



Implementation of Cultural School at SMAN 1 Parakan

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Abstract:

The purpose of this research is to describe the implementation of a cultural school at SMAN 1 Parakan. This study is a qualitative case study conducted at SMAN 1 Parakan in Temanggung Regency. Data collection methods used in this research include documentation, observation, and interviews. The focus of this research is on character strengthening by emphasizing cultural values and local wisdom. The results of this research reveal that the cultural school implemented at SMAN 1 Parakan utilizes the following strategies: policy, integration of intra, co-, and extracurricular activities, habituation, artifact of learning, involvement of parents and the community, and publication.

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Introduction (مقدمة)

Education, as the foundation of civilization development, unquestionably needs to be oriented towards quality. The Law Number 20 of 2003 on the national education system states that education is conducted as a process of cultivation and empowerment of learners that takes place throughout their lives (Alfian Nurul Khoirulloh, Hafidz, 2023). However, this process does not seem evident in our current education system (Zakarya, Hafidz, Martaputu, 2023). Amidst the unstable learning situation due to the prolonged pandemic, it has led to an ambivalent educational atmosphere (Ngabdul Shodikin et al., 2023). Students not only experience learning loss but also face psychological and social impacts.

The shift to online learning has not only facilitated students' access to knowledge but has also exposed them to other elements such as online games, pornography, violence, or intolerant behavior (Rhain et al., 2023). Students easily navigate the virtual world, including foreign cultures that may be less relevant to Indonesian culture (Triana et al., 2023). The educational disorientation impacting the moral decadence of our nation's children becomes a starting point for efforts to strengthen character in schools.

Character strengthening has been advocated for a considerable time, reinforced by

Presidential Regulation Number 87 of 2017 on character education that outlines how to implement character education in formal, informal, or non-formal institutions. However, many distressing facts still prove the moral decadence of our students (Nurul Umah Fijanati, Hafidz, Sukadi, 2023). Why is this the case? It is likely not due to inadequate regulations but how these regulations are interpreted and wisely implemented to make meaningful programs for learners. Many educational institutions brand themselves with character education but have not achieved the desired outcomes.

It is time to change the perspective on the success of education, not focusing solely on curriculum subject achievement targets but, more importantly, on character strengthening and the ability of learners to implement acquired knowledge for their lives and communities (Nikita Nur Zulaecha, Hafidz, Biela Nanda Oktivibi Pertiwi, 2023). The success of education should no longer be measured solely by the success of individuals roaming aimlessly but also by how successful education produces individuals capable of directly benefiting their villages and communities by developing local unique potentials in nature, economy, and society, grounded in their wisdom (Santosa, 2017).

One effort towards achieving excellent character is by recognizing, preserving, and interpreting the cultural values of the nation and local wisdom embodied in the implementation of cultural schools (Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, 2023). Cultural schools use culture as the foundation for educational development (Husaini Hasan, Hafidz, 2023). These schools implement culturally-based education (Fitrianto et al., 2023), backed by two aspects: 1) a background assumption of modernism that has reached its culmination, leading humans back to natural (innate) things, and 2) modernization aims to create democracy in all dimensions of human life (Tanu: 2016).

The culture in our beloved country is a field of character education that can be continually explored (Sulistiyono, 2019). Thus, cultural schools incorporate character education (Ardianta, 2022) not only in subjects but also extend it to all components meaningful to learners. As a vessel for molding a quality generation, schools must be able to preserve culture, unearth local potential, and communicate cultural values (Hadisi et al., 2023) to learners for meaningful implementation in daily life (Yoke Suryadarma Fariz Mirza Abdillah, 2017). Cultural schools prioritize the cultivation that emphasizes the character of the entire school community, including the school head, school committee, teachers and staff, students, and parents.

Supporting research includes that from the Basic Education Office of Bantul Regency on the Strategy for Implementing Culture-Based Education, revealing that culture-based education is implemented through culture-based learning for the formation of character (Novita et al., 2022). Meanwhile, research results from Mitayani et al., titled Cultural School Model, reveal that the applied programs include 1) incorporating the noble culture of Yogyakarta in monolithic, integrative, and extracurricular learning, 2) organizing the school environment that reflects the culture of Yogyakarta, 3) fostering habits to instill Yogyakarta culture, and 4) enhancing the participation of all stakeholders. Cultural schools, as an education process based on the noble values of culture, aim for learners to develop their potential into outstanding, intelligent, wise, noble, environmentally aware, and culturally diverse and responsive individuals (Khasanah et al., 2017).

Method (منهج)

This research is a qualitative study aimed at understanding the phenomenon (Syaiful Anam, 2023) of what the research subjects experience, such as behavior, actions, etc. (Moleong, 2012). The research is based on a methodological process that investigates social phenomena and human issues (Creswell, 2015). The chosen method is a case study, which examines the

phenomenon that occurs at SMAN 1 Parakan from 2022 to 2023 to obtain accurate information about the implementation of a cultural school at SMA Negeri 1 Parakan. Data collection methods include documentation, interviews, and observations.

The researcher obtained data from the field, where separate pieces of data were organized to relate to each other, collected by the researcher, and then analyzed and compiled into a conclusion. Therefore, the researcher had to obtain comprehensive and complete data in its environmental setting. The data in this study include information, field notes, photos, and written documentation obtained at SMAN 1 Parakan. Data analysis techniques use the Interactive Model method, which is a theory derived from the bottom-up inductively. The data analysis process in this research includes (1) Data reduction, (2) Data presentation, and (3) Conclusion and verification.



Result (نتائج)

Understanding Cultural Schools: Fostering Character and Preserving Heritage in Education

Man and culture have a close relationship with the progress of civilization. Culture is the result of human civilization, and culture is the fruit of noble character (Dewantara, 2011). Noble character is inherent in Indonesian culture, such as customs, lyrics in songs, dances, and more. Indonesian culture is crucial to be preserved through the education process in schools. Cultural preservation refers to all positive values integrated into cultural elements, which are then developed into school programs as a manifestation of character strengthening (Nashihin, 2017). Cultural elements can fortify the next generation to strengthen the nation's character. Therefore, efforts are needed for the protection, development, and utilization of culture to have beneficial values for society.

The Republic of Indonesia Law Number 5 of 2017 concerning the advancement of culture states that efforts to enhance cultural resilience and Indonesia's cultural contribution amid the world's civilization through protection, development, utilization, and fostering are referred to as cultural advancement. The objects of cultural advancement include cultural elements such as language, arts, religion, economy, and others. To achieve this, culture is crucial to be internalized in learning. The integration of culture in the learning process or emphasizing learning with culture is a principle of culture-based learning (Alexon, 2010). Tylor expressed that there is no education process without culture, and without society, and vice versa (Mitayani et al., 2016). Culture cannot be separated from education because education and culture are grounded in the same starting point, namely achieving values for the formation of genuine individuals. Culture-based education is important to mature schools in managing education (Kneller, 2012).

Based on these perspectives, cultural schools are an educational process that emphasizes cultural values, moral character, and norms (Nashihin, 2019), as well as explores the meaning found in cultural elements integrated into learning and a series of school programs. This aims to cultivate awareness and responsibility among students to love and interpret culture, shaping an outstanding character.

Concept of Cultural School at SMAN 1 Parakan

Culture is one of the crucial components in education, as it teaches beliefs, life values, diversity, and togetherness. According to Hall, culture is related to the production and exchange of meaning among group members; thus, culture depends on participants in interpreting it (Kaire; 2016). The concept of cultural schools is not a process of marginalization, but rather a reinforcement and development of civilization. The concept of cultural schools at

SMAN 1 Parakan is based on several management, educational, and learning aspects, as illustrated in the following diagram:

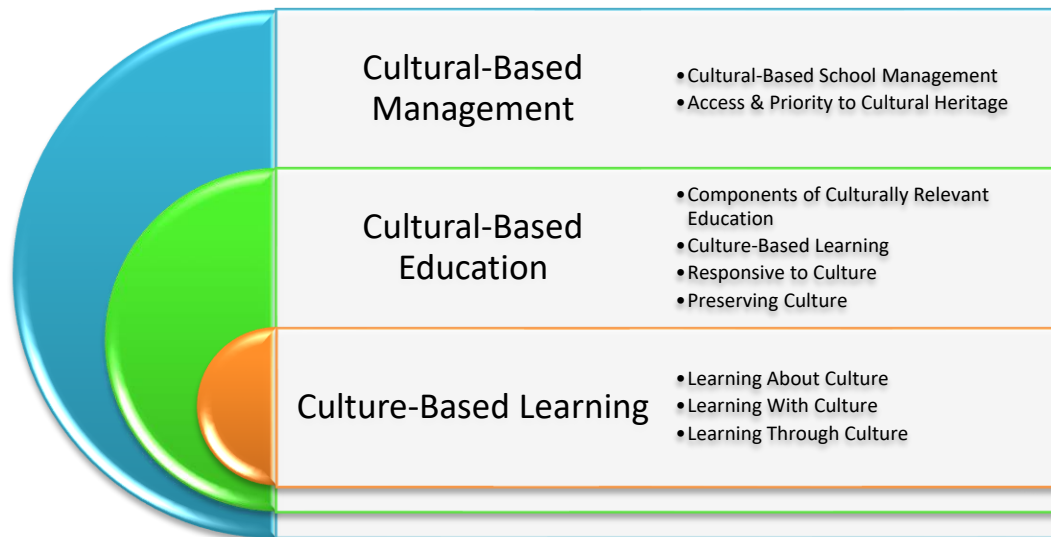


Figure 1: Concept of Cultural School at SMAN 1 Parakan

School-Based Management (SBM) is an alternative model for school development based on the decentralization of education, focusing on schools and communities (Supriadi in Siombing: 2022). The principles of SBM are centered on internalizing cultural values and local wisdom, making it an integral part of cultural-based management. As Awera and Schramme express, cultural-based management becomes important and effective when aligned with 1) cultural richness; 2) cultural heritage values; 3) access and priorities in its implementation (Sihombing et al.; 2022).

Cultural schools implement the principles of cultural-based education, which is defined as a process providing opportunities for students to strengthen knowledge and technology through lifelong learning principles (Tanu, 2021). In the implementation, cultural schools internalize cultural elements in intracurricular, cocurricular, and extracurricular activities. The key components of cultural-based education include 1) having culturally relevant education components; 2) education based on culture; 3) culturally responsive education; and 4) education that preserves culture (Singh: 2022).

Cultural-based learning is applied holistically to achieve the strengthening of students' characters at SMAN 1 Parakan. To support this goal, SMAN 1 Parakan implements cultural-based learning in three ways: 1) learning about culture; 2) learning with culture; and 3) learning through culture, utilizing the power of authentic knowledge to teach new knowledge, skills, and develop new understanding to reinforce identity (Singh: 2022).

The three components in the concept of cultural school at SMAN 1 Parakan are oriented towards strengthening the characters of students. This involves guiding students to undergo behavioral, attitudinal, and cultural changes, shaping a civilized community (Ausop: 2014).

Implementation of Cultural School at SMAN 1 Parakan

The implementation of the cultural school at SMA Negeri 1 Parakan is grounded in its vision of nurturing individuals with noble character, academic excellence, cultural awareness, entrepreneurial spirit, and environmental consciousness. The cultural aspect is deemed essential in realizing quality education by integrating educational practices with cultural elements and local wisdom. The goals of the cultural school at SMAN 1 Parakan are centered on: Cultivating outstanding character through cultural values, Managing and preserving

cultural values and local wisdom, Fostering attitudes that reflect the profile of Pancasila students, Developing the potential and entrepreneurial spirit through cultural elements and local wisdom, Preserving Javanese culture, local wisdom, and Indonesian culture, and Promoting local culture and wisdom in both local and global contexts.

The principles guiding the implementation of the cultural school at SMAN 1 Parakan are based on holistic education principles, encompassing: Connectedness, Highlighting the relationship between the curriculum framework and curriculum content. Learning is conducted with attention to curriculum alignment with the needs of students. Openness, Encompassing the involvement of students, parents, and the community in education. The implementation of cultural school programs consistently follows the principle of openness, involving teachers, students, educational staff, and parents. Balance, Ensuring a balanced approach to education, addressing aspects of attitude, knowledge, and skills. Programs are designed to holistically develop both hard skills and soft skills. System Among (Tri-*nga*), Encompassing understanding (*ngerti*), feeling (*ngrasa*), and implementation (*nglakoni*). This principle is implemented as the foundation for teachers in conducting cultural school activities. Tut Wuri Handayani, Following the guidance of the Yogyakarta Regional Regulation number 66 of 2013, emphasizing the importance of mutual assistance and guidance among stakeholders.

The implementation of the cultural school at SMAN 1 Parakan relies on six key strategies: Policy, Establishing clear policies through the School Head's decree, medium-term work plans, operational curriculum, and financing policies. Integration in Curricular and Extracurricular Activities, Integrating cultural values into curricular, cocurricular, and extracurricular activities. Cultivation, Instilling cultural values through routine practices. Artifact of Learning, Ensuring the availability of learning materials that support cultural school activities. Involvement of Parents and the Community, Engaging parents and the community in the cultural school initiatives. Publication, Publicizing cultural and local wisdom through various channels.

School Policy at SMAN 1 Parakan

Cultural school policy becomes an important element as a guideline for the implementation of its programs. The cultural school policy is determined by the School Principal by developing the principles of school-based management, which involves the active participation of the school community. The cultural school policy at SMAN 1 Parakan includes:

- a. Decree of the School Principal Number 423.3/0124/smanpa/I/2022 dated January 27, 2022, regarding the Cultural School Program at SMAN 1 Parakan.
- b. Medium-Term Work Plan of SMAN 1 Parakan for the years 2022 to 2025.
- c. Operational Curriculum of SMAN 1 Parakan for the year 2022, outlining the integration of cultural school aspects into subjects, co-curricular activities, and extracurricular activities.
- d. Fulfillment of artifacts of learning or infrastructure facilities that support the implementation of cultural school activities.
- e. Policies regarding the financing of the implementation of cultural school through ARKAS.

Integration in Intracurricular, Co-curricular, and Extracurricular Activities

The integration of cultural values in intracurricular, co-curricular, and extracurricular activities at SMAN 1 Parakan is shown in the following table:

Element	Intracurricular	Co-curricular	Extracurricular
Type	Integrated into subjects:	Integrated into:	Found in Extracurricular activities:
	1) Javanese, 2) History,	1) Project to convey the	1. Batik

Element	Intracurricular	Co-curricular	Extracurricular
	3) Indonesian,	Pancasila student profile.	
	4) Arts, 5) Entrepreneurship,	2) Subject assignments.	2. Karawitan
	6) Sociology, 7) Civics, 8) Religious Education.		3. Traditional dance 4. Master of ceremonies (Pranatacara)
Learning Model	Varied	Varied: With a block system	Varied
Method	Discussion, Q&A, practice, collaborative, lecture.	Seminar, Discussion, Q&A, practice, and collaborative.	Practice, collaborative
Implementation	Every week according to the curriculum	In Grade X: every year with 3 themes	Every semester, according to the school's schedule.
Time	structure and subject load.	In Grades XI and XII: every year with 2 themes	
		Integrated into all themes.	
Actualization	- In-House Training	- Inviting cultural figures/artists	- Inviting Guest Speakers
	- Inviting cultural figures/artists	- Observing historical places, traditional markets, or others.	- Practice
	- Observing historical places, traditional	- Exploring the meaning of symbols and behaviors in culture.	- Participating in Competitions
	markets, or others.	- Instilling values: Aji ning diri seko lathi, Aji ning raga seko	- Holding Art Exhibitions
	- Exploring the meaning of symbols and behaviors in culture.	busana, Urip Iku Urup, Ngilmu iku nglakoni kanti laku	- Exploring the meaning of symbols and behaviors in culture.
Cultural Values	- Believing and being devout to the One	- Believing and being devout to the One	- Believing and being devout to the One
	Almighty God	Almighty God	Almighty God
	- Mutual cooperation	- Mutual cooperation	- Mutual cooperation
	- Independent	- Independent	- Independent
	- Responsible	- Responsible	- Responsible
	- Critical	- Critical	- Critical
	- Creative	- Creative	- Creative
	- Global Diversity	- Global Diversity	- Global Diversity

Element	Intracurricular	Co-curricular	Extracurricular
	- Leadership	- Leadership	- Leadership
	- Hard work	- Hard work	- Hard work
	- Love for the Environment	- Love for the Environment	- Love for the Environment

Table 1. Integration in Intracurricular, Co-curricular, and Extracurricular Activities

Habituation Strategies

The applied strategies for character development based on cultural values in activities utilize three approaches: 1) classroom-based; 2) school-based; 3) community-based (Koesoma; 2018).

Approach	Field	Routine Activities
Class-Based	Class Management	- Greeting
		- Fostering a sense of cooperation and care for others
		- Cultivating cultural greetings
	Religious and Moral Education	- Expressing gratitude for the blessings of the Almighty
School Based	Noble Character Education	- Implementation : <i>Aji ning diri seko lathi, Aji ning raga seko busana, Urip Iku Urup, Ngilmu iku nglakoni kanti laku</i>
		- Exemplifying 5S Etiquette (Smile, Greeting, Greeting, Politeness, Courtesy)
	Nationalism	- Playing Javanese songs every Thursday before classes begin
		- Using Javanese language and Javanese language bell every Thursday
		- Wearing batik and traditional clothing on specific occasions
	Cultural Literacy	- Javanese slogans/proverbs
		- Variety of batik motifs and their meanings
		- History of local wisdom
Community-Based	Nationalism	- Writing an essay on local wisdom in Temanggung
		- Participating in the Grebeg Parakan event
		- Building cooperation with cultural experts, traditional dance groups, gamelan groups, etc.
		- Organizing cultural exhibitions
		- Participating in competitions related to culture

Table 2. Implementation in Cultivation

The Learning of Artifact

The Learning of Artifact serves as supporting infrastructure in education, involving objects created by humans, the customs of individuals or groups (Widodo; 2009). The purpose of Learning of Artifact is to promote cultural literacy among students and serve as a campaign for character strengthening and cultural preservation. The forms of Learning of Artifact at SMAN 1 Parakan include:

- a. Symbol of Gunungan, placed on the cultural corner building.
- b. Symbol of Bamboo Spears, placed on the reading corner building.
- c. Images of Javanese batik motifs and their meanings, displayed on the outer walls of classrooms.
- d. Images of Javanese slogans and proverbs, with their meanings, placed on the outer walls of classrooms.
- e. Wayang (shadow puppet) images, positioned in specific classrooms on the outer walls.
- f. Descriptions and images of specific sites as local wisdom in Temanggung



Discussion (مناقشة)

Parental involvement in schools is a form of parental participation in education, and it involves parents actively assisting their children by providing motivation, setting examples of good behavior, and monitoring their children's learning as students (Cotton et al., 1989). Parental involvement in cultural school activities at SMAN 1 Parakan aims to enable parents to understand cultural school activities and support students in implementing the cultural school program.

Society has a responsibility for the development of education in schools. The role of the community is regulated by Law Number 20 of 2023, which obliges them to provide resource support in the implementation of education and grants them the right to participate in the planning, implementation, monitoring, and evaluation of programs.

Activities involving parents and the community in cultural school initiatives include:

- a. Planning cultural school programs.
- b. Socializing cultural school programs.
- c. Parenting.
- d. Conducting projects to strengthen the Pancasila Student Profile.
- e. Organizing Arts and Culture events.
- f. Collaborating with cultural experts, art groups, and community figures.

Publishing cultural school activities is a means of documenting and advocating for these activities. It is also an effort to communicate the school's initiatives to the community. Through such publications, the community becomes more acquainted with and understands the cultural school activities at SMAN 1 Parakan. The forms of publication are carried out through social media and direct outreach to the community, namely:

(1) Publication Through Social Media:

- a. School website at www.smanegeri1parakan.sch.id
- b. School's YouTube channel at SMA N 1 PARAKAN OFFICIAL
- c. School's Instagram account at smanpa_official

(2) Electronic Media: Collaboration with Temanggung Television

(3) Direct Publication:

- a. Collaboration with the Bagus Village in the Parakan Sub-district, Temanggung Regency, during Karawitan practice.
- b. Participating in Karawitan competitions at the Central Culture Park of Central Java Province.

c. Participating in activities/competitions that support cultural school initiatives.

The cultural school implemented at SMAN 1 Parakan is an educational transformation effort that prioritizes character strengthening in each of its programs. To achieve optimal character strengthening for students, the implementation process of the cultural school at SMAN 1 Parakan is carried out through the following stages:

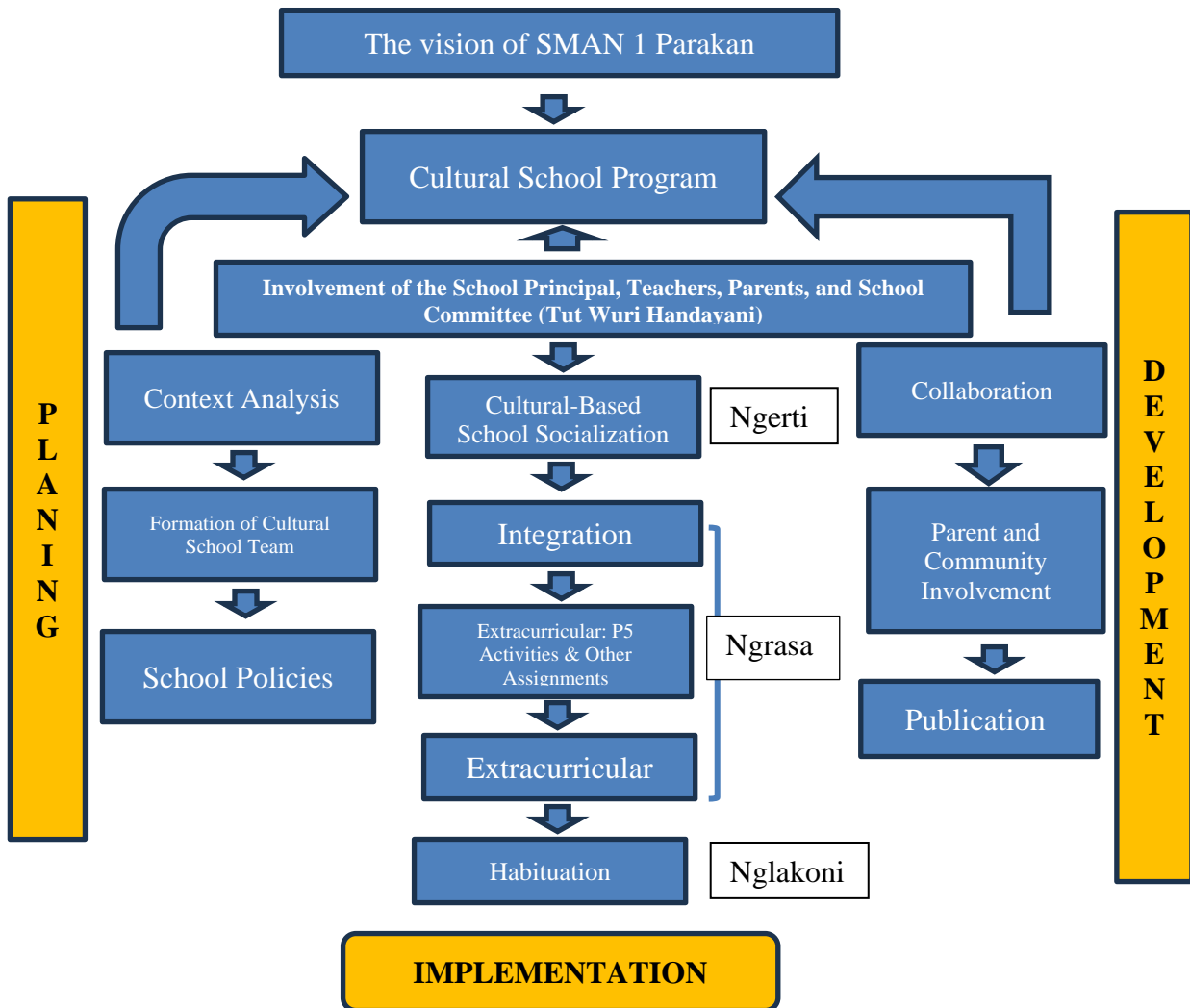


Figure 2. Stages of Implementation of the Cultural School at SMAN 1 Parakan

The implementation process of cultural schools utilizes the principles of school-based management, enabling the school to determine its development direction in line with the conditions and guidance of the community and to be self-reliant (Sihombing et al., 2014). The effectiveness of school-based management will be able to realize the goal of character strengthening for students. Involving all elements of the school, including the School Principal, educational staff, teachers, and the school committee, applies the tut wuri handayani principle, allowing stakeholders to set an example and provide guidance for students.

During the implementation phase, the school adopts the principles of the among system, tri-nga, namely ngerti (understand), ngrasani (comprehend), and nglakoni (execute). Therefore, before integrating culture into the learning process, socialization is conducted for students, the school committee, and parents. Parental involvement in education has a positive impact on students' academic development, attitudes, and social behavior (Cotton et al., 1989).

Cultural schools implement culture-based learning, as expressed by Goldberg, wherein cultural-based learning enables students to explore meanings, imagine, and develop creativity

to achieve holistic, integrated understanding within the cultural community context. Students have ample opportunities to explore cultural values through the action learning approach, allowing them to engage in moral actions, either individually or collectively (Elmubarak, 2019). This approach is expected to encourage students to analyze cultural elements such as dance, symbols, traditional games, historical events, local wisdom, etc., fostering good moral actions, critical thinking, and effective communication skills (Anjani, 2022). Cultural schools are institutions that integrate cultural values/local wisdom with comparative and competitive advantages in education, aiming to produce high-quality, high-achieving students with noble character.



Conclusion (خاتمة)

The implementation of the cultural school at SMAN 1 Parakan is interpreted as an educational institution that incorporates cultural elements into intracurricular, extracurricular, and cocurricular activities. The focus is on strengthening the character of students, fostering a love for culture, and promoting cultural preservation. The school adheres to the principles of culture-based education and learning, namely the among system, ngerti (understand), ngrasani (comprehend), and nglakoni (execute), as well as tut wuri handayani. The implementation involves learning about culture, learning with culture, and learning through culture. Strategies include: School policies. Integration in intracurricular, extracurricular, and cocurricular activities, Cultivation, Learning of artifacts, Involvement of parents and the community, and Publication. The school aims to build a collective commitment to holistically integrate cultural values into all school programs, thereby achieving the vision and mission of SMAN 1 Parakan.



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