then manifested in his behavior. Religious is the attitude and behavior Who are obedient in carrying out his religious teachings, tolerant of the implementation of other religious worship and living in harmony with followers of other religions (Ardiwinata, 2016).

One of the contributing factors to the low level of character education is the education system that emphasizes less on character formation, but more emphasis on intellectual development (Sarwi, et al. 2013). Whereas character education can be integrated in the self-development of students through the program activities are expected to be able to develop the character and social behavior of students through habituation (Joko Raharjo, et al. 2015).

Research conducted Fita Sukiyani and Zamroni (2004) mentions that the child's character is influenced by the expectations of parents on the character of his son. So that the family environment in this case the parents greatly affect how the child's character is formed. The condition of parents who are less able and have less understanding will also affect the child's behavior (Sunarjan, et al. 2017). According to observations made by researchers, supervision and control conducted by schools and parents of these students are formed because of the rules that must be adhered to. The habits of social behavior of students is expected to make the characters in self can be formed by itself, and the resulting social behavior in accordance with the wishes and goals of education itself. A strong desire that is in the student self can produce its own power to build a future that even affect the environment (Purwatiningsih, 2017).

Patterns of character formation in SMP Negeri 3 Tuban according to researchers also through culture or cultural transformation wrapped in langit biru program. In addition to being integrated into the subjects, education can also be included in cultural activities (Rahman,

2015). This cultural transformation in the form of habituation is expected to form the image and mental students to do things that are positive character without any coercion or emerged from the conscience. This is in accordance with Mr. Hanif's statement on the impact of the program, he said;

"...The realization of character culture, both in terms of clothing, behavior / behavior, and speech said the citizens of the school including all students happening a very proud boost (habit of praying together, dzikir together, bersholawat together, wearing clothes or clothing Muslim / muslimah Non-Muslims use clothing that covers aurat). And so for the father / mother teacher also wearing clothing that covers the genitals in accordance with existing regulations. So that the effect with violations of the rules have a very small percentage and coupled with the level of customer satisfaction is higher ".

The statement is strengthened from the observations made by researchers in the field that from the outside appearance can be seen all students dressed in Muslim/Muslim and close the aurat for non-Muslims. Conditions are different from other public schools that are notabanya same public schools, there are still many students who dress with short skirts (under the knee) and not veiled for the muslimah. Although the provisions do not require but the sense of responsibility and mental students is important in accordance with the proverb 'jawa ajineng rogo soko busono' which means someone's inner state can be seen from the outer clothing.

Non-coercive actions that exist in students become social capital to determine the attitude that has kedepanya (Handoyo, 2013). Character formed from the existence of the program that researchers observe is to familiarize the person who is disciplined, responsible, diligent, tolerant, religious and love the environment. The characters are formed in addition to the character guidelines in accordance with the junior high school students but the characters are also in accordance with the ideology of our nation that is Pancasila.

The success of education and character culture can be seen from student achievement either akademis or non academic (Suryanti, et al. 2013), But the most important morals and habits of a positive student can be done without any command or coercion, therein lies the success of this program. In addition to habituation done by students who are not less important is the skill provided by the father and mother teachers and all the citizens of the school. Exemplary is very important where as a teaching that stimulates students without any speech. Here the role of teacher teachers is also very important in order to succeed the existing programs in school.

The result of interview with Hanif's father about the impact of the langit biru program on the social behavior of his students said that most of the students in SMP Negeri 3 Tuban have behaviors that are considered quite good because at the beginning of this school entrance students have been guided and directed and given the provision to be students who have a mind Character akhlakul karimah with emphasis on the formation of a good spiritual and character education in school so that students are able to understand how to behave well.

He also said that the students' behavior towards friends and teachers here mutual respect, every meeting with friends always shake hands and say hello, if meeting with the father of the mother always kissing hands and greeting. Behavior 5 S applied here is greetings, smile, greetings, courtesy.

According to Budiman (2009) social behavior is an atmosphere of interdependence which is a newness to ensure human existence. As proof that man in fulfilling the necessities of life as a self can not do it alone, but requires the help of others. Individuals also personally expect recognition from others for their efforts (Astuti, 2008). There is a bond of interdependence between one person and the other means that human survival takes place in an atmosphere of mutual support in togetherness. For that people are required to work together, mutual respect, not interfere with the rights of others, tolerant in community life.

The results of observations conducted by researchers in the field also shows that the social behavior of students in school and at home reflects good social behavior. The results of interviews with some students also said that they are always taught good behavior. If breaking is usually punishable. But the punishment is not violence. Usually they are given points or clean the school yard. When the points received exceed the limit it will be followed up, either summoned to the BK until the parent calling students. As expressed by Hanif's father, he said that if the punishment is usually a violation point that will be accumulated and when it reaches the maximum limit will be processed with the calling of parents of students. If the direct punishment is usually when late or not wearing a full uniform is usually told to clean up the school environment, so the law is still educational.

From the observation, interview, and document study also obtained that after the implementation of blue sky program innovation, there are changes or differences in things as follows:

- a. Prior to the innovation of morning habitation activities have been implemented but still there is no clear regulatory policy, curriculum development policy also does not exist, the participation of parents / parents of learners, and the citizens of the school. Community information / guardian parents have not been fluent or only 6 months at the time of receiving the report card. But after the implementation of the blue sky program, morning habitation has been done well, which initially forced to become accustomed, and eventually became a culture. Through this program, there has been a clear regulatory policy regarding personal coaching on morals, curriculum development policies have also existed, through a special addition structured in the curriculum and integrated in all subjects. So get full support by the teacher. Participation of parents / guardians of students, as well as the citizens of the school there is an increase,
- b. both in funding and implementation of the program.
- b. Prior to the existence of this program, the aspirations, complaints, and suggestions from the community (the parents) are still often not delivered. If delivered, it also through the suggestion box, so it takes a relatively long time to the school side.
- c. From the survey results of the level of community satisfaction, before the implementation of this program, only 63%. After the implementation of this program the level of community satisfaction (parents / guardians students) of 97.7%.
- d. The level of violations of school rules decreased significantly. Prior to this program the breach of the rules of the month by 3.3% after the implementation of this program violation of the order to 0.49%.
- e. Before the implementation of this program 30% of female muslimah students have not used the clothing Muslim (using long-sleeved shirt and veil). After the implementation of this program all the Muslim girls students have been using Muslim clothing. (Source of research data).

Social behavior is a form of action or interaction associated with others. The formation of one's social behavior is influenced by various factors, both internal and external. According Tirtarahardja (2008) the main environment is very responsible for the continuity of education both in the world or especially in Indonesia that is family, community and government (School). All three are often referred to as educational triptops that each of these environments have the same role and complement each other.

Skinner (in Walgito, 2006) suggests that behavior can be distinguished into a natural behavior (annate behavior) and operant behavior (operat behavior). The natural behavior is the innate, the reflex and instinct. While the operant behavior is behavior that is formed through the learning process. According Purwanto (2000: 154), the factors that influence social behavior

from within is the factor personality, family, education values and religion. So that the family and school environment really become a supporting medium and environment for character building and social behavior of children.

**Table 1.** Differences Before and After Program Innovation

No	Before	After
1	The morning habituation activities have been implemented but there is no clear regulatory policy, no curriculum development policy	The morning habituation activity went well that had been forced to become used to, and ultimately entrenched
2	Aspirations, complaints and suggestions from the community (parents) have not been delivered. Suppose it is delivered through the suggestion box	Aspirations, complaints, and suggestions from parents have been conveyed via SMS gateway
3	The result of the survey on the level of community satisfaction is only 63%	The result of the survey of public satisfaction level is only 97.7%
4	The level of violation of order of each month by 3.3%.	The level of rule violations each month amounted to 0.49%.
5	30% of female muslimah students have not yet used moslem clothing	All the students of Muslim women are using Muslim clothing. (Veil and long sleeves)

Tri education center is a term put forward by Ki Hajar Dewantara (1922). Ki Hajar Dewantara's educational trip center concept means education in education institution (school), education in society, and education in family. All three are often referred to as the educational / social environment of students, where education takes place in these three environments. To form the personality of a child to become a pious, intelligent, skilled and independent person, an intensive pattern of cooperation between family, school / madrasah and society is needed. The pattern of initial cooperation is determined by the family in this case the child's parents, parents as triggers, counselors and main observers how the education of children subsequently in school or in the community. The educational process undertaken by the three environments can be put forward as follows, mentally the spiritual foundations of education placed by the household, and academically conceptually developed by the school so that the development of children's education more directed.

Langit biru program that is in SMP Negeri 3 Tuban in accordance with the goal is to print students who have character and morality karimah would be the answer to the phenomenon and problems that exist in the world of education

today. School awareness and good relationships with parents (intense communication) will have a positive impact on students' personal development. Supervision conducted by schools and parents after the morning habituation with religious activities continued with the notification to parents of students is very affecting the mental and personal students. The program certainly affects the students' social behavior. On the other hand, the researcher interviewed Ibu Pantes as an IPS teacher on how the students' social behavior in general, he explained that most students behaved well. Good attitude is seen from the sense of loyalty flock and high tolerance of peers, beliau menuturkan;

“The students here are mostly well-behaved pack, good social behavior is seen when there are temenya who need help, consciously students represented osis boarders collect dues to help others. In addition to the daily communication of students with the mother of teachers and employees are also good and polite, at least when they meet to give a smile.”

In line with this, Mr. Hanif said that the habits that exist in schools are very impactful for social behavior of students, because the social behavior of students is strongly influenced by the surrounding environment. He said that by applying this flute program, it affects a lot of

students' spiritual intelligence so that students will have a strong sense of God's *gusti* which affects good behavior whenever, wherever and with anyone. Besides, good information will dispel the misunderstandings that result in disputes. Therefore, with the information and communication between schools and parents will be able to establish harmony between schools and parents in supervising students so that students feel cared for both at home and at school.

So indeed the relationship or communication between schools with parents in supervising students must be harmoniously established. In accordance with the theory of *habitus* and *arena* Pierre Bordieu, that the behavior of a person who became a habit in himself is also influenced by the environment. When the environment affects on the student's positive, then the student's behavior will be positive as well. Vice versa.

According to Table I it is seen that there is a change of student behavior with reduced violations after the application of blue sky program. This change is in accordance with the plan to change slowly. Some things that can be seen is from the clothes worn students. Muslim students have been wearing the hijab of all and non-Muslims have closed the *aurat*. Relationships with friends and with teachers are also good. Indeed, not all student behavior looks good, there are still some students who violate school rules.

In accordance with observations and interviews conducted by researchers that blue sky program is very impact on the character and behavior of students. The impact is also very positive. Student characters can be formed from an early age (Yatmiko, et al. 2015). The key to the success of this program is based on the observation of the researcher, namely the role and the role given by teachers and school members and harmonious communication between the school and the parents of the students. Most interview researchers with parents mentioned that they were satisfied with the information services provided. If there are any problems or notices about any activity, parents will already know about it. From the concern and harmonious

attitude between the school and the parents of students will give birth to a culture and education that has the same mission and purpose.

From the above explanation, it can be analyzed that the impact caused by the blue sky program both on character building and social behavior of SMP Negeri 3 Tuban students is very positive. This is evidenced by the habits and social behavior of students both at school and at home that researchers get from the results of observation and in-depth interviews. Although there is some recognition from students that the behaviors and attitudes they show simply because they feel always watched both by school and parents. However, in accordance with the Principal's preliminary remarks on the purpose of this program does provide more supervision through habituation. Although initially forced to gradually get used, when used to be embedded and become the character of each individual. Indeed, according to the theory of *habitus* and *arena* by Bordieu, that the behavior of each individual is influenced by the environment and the actor itself. So even though the environment as an arena gives encouragement or influence it is not impossible there are still some students who do social behavior or a good attitude not from themselves. It's just a pretense. But back again that the habits of every individual even though it is only a pretense when done many times and accustomed it will become a habit that is attached.

## CONCLUSION

The implementation of the blue sky program consists of planning, process Implementation and evaluation of the program. Planning the program by strengthening the foundation through four main pillars and tied with two flavored programs. Blue sky program planning consists of religious culture programs (morning habituation) and SMS connecting flavors that are both interrelated. Implementation of the program conducted pre-lessons, during class lessons, and post-lessons. The findings in the field about the impact of blue sky program on the character of students in SMP Negeri 3 Tuban is



known that the langit biru program has a positive impact on the formation of student character. Character of students who formed in outline in the form of discipline, responsibility, religion, honest, intelligent, tolerance, and love the environment. Proven with the achievement results achieved by students in the field of academic and non academic. Impact Implementation of the blue sky program on the social behavior of students in SMP Negeri 3 tuban is known that most of the students are well behaved or positive, although there are some who behave negatively but the presentation is small. Negative behavior is not the impact of the program, but the attitude of each student itself. After the existence of the langit biru program the presentation of violations of students also declined. Good social behavior of students is influenced by the environment that always supervise and work together both school environment and family or community environment.

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