



Strengthening of Religious Character Education Based on School Culture in the Indonesian Secondary School

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Abstract: This research aims to answer how the implementation of religious character education building based on school culture and conducted a successful program at SMAN 5 Yogyakarta (Yogyakarta 5 Public High School). This study is highly important to conduct since the religious character is an essential value in the learning process in Indonesia. The research subjects consisted of school principals, teachers, and students. Determination of the subjects carried out by purposive sampling. Data collection used interview, observation, and documentation. An interactively inductive data analysis technique performed data analysis with data reduction stages, data displays, and conclusion drawing. The results of the study showed that: 1) the implementation of religious character education building based on school culture was carried out through character building based on religious values, school climate based on religious values, extracurricular activities based on religious values, as well as building relationships between schools and the societies. 2) The impact of the strengthening program of character education produces two themes as follows: the growth of students' religious awareness and the growth of tolerance among religious communities. The findings of this study indicated the importance of the school's cultural base in implementing holistic religious character education programs in schools. This finding also strengthens the previous research findings, which had mentioned that the religious character is an essential character for students in a secondary school in Indonesia, and also strengthen that Indonesia's society, in general, is religious people.

Keywords: *Character Education; Religious Value; School Culture; Secondary School*

Introduction

Since passing Law Number 20 of 2003 about the National Education System, education for building the character toward the young generation always becomes the main topic in every curriculum development in Indonesia. The core values of the competency-based curriculum (2004), school-based curriculum (2006), and curriculum 2013 (K-13) are so that the learning process in the class does not rule out the transfer of values to students; furthermore, the alumni of educational institutions in Indonesia do not merely have intellectual intelligence but are also offset by strong character. The awareness of strengthening the need of character education is caused by many factors, such as the phenomenon of vandalism, student gangs, dishonest habits (cheating) when working on exam questions, and student brawls still often occur in

big cities like Jakarta, Surabaya, and Yogyakarta which incidentally are cities for the students which the educational institutions have been located in. Schools have been deemed less successful in civilizing human values. It has become one of the sources of the problems in the humanitarian field because the climate and culture of schools are not conducive. The character education strengthening program (PPK) is a government program created to respond to the phenomena. The process of education in schools is directed to humans who have intellectual intelligence, life skills, and also a good character. All components of education, such as curriculum, teacher, the system of assessment, are expected to not only focus on developing intellectual intelligence but also pay attention to two other aspects, both psychomotor and affective. It is expected that the development of these three aspects will enable schools to give birth to

alumni who can finally face the challenges of the times.

Previous researchers revealed the study of character education in the school. The research of Subaidi (2020) described how moderate Islamic value and Pancasila can be implemented, how the students implement moderate Islamic value and Pancasila in their daily life, and why three madrasas (Islamic school), which were the research sites, implement both values to strengthen student's character. Through the collection of interview data, observation, and documentation of research results showed that religious character, wise, cooperation, tolerance, helpfulness, and socially caring are the manifestation of moderate Islamic values and Pancasila that are applied in schools. By applying those values, moreover, the students obtain the synchronization of religious practice that encompasses all of the life aspects, the students will appreciate the diversities, and they will get used to solving problems through deliberation. The research of Cahyaningsih et al. (2020) described character education in primary schools that are applied to the full-day school. Through the data collection of forum group discussion and interview, the researcher concludes that the schools which carry out five main characters by habitual activities, cultivation, extracurricular activities, and outing-class activities. Safitri et al. (2019) examine the planning, implementation, and evaluation of integrated thematic learning in primary schools. The researcher concludes that planning, implementation, and evaluation of character education conducted optimally in schools.

Except for the three abovementioned research, there are still several relevant research that was conducted

by Goreti and Kristiantari (2019) and Supriatiningsih (2018). Goreti and Kristiantari (2019) developed the research design about the school model, which can develop character. The results of the research showed that the developed school had a decent vision and mission in implementing the values of good character in schools. Different from the previous research, Supriatiningsih (2018) attempted to describe the character education administration in strengthening school culture in Integrated Islamic Elementary School (SDIT) Imam Syafi'i of Kebumen. The researcher concluded that character education in SDIT Imam Syafi'i of Kebumen in the discourse of *Tarbiyah*, *Ta'dib*, and *Ta'lim* meaning that includes responsibility, discipline, and religious character and educational form as strengthening school culture, namely routine, spontaneity, and activity conditioning.

Based on the study of previous research, there is still not the research that focuses on strengthening religious character education through school culture in which in the context of Indonesia, the religious character is the value considered highly crucial in Indonesian's view (Suyatno et al., 2019). To address the gap, this research attempts to reveal the program implementation of strengthening religious character in Yogyakarta 5 Public High School (in the following sections, it is called SMAN 5 Yogyakarta) which incidentally is a multicultural school with students who come from some different backgrounds, especially the backgrounds of religiosity. SMAN 5 Yogyakarta is one of the schools that has successfully implemented PPK. From the five main values of PPK, religiosity is the primary value developed to achieve affective school branding. Religious values are one of the values that are considered most importantly in equipping generations to live in modern times

(Suyatno et al., 2019). SMAN 5 Yogyakarta carries out the implementation of the PPK program through several means, one of which is through the school culture. The estuary of the application of character education is the achievement of learning objectives that are marked by the creation of a noble young generation and have the values of a religious character. The results of this research are expected to be the reference for educational stakeholders, especially the school principal, in implementing religious character development programs in schools through school culture. Besides, the teachers can utilize this research as a consideration in habituating a student's religious character through school culture. Based on the background of the problems that have been described, this research attempts to answer the following questions:

1. How is the implementation of the school culture based PPK religious values program in SMAN 5 Yogyakarta?
2. How was the successful implementation of the PPK program on religious values based on school culture at SMAN 5 Yogyakarta?

Literature Review

Strengthening the Character Education Program in Indonesia

Character education is a structured and systematic attempt conducted by a group of people or institutions to internalize character values to students in order to know and act according to absolute moral values. Lickona (2004) explained that character education is an earnest effort in helping the students to understand, aware, and act according to the foundation of ethical values. In Indonesia, character education implementation, which is valid until this time, has been regulated in the law of the Minister of Education

and Culture (*Permendikbud*) Number 20 of 2018. Permendikbud stated that the program of strengthening character education (PPK) is an educational movement under education units to strengthen the student through the harmonization of processing of heart (ethics), processing of mind (literacy), processing of intention (aesthetics), and sports (kinesthetic) with the engagement of schools, families, and communities.

The PPK program is also based on the educational philosophy of Ki Hajar Dewantara, which divides character values into four main parts to become a complete human being which includes processing of heart (ethics), processing of mind (literacy), processing of intention (aesthetics), and sports (kinesthetic). Previously mentioned four values are the basic foundation for the growth and development of civilized people who deliver humans as healthy, intelligent, dignified human beings who have a high spirit of integrity.

PPK has five main values, which include the value of religiosity, the value of nationalism, the value of independence, the value of cooperation, and the value of integrity. The following is an explanatory chart of the crystallization of PPK values formed in an integrated value order that is connected with various aspects of character according to the Ministry of Education and Culture (2019) in figure 1.

The Urgency of Religious Value for Indonesian Students

Religious values are the appreciation and implementation of religious teachings in daily life (Naim, 2011). Religious values are values that originate from religious teachings adopted by a person

and are implemented in daily life. Azzet (2011) states that it should be developed in students is the awakening of students' thoughts, words, and actions that are pursued based on divined values or originated from the religious teachings they hold; therefore, the students are expected to truly understand and practice what has been taught in everyday life. If someone has a good character related to his Lord, then his whole life will be better because in the teachings of religion, not only teaches to have good relations with God but also with others.



Figure 1. The implementation of PPK in the Ministry of Education and Culture

In Indonesia, the instilling of religious character is regulated formally by the state through the law of the national education system and the regulation of the minister of religion about the implementation of religious education in formal school. The law of the national education system clearly mentioned about the position of religious education. Article 12 states, "all of the students in every education unit entitled to religious education according to their beliefs and the teaching by religious educators which is in the same religion." Article 37, paragraph 1, states that "religious education intended for forming the students to be humans who believe and fear God Almighty and have noble morals." The two articles clearly show that the state regulates the implementation of a religious

character in formal school. The Government Regulation of the Republic of Indonesia Number 55 Of 2007 about religious character and religiosity also strengthened the constitution of the national education system. Chapter 1, paragraph 2, stated, "religious education is an education which prepares the students to be able to carry out the role that requires a mastery of religious teaching and/or to be a master of theology and practice their religious teachings.

Strengthening Religious Values Based on School Culture

Character education can be implemented through several approaches, one of which is based on school culture. PPK based school culture that is able to shape the character of students can be achieved by giving an example, habituation, accompaniment, school traditions, extracurricular activities, and evaluation of school norms and regulations. According to Jones (1995), school culture is a pattern of values, norms, attitudes, culture, and habits that are formed in schools and are continually being developed so that they become the culture of the school community. According to the Kemendiknas (2010), school culture is an atmosphere of school life where students interact, students to students, teachers to teachers, counselors with each other, administrative staff with others, and among members of the school community groups. The development of the values of character education in school culture includes the activities carried out by school principals, teachers, counselors, administrative staff when they communicate with the students.

PPK, based on school culture, is an activity to create a school ambiance and environment that supports the practice of PPK in overcoming classrooms and involving all systems, structures, and actors in school

education. The development of school culture-based PPK, including overall school governance, the design of the Education Unit Level Curriculum (KTSP), and the making of school rules and regulations. Strengthening school culture-based Character Education Building focuses on habituation and culture formation, which represents the principal values of PPK, which are the priority of the education unit. This habit is integrated into all of the activities in schools reflected in the conducive atmosphere and school environment. It can also be said that school culture is a school tradition that grows and develops following the spirit and values adopted by the school. This tradition colors the life quality of the school, including environmental quality, interaction quality, and academic atmosphere quality.

The strategy of building a school culture in internalizing PPK's core values can be conducted through routine activities, spontaneous activities, exemplary activities, and programmed activities. The activities can be applied through literacy activities, extracurricular activities, as well as fair, democratic, and educative school rules. Building a school culture can be done with a socio-cultural approach to character education, including modeling, learning, empowerment and culture, and strengthening. It is in line with Kirschenbaum, who argues that comprehensive strategies in implementing character education include inculcating (instilling values and morality), modeling (exemplifying values and morality), facilitating (facilitating the development of values and morals, and skill development (developing skills to achieve a peaceful personal life) and conducive social life (Zuchdi, 2010).

Methods

Research Design

This research is qualitative research with a case study approach (Creswell, 2013). Qualitative research is research that is directed by uncovering symptoms, facts, or events systematically and accurately, concerning the nature of a particular population or region (Zuriah, 2006).

Participants

The research was carried out in SMAN 5 Yogyakarta. The researchers chose the school because SMAN 5 Yogyakarta is one of the public schools that applies religious values with branding as an effective school. The study was conducted from February to September 2019. The subjects of this research were determined based on a purposive sampling technique. According to the sampling technique, the subjects of the research that were obtained were school principal, vice-principal of student affairs, vice-principal of facilities and infrastructure, Islamic education teacher, and class representative of grade X, XI, and XII. The research subject demography can be seen in table 1.

Data Collection Techniques and Analysis

Data collection techniques used were observation and interviews. The observations used were non-participant observations, while the interviews that are used were semi-structured. Researchers are guided by interview guidelines and observation guidelines that have been made by taking into account the theoretical studies that have been described. The results of interviews and observations are written in field notes and journaled (Creswell, 2013). Data analysis in this study was carried out through three stages; data collection, data reduction, data presentation, and drawing/verifying conclusions (Miles & Huberman,

1994). Data analysis was initiated by conducting interview transcripts and reviewing the interview transcript results; moreover, the researchers can fully understand the data in the field (Creswell, 2008; Liamputtong, 2009). The data is presented in the form of the narrative text; furthermore, the presentation of the data will obtain clarity and will make it easier to understand what is being studied. The presentation of data in this study is with narrative text. In the presentation, excerpts from the teacher's interview results are included as illustrative examples of each theme that has been made (Fine et al., 2000; Simons, 2009).

Table 1.

Research Subject Demography

Name	Status	Gender
Jmr	Headmaster	Male
SN	Vice Principal in Student affairs	Male
Wrs	Vice-principal in facilities and infrastructure	Male
SA	Islamic Education Teacher	Male
AA	Student grade XII	Female
RA	Student grade XI	Male
UM	Student grade XI/ Mentor MABIT	Male
Aul	Student grade XI/Spiritual Manager	Female
BK	The leader of the order team	Female
Ep	Student grade X	Female
Zr	Student grade XI/ Mentoring Management Team	Male

Findings and Discussion

This study aimed to describe the implementation of religious character education building based on school culture at SMAN 5 Yogyakarta and the level of success in implementing the program. This research data was presented based on themes that researchers

found during data collection in the field. The themes are found after going through two analysis stages: 1) first stage is the coding stage in which the researcher gives the code of sentence by sentence, and paragraph by paragraph from the data collected. 2) Comparing the different codes. Some of the same code is combined. Based on data analysis in the field, it was found that the stages of implementation carried out by SMAN 5 Yogyakarta in implementing the values of religious character through school culture including Character building based on religious values, school climate based on religious values, extracurricular activities based on religious values, as well as building relationships between schools and the societies. Meanwhile, the impact of the strengthening program of character education produces two themes as follows: the growth of students' religious awareness and the growth of tolerance among religious communities. The authors describe two mentioned themes adequately by presenting direct interview quotes as evidence.

Implementation of Strengthening Program of Religious Character Education

Character Building Based on Religious Values

In Indonesia, character values are developed from many resources, like the noble values of the nation, religion, Pancasila, culture, and local wisdom. However, religious value is one of the values considered highly crucial for societies in general. It is proven by the results of this research in which religious values become the basis in developing character education in schools. Based on the results of interviews with the school principal, Jmr, it was explained that the implementation of PPK in SMAN 5 Yogyakarta was as follows:

SMAN 5 Yogyakarta has been promoting the PPK program for a long time. To focus as an affection school itself, it has been started since 2012. In 2014, it also received an award from the Indonesian Ministry of Religion. So that all of the PPK values have been implemented in this school. However, the value of affection that was applied through the inculcation of religious values was what we significantly emphasized more. Due to our opinion, religious values became the pivotal foundation for the character education of students (Interview March 14, 2019).

The implementation of PPK in religious values based on school culture was begun by the issuance of rules and regulation that regulates all of the program related to school. The teams of supporting teacher always coordinate to deliver the motivation, understanding, exemplary, advice, measurable punishment, and reward. According to counseling guidance, as leader of the order team, he stated that:

The schools determined the winner point, the student who became a winner was hoped to strengthen the religious ambiance. It has been written on student's rules and regulations book. The order team tried to arrange the provisions in each point and the section adjusted school vision and mission (interview August 5, 2019).

To support the success of character building based on religious values in schools, schools formulate various regulations of the schools. One of the aspects that were regulated in school regulation is such as student mandatory to follow all of the religious activities, as stated in section 8, verse 4: "all of the students required to follow all of the religious programs based on student's beliefs."

The view of school principals, teachers, and students in SMA N 5 Yogyakarta about the importance of

character religion is in line with the findings of the previous values (Azra, 1999; Suyatno et al., 2019; Astuti et al., 2020). For example, the research of Suyatno et al. (2019) was conducted through in-depth interviews of the school principal, teachers, and students of state and private junior high schools in Bangka Belitung Province. It mentioned that religious values with indicators of faith-taqwa and morals-noble are the values considered the most important compared to other values that require to be instilled to the students as life provision in future life. The research of Astuti et al. (2020) conducted through in-depth interviews and observation carried out in one of the primary private schools of Yogyakarta mentioned that religious character building becomes one of the people's enthusiasm to put their children in that school. This research was different from the theory of Cassanova (2003), which mentioned that there is a tendency to distance themselves from religious values in an increasingly modern society. In this context, the Casanova theory did not have sufficient evidence of its validity in Indonesian society in general.

The implementation of PPK in SMAN 5 Yogyakarta is in line with research from Arifin's (2016), which he states that six things make character values can be formed in the schools; motivation, understanding, exemplary, advice, measured punishment, and giving a gift. One of the successes of character education is the existence of school rules that bind these values and progressively socialize them to the universe. The study of High et al. (2018) emphasizes the importance of more time allocation so that PPK can be realized well. The implementation of PPK in the religious values based on school culture in SMA 5 Yogyakarta is also related to the explanation of Lickona (2018), which emphasizes three things in educating character, and it

is formulated in moral knowing, moral feeling, and moral acting. Based on that research, the success of character education starts with a good understanding of character, feeling up to loving, and implementing or modeling a good character in daily life.

School climate based on religious values

The implementation of religious character values requires to be supported by school climate based on religious values. School climate based on religious values helps the student to internalize, habituate, and appreciate the religious values in the schools. With the school climate based on religious values, the students not only acquire religious values from the school but also directly live together with religious values. The patterns and forms that are built and created in SMAN 5 Yogyakarta are to create a religious atmosphere that is done by arranging a strategy to regulate the relationship among the students, students with educators and education staff, fellow educators, educators with other education staffs, and fellow education staffs. The others have given birth to a unique culture system that has become a culture in the school. The creation of a religious atmosphere is an attempt to create a condition of the atmosphere of the school with religious values and behavior. Creating a religious atmosphere in SMAN 5 Yogyakarta was created through several stages of activities in the school environment. According to Jmr, as the principal, it was explained that the activities carried out as an effort to create a condition in the school environment were as follows:

Several activities supported the affection school concerning Mbak's religious education. Among them are Morning Sympathy, Reading Al-Quran, Praying Dhuha, Tahsin, Tahfidz, Reciting Hadits, Slide Box, Praying Dhuhr, Asr, and some activities carried out

through Rohis (religious community) such as mentoring, studies, and others. All were assisted by *Rohis* (Interview, March 14, 2019)

The condition of the school environment and social environment also determines a factor in the implementation of the PPK program. It is appropriate with the opinion of Zuhul Cubuku, which emphasizes the importance of building interpersonal communication and the opinion of Tavo Hovardas and Rou Sojourner, who stated that PPK development was not only started from schools, but there was a link between families, communities, and informal networks by building a shared concern to build the nation's character.

Teachers must find ways to work collaboratively and creatively with various parties, especially parents. Corresponding to the opinion of Chong and Cheah (2009), he states that collaboration is an essential element for significant change. Learning environment that introduces differences enables students to share experiences based on different perspectives. The condition of the social environment can be formed through examples. It is following the opinion of Lickona (2018) that the principal's strategy in instilling students' character education is not merely about modeling, but it can also be through school culture. Strategies through this school culture can be in the form of habituation, rules, and school culture. It is in line with the results of Suyatno's et al. research (2019), which showed that the value of education starts with the preparation of a school vision based on values, thus following by the achievement of the vision through a value education preparation strategy. The creation of a school climate based on religious values in SMA N 5 Yogyakarta is supported by a school program based on affection, which is a program

that makes an affection as an essential standard in measuring student learning outcomes. The results of the interview with Jmr as the school principal, are explained as follows:

Mr. Ilham started the affection school in this school. He was the Principal around 1999. During that time, there were improvements in the field of IMTAQ. Such as regular prayer conducted on time, mosque construction, and the others. Indeed, he highly paid attention to the development of IMTAQ and the problem of worship in SMA Negeri 5 Yogyakarta. Moreover, Thank God (*Alhamdulillah*), I could continue until this time (Interview, March 13, 2019) “.

Based on the efforts that have been made, in 2012, SMAN 5 Yogyakarta was designated as an Affection Based School. It was done as an effort in making the instilling religious values that are effective for students. According to Jmr’s opinion:

Success was not determined by IQ. However, someone’s emotional and spiritual matters were also extremely decisive. Well, it is based on this school that was built starting from the character. Furthermore, children’s piety could be formed (Interview, March 14, 2019).

The vision of SMAN 5 Yogyakarta contains the meaning that the school wants to produce the graduates of the school who believe in and devote to God Almighty, have a good character, be intelligent, independent, love the environment, and the motherland, have a culture and global perspective. It can be seen clearly that the school brand was built starting from a vision related to the predicate “an affective school.” It is in line with what was stated by Helgeson (Mulyasa, 2011) that school principals who are entirely successful in developing management and

leadership have and understand a full vision of their school.

Extracurricular Based on the Religious Values

The implementation of PPK in religious values at SMAN 5 Yogyakarta was also developed through extracurricular activities. According to the results of the interview with Jmr as the principal, that:

Each branch of the extracurricular activities that existed contained the values of a religious character that was, indeed, developed by the school. It was conducted to build students’ moral feelings; moreover, extracurricular activities were not only used to channel students’ talents and interests but also expected to be intermediaries to foster character in students’ souls (Interview, March 13, 2019).

In the process of implementing religious values, one of the ways that are undertaken by SMAN 5 Yogyakarta is to develop the interests, talents, and potential of students through existing extracurricular activities. It is based on the opinion of Kirschenbaum in Zuchdi (2010), which suggests that a comprehensive strategy in the implementation of character education is skill development, it is namely the development of skills to achieve a peaceful personal life and conducive social life. Character activities could be developed to the fullest with personal development, school culture, and extracurricular activities (Berglund, 2009; Jackson & Everington, 2017).

Establishing Relations with the Surrounding Community

SMAN 5 Yogyakarta establishes relationships and cooperation with parents/guardians of students and the residents of surrounding communities as one of the

efforts in supporting the process of implementing the PPK religious value program in the schools. This activity is carried out as an attempt to reinforce religious values instilled through culture in the schools. As stated by EP in this following statement:

Parents were also involved in inculcating the religious character of the students. It was done to keep control of the success of applying character education in the schools. It was useless, for example, if the school emphasized that students could carry out religious values; however, at home, they are left alone. Therefore, there was still a collaboration between the school and the students' parents. It was usually done by the homeroom teacher or counseling guidance teacher (Interview, August 14, 2019) “.

The relationship between the education unit and the surrounding community is demonstrated by the two-way communication established between the school and the student's family. It is in line with Brown's opinion that is not only teachers, members of the school administration are also required to support relationships among students and parents involved in many programs conducted by schools (Brown et al., 2006). The communication begins with the delivery of the vision and mission of the school related to the PPK program in meetings with parents; thus they understand the prominent role in motivating and supporting activities from the internal family.

The Impact of PPK Implementation of Religious Value Based on School Culture

The increase of two things marks the impact of PPK implementation of religious values based on school culture in SMA N 5 Yogyakarta: first, the growth of religious awareness and second, the growth of tolerance among religious society.

The Growth of Religious Awareness

One of the impacts of PPK implementation based on school culture in SMA N 5 Yogyakarta is the growth of religious awareness of the students. It is manifested in the awareness form of performing the five daily prayers, the spirit of learning to read the holy book is increasing; also, the attitude of courtesy of students is getting better. Schools use a school-based cultural approach that can shape the character of students with the help of school social institutions so that religious values can be formed and formed within students through the discipline of school rules, example, habituation, habituation, accompaniment, extracurricular activities, and relationship building with the community.

Based on observations and interviews with Jmr as a principal, he stated that the successful implementation of the character values in the schools could be demonstrated in several ways. It is explained in the following interview results:

The success of the program was carried out by schools regarding religious values, one of which was that students could help themselves and without coercion carried out a prayer on time. When there was a call for praying, they immediately rushed went to the mosque. The non-Islamic also did the same things. They will immediately go to a particular worship room if the call for praying has already reverberated. Well, this showed that they were getting used to the culture in this school (Interview, March 14, 2019) “.

Other successes are also demonstrated by the existence of students who show willingness and enthusiasm in learning Al-Qur'an. It can be seen in the results of the interview with Z (students of class XI) as follows:

When I first entered high school, I still faltered while reading the Al-Qur'an. Well, Thank God (*Alhamdulillah*), in high school, there were mentoring activities and Al-Qur'an Reading. Then, yes, I would join too. Moreover, Thank God (*Alhamdulillah*), for about one month, I became fluent in reading the Al-Qur'an. Furthermore, finally, we could take part in leading a *Tadarus* (Reading Al-Qur'an) as a central (Interview, March 13, 2019)“.

Based on the results of the research obtained by the researcher, it can be concluded that there is such a success in the implementation of PPK religious character values that have been applied in SMAN 5 Yogyakarta. Although there are still some shortcomings, in general, the programs launched by the school can succeed in producing faithful and pious graduates who can carry out their obligations and be responsible for the teachings of their religion.

The Growth of Tolerance Among Religious Society

The implementation of the religious value of the PPK program in SMA N 5 Yogyakarta also can form the respectability for the interfaith students, or often called as tolerance. Tolerance is showed in the formation of cooperation among interfaith believers, community services, competition, and others. The inculcation of values about cooperation among the adherents of religion and beliefs, anti-violence and friendship, and friendship can also be seen in the following interviews with AA:

Regarding cooperation among religious communities, we always worked together, especially if there were general activities carried out by schools, such as competitions, OSIS social services, and others. We always tried to keep our speech not to hurt someone, especially those who had a different religion. It was very

sensitive. Thus, yes, we tried to keep our relationships in order to get a good relation with all religious people, especially the people in this school (Interview, March 13, 2019).

Based on the abovementioned results of the interview, it can be seen that religious sub-values that are prioritized at SMAN 5 Yogyakarta include loving a peace, being tolerance, respecting the differences both someone's religion and beliefs, cooperating the adherents of religions and beliefs, disagreeing the bullying and violence, and making a friendship. Based on the results of the research obtained by the researcher, it can be concluded that there is such a success in the implementation of PPK religious character values that have been applied in SMAN 5 Yogyakarta. Although there are still some shortcomings, in general, the programs launched by the school can succeed in producing faithful and pious graduates who can carry out their obligations and be responsible for the teachings of their religion.

Conclusion

This research aims to answer two questions on how PPK implementation of religious values is based on school culture and how the impact of implementation toward student's development. The above mentioned findings showed two essential things: PPK implementation of religious value cultured school conducted through character building based on religious values, the development of school climate that supports the growth of religious values, the implementation of extracurricular based on religious character, and creating community engagement, particularly parents' engagement. PPK implementation with those principles formed the growth of religious awareness and students' tolerance. The findings of this research strengthen the previous

findings, which mentioned that religious character is an essential character for students in Indonesia's schools. This fact is supported by Indonesia's condition in which religious values can not be separated in state administration. Even the state constitution, Pancasila, the formal curriculum in state schools (governments' schools), all of those play a role

in maintaining religious values to thrive in community life.

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