Implementation of Literacy Culture in Improving the Character of Students: Case Study at SMA Asshiddiqiyah Garut

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Abstract: Character issues always color human life from time to time, along with the times and the development of the world of education, efforts are made to achieve good character. In the world of education, literacy activities are a place for character building. For this reason, the character has an important role in Islam and cannot even be separated from human life. This study aims to find out how the description of literacy and character-building activities for students at SMA Asshiddiqiyah Garut, so that the results can be known. This research was conducted using quantitative research with survey analysis techniques, namely research that was taken based on the phenomena that occurred by making decisions from the sample data using statistical tests. From the results of the study, it is known that based on the results of testing on 35 students, it is known that literacy culture has a positive effect on the formation of students' character where the t *count* value 5.745 the t *table* 2.011. While the value of the coefficient of determination is 58.21% which shows the large contribution of the influence. And the remaining 41.79% is influenced by other variables not examined. Thus, this study states that the implementation of a literacy culture can improve the character of students.

Keywords: ***Culture, literacy, character***

Abstrak: Masalah karakter selalu mewarnai kehidupan manusia dari masa ke masa, seiring dengan perkembangan zaman dan perkembangan dunia pendidikan, diupayakan untuk mencapai karakter yang baik. Dalam dunia pendidikan, kegiatan literasi merupakan wadah untuk pembentukan karakter. Untuk itu karakter memiliki peran penting dalam Islam bahkan tidak dapat dipisahkan dari kehidupan manusia. Penelitian ini bertujuan untuk mengetahui bagaimana gambaran kegiatan literasi dan pembentukan karakter siswa SMA Asshiddiqiyah Garut, sehingga dapat diketahui hasilnya. Penelitian ini dilakukan dengan menggunakan penelitian kuantitatif dengan teknik analisis survey yaitu penelitian yang diambil berdasarkan fenomena yang terjadi dengan mengambil keputusan dari data sampel dengan menggunakan uji statistik. Dari hasil penelitian diketahui bahwa berdasarkan hasil pengujian terhadap 35 siswa, diketahui bahwa budaya literasi berpengaruh positif terhadap pembentukan karakter siswa dimana nilai t hitung 5,745 dengan t tabel 2,011. Sedangkan nilai koefisien determinasi sebesar 58,21% yang menunjukkan besarnya kontribusi pengaruh. Dan sisanya sebesar 41,79% dipengaruhi oleh variabel lain yang tidak diteliti. Dengan demikian, penelitian ini menyatakan bahwa implementasi budaya literasi dapat meningkatkan karakter siswa.

Kata Kunci: Budaya, literasi, karakter

Introduction

The quality of a nation is determined by its intelligence and knowledge, while intelligence and knowledge are produced by how much knowledge is gained, knowledge is obtained from information obtained orally and in writing. The more residents of an area in the distribution of education, the higher the civilization will be.

Education in Indonesia is currently in an emergency stage. As many as 75% of schools in Indonesia do not meet the minimum education service standards. The results of mapping access and quality of education by the Learning Curves-Pearson in 2013 and 2014, Indonesia ranks 40th out of 40 countries based on the mapping of Trends in International Mathematics and Studies (TIMSS) in 2011 Indonesia ranks 40th out of 42 countries in scientific literacy (Source Kemendikbud, 14/07/2019).

According to UNESCO in 2012 regarding the reading habits of the Indonesian people, only one in 1,000 Indonesians reads. It is proven that the assessment of reading skills carried out by the Program For International Student Assessment (PISA) shows that Indonesia is a country with low reading skills. Based on the 2015 PISA assessment, Indonesian students' reading skill scores were 493 scores. These results put Indonesia in the 62nd rank out of 70 countries. On the other hand, based on the 2016 Most Littered Nation In The Word, interest in reading in Indonesia was ranked 60 out of 61 countries, it is clear that literacy culture in Indonesia is still lacking, Yunus et al. (2017: 277).

Other data from the Central Statistics Agency (BPS) in 2006 showed that the Indonesian population who watched TV reached 85.9% and read newspapers amounted to 23.5%. This shows that reading culture in Indonesia is less popular than watching Gustini, et al (2015: 3).

Based on the data above, it can be concluded that the low quality of education in Indonesia is indicated by the low culture or reading habits of the Indonesian people. This condition creates a negative image of the portrait of education in Indonesia, especially in the field of reading, even though reading is an important activity and affects human knowledge.

The government is trying to gradually cultivate the love of literacy in the Indonesian people. One of the efforts made by the government is to form a social movement with the collaborative support of various elements, called the School Literacy Movement (GLS). The School Literacy Movement is implemented under the coordination of the Ministry of Education and Culture. The School Literacy Movement is expected to be able to mobilize school

members, stakeholders, and the community to jointly own, implement, and make this movement an important part of life.

The School Literacy Movement is strongly encouraged by the government because the School Literacy Movement can strengthen the character growth movement, as stated in the Minister of Education and Culture Regulation Number 23 of 2015 article 2, which reads: "Business Character Growth (PBP) aims to: (a) make the school a fun learning park for students, teachers, and education staff. (b) develop good habits as a form of character education in the family, school, and community. (c) make education a movement that involves the government, local governments, communities,s, and families. (d) develop a harmonious learning environment and culture between families, school and community".

The School Literacy Movement is not only the responsibility of the government but also the responsibility of all parties, including formal educational institutions that play a greater role in education.

Based on this fact, the researcher is interested in knowing more about the influence of literacy culture on the character formation of students at Asshiddiqiyah High School. The reason the researcher chose SMA Asshiddiqiyah is that SMA Asshiddiqiyah is one of the leading private schools in Garut Regency, with accreditation status A and is believed to be one of the first of two private schools in Garut Regency which is trusted to use computer-based National Examinations. Based on initial observations at Asshiddiqiyah High School which became the research site, it is known that this school instills character values in students. While at school, the researcher felt a strong religious environment as evidenced by the way students interacted with students, as well as students and teachers without any distance, thus fostering a sense of affection, kinship,d close relationships without being condescending. One of the influencing factors is the existence of literacy activities in the school. This literacy activity is carried out to motivate good habits as a form of character education since the family, school, and compare unity. Through this activity, it is hoped that the formation of students' character can increase and be more sensitive to the surrounding environment and can become useful students.

Method

The method used in this study is a quantitative method with a descriptive approach and survey techniques. The reason the researcher uses the descriptive method is that this method pays more attention to getting a representative sample of the population in the study, more precise data

collection techniques or procedures,d clearer problem questions (Iskandar, 2018:174).

Similarly, the reason the researcher used the descriptive method with the survey technique was that it was related to a representative sample. Survey techniques seek answers directly from respondents, usually using a sample from a representative population (representing) so that data collection is more appropriate if conclusions must be drawn from the sample. Thus, the research methods and techniques used in this study are expected to provide answers to the blem solving through the collection of field data information that describes the factors related to the researched variables, namely literacy culture and character building of students.

The population in this study is students. Asshiddiqiyah High School Garut consists of 120 students. The sample is determined by the researcher based on consideration of the problem, objectives, hypotheses, methods, and research instruments, and cannot be separated from considerations of time, effort and f, and financing (Deni Darmawan, 2016:138). Therefore, using a random probability sampling technique there are 35 students became respondents.

The data collection technique in this research is to use documentation study techniques and field studies. The documentation study technique is to examine several documents relevant to research through secondary data sources of research by collecting data from documents such as the Implementation of Literacy Culture and the results of the recapitulation of the character of students. The documents in question are documents on the implementation of literacy culture in schools, student attendance in carrying out literacy activities, and literacy activity notebooks. while the field study techniques include: observation, interviews, and distribution of questionnaires to respondents or related stakeholders.

Result and Discussion

This study examines empirical facts about the implementation of literacy culture in improving the character of students. The results of the study present the results of statistical calculations, which can be represented in tabular form, as presented in Table 1.

Table 1 Score Implementation of Literacy Culture

Question Items	Score	Percentage
Information search and formation	164	94%

The personal experience formation process	159	91%
knowledge in the form of work	147	84%
Express the work well	144	82%
Practice speaking skills	139	79%
Listen to information well	118	67%
Respond to the results works politely	144	82%
Books students work neatly	157	90%
Takes part in and participates in literacy activities	156	89%
Produces works and exhibits them in literacy activities	147	84%
Evaluates work and exhibit it in literacy activities	148	85%
Follow up and improve the work and exhibit it in literacy activities	144	82%
Average		**84.14%**

Based on the table above, the average result is 84.14%. This is corroborated by the results of the researcher's direct observation that the literacy culture in SMA Asshiddiqiyah is carried out with a good process. Starting from a structured literacy schedule and adequate infrastructure. In addition, the literacy program at Asshiddiqiyah High School collaborates with the Islamic boarding school "Miptahul Ulum" in increasing literacy skills in schools. Reading is part of the observation process (mutalaah), while observation (mutalaah) is the essence/substance that is very important in seeking knowledge. Thus, data processing is in line with the results of the researcher's observation that the literacy culture in Asshiddiqiyah High School is implemented well. The data for category scores can be classified in the table below

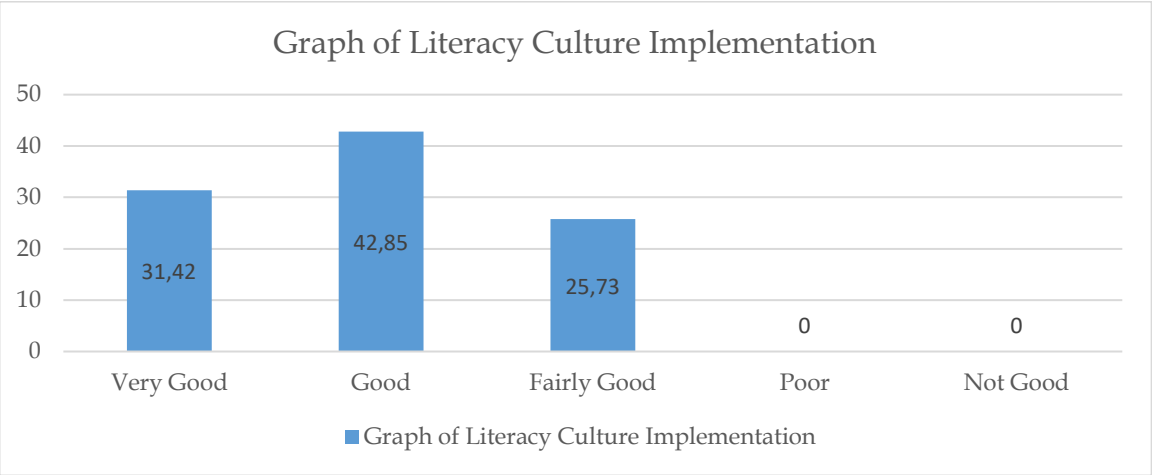
Table 2. Category Score Implementation of Literacy Culture

Category	**Score**	**Total**	**Percentage**
Very Good	147-175	11	31.42%
Good	119-147	15	42.85%

Fairly Good	91-119	9	25,73%
Poor	63-91	-	-
Not Good	35-63	-	-

If it is presented in graphical form, it will look like the following picture:

Figure 1. Graph of Literacy Culture Implementation



While the recapitulation score of the character formation of students is described in the table below:

Table 3. Recapitulation Score Character Building

Question Items	**Score**	**Percentage**
Mastery of knowledge and insight	154	88%
Understand logically and rationally rules	134	77%
Cultivate awareness to behave well	136	78%
Cultivate a sense of love for good behavior	129	74%
Cultivate moral values and noble	138	79%
Implement good behavior and noble moral values	146	83%
Try to practice kindness in daily life	116	66%
Practice good values in daily life	134	77%
Practice good values in daily life day	118	67%
Familiarize the values of kindness in daily life	132	75%

Give benefits to themselves and others	128	73%
Remind others	124	71%
Average		**75.71%**

From the results of the researcher's analysis of the relationship between literacy culture and character building in SMA Asshiddiqiyah with a sample of 35 students, the response was quite good. From the questions asked by the researcher in the form of a questionnaire to the respondents, it was concluded that from a total of 12 question items regarding the formation of the character of students at SMA Asshiddiqiyah, an average score of 75.71% was obtained.

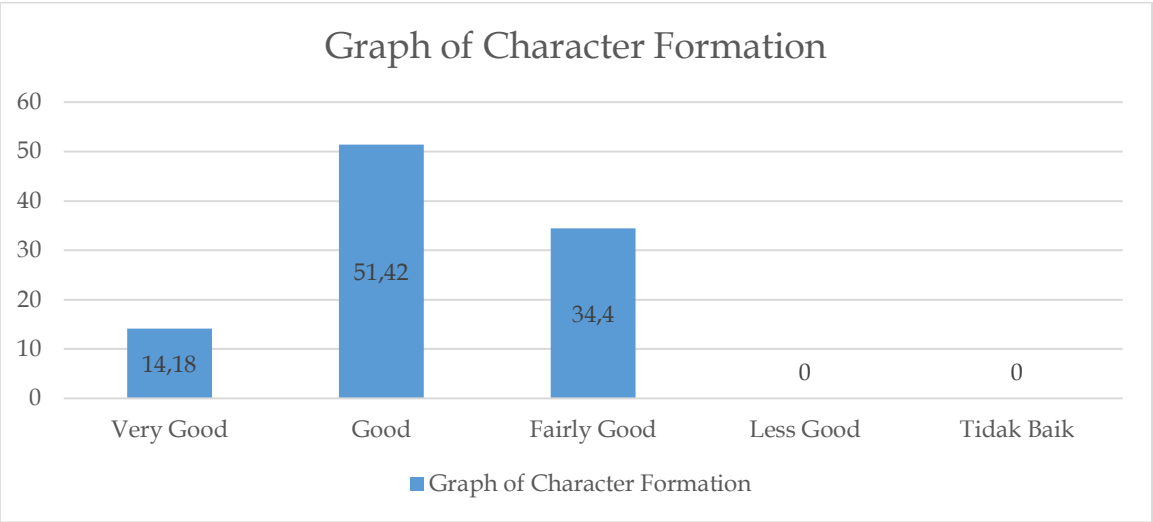
Thus, both the results of data processing and the results of observations on the formation of student character at SMA Asshiddiqiyah are categorized as Good Enough. The data for category scores can be classified in the table below

Table 4 Score-Category Implementation of Literacy Culture

Category	Score	Total	Percentage
Very Good	147-175	5	14.18%
Good	119-147	18	51.42%
Fairly Good	91-119	12	34.40%
Less Good	63-91	-	-
Not Good	35-63	-	-

If presented in graphical form, it will look like the following image:

Figure 2 Graph of Character Formation



Islamic education in general is a systematic guide to help students grow and develop through the actualization of self-potential based on the moral principles of the Qur'an, knowledge and*life skills* (Sholehudin, 2010: 16). It can be interpreted that Islamic education pays more attention to the practice of that knowledge because that is the essence of Islamic education.

Literacy is the skill of using various ways to express and understand ideas and information, using conventional text forms as well as innovative texts, symbols, and multimedia (Abidin Yunus, 2018: 3). In the view of literacy, the first step that must be taken by students is to observe through the five senses. Usually done by reading, listening, and even paying attention so that they can maximize their learning potential by actively following the changing developments of globalization.

Literacy is closely related to reading, reading is the first step for a person to move towards other language skills. For example, research results show that learning to write can be started by reading. Because, the skills that the writer must have are sufficient vocabulary, and mastering sentence structure well to be able to connect words into meaningful and accepted sentence structures. In addition, reading can provide speaking skills because speaking requires extensive knowledge resulting from the absorption of reading Gustini, et al (2015: 20).

Through the School Literacy Movement Program, the Ministry of Education and Culture seeks comprehensive reading habituation activities that involve all aspects of the education ecosystem to increase reading interest and reading comprehension skills. These elements include teachers, students, and families (Handayani, 2020)

In the view of Islam, reading is very important and recommended. This is evidenced by the first revelation that was revealed to the Prophet Muhammad regarding the command to read. Even though at that time the Prophet SAW was umami. The Prophet was then led by the Angel Gabriel to read the revelation, namely Q. S Al-'Alaq verses 1-5 below.

إِقْرَأْ بِسْمِ رَبِّكَ الَّذِيْ خَلَقَ (١) خَلَقَ الاِنْسَانَ مِنْ عَلَقٍ (٢) إِقْرَأْ وَرَبُّكَ الاَكْرَامُ (٣) الَّذِيْ عَلَّمَ بِا الْقَلَمِ (٤) عَلَّمَ الاِنْسَانَ مَا لَمْ يَعْلَمْ (٥)

Meaning

(1) Read in the name of your Lord who created. (2) He created man from a clot of blood. (3) Read, and your Lord is the most exalted. (4) who teaches (man) with a pen. (5) he teaches man what he does not know. (Qs. Al-'Alaq:1-5)

The verses explain and indicate that Islam emphasizes the importance of reading in human life, namely, *Iqra* (twice), *'Allama* (two), *bil kolam* (one), and *ma lam ma'am* (one). This shows that the teachings of Islam encourage its people to love and master science. Whenever and wherever Muslims stand, that is where science is developed (KH Didin Hafidhuddin in Republika: 2014).

The increase in good character at Asshiddiqiyah High School is caused by several factors, one of which is the existence of literacy activities. This literacy activity can provide absorption of knowledge that is implemented in the field, the absorption of this knowledge is obtained through reading habits while character formation is influenced by experience and habits. So Shaykh Ibn al-Jazariy said:

بِفَكِّهِ إِلاَرِيَاضَةُامْرِيٍ تَرْكِهِ وَبَيْنَ بَيْنَهُ وَلَيْسَ

It means

"*No one can distinguish between a good word and a bad one except by getting used to / practicing his tongue*."

Thus, both the results of data processing and the results of observations on the formation of student character at SMA Asshiddiqiyah are categorized as Good Enough.

Literacy at SMA Asshiddiqiyah Karangpawitan Garut is more focused on the results of the work from books that are read, as evidenced by this literacy activity, students are required to create literacy products. Students transform the resulting big ideas into various media. Each student always uses the reading corner provided at the school with various kinds of books provided, both fiction and non-fiction, students choose their topics and themes that will be developed into literacy products and recorded in the journal books that have been provided. In addition, students are required to produce works from the results of books that are read and then exhibited and informed of the results of these works.

Likewise, SMA Asshiddiqiyah has an environment that is still thick with religion, so that the implementation of literacy culture at SMA Asshiddiqiyah is more inclined toward the religious aspect. As evidenced by the existence of this literacy activity, students are required to read the holy verses of the Qur'an and read the savannah book together, guided by religious teachers and literacy coaches.

Literacy culture cannot be separated from the 6M program (observing, creating, informing, appreciating, recording, exhibiting) is an alternative that can be applied by teachers in cultivating literacy. (Aulia Akbar, 2017: 48).

The 6M program is a program that aims to develop student skills both academically and non-academically so that they can observe the surrounding environment (adapt), creates work to be presented in front of the class, and are expected to be able to appreciate the work made by their friends so that there is a reciprocal perception that has an impact. on the psychology of the student. The following are the steps of the 6M program as follows:

a. Observing (*Observe*)

Observing means the process of searching for information about an object in the surrounding environment based on the observation of the five senses. This activity can be carried out in the school environment or outside the school. Observing can train conscious and real learning of the surrounding events. Students directly experience an event or situation in learning, so that it will arouse curiosity during learning and finally students find out the answers to these events. This process requires students' sensitivity and awareness in shaping the experiences that have occurred which will eventually be implemented in work or events in the future.

b. Create (*Create*)

After processing information from the results of observing activities (*observation*), students are required to pour their knowledge into the form of work by the events and information that students get based on the results of observations. Students freely express their work in writing, pictures, or other works with the direction and guidance of a teacher so that they can produce or create good and maximum work. This intended work is adapted to the subjects given by the teacher.

c. Informing (*Community*)

This stage trains students to practice speaking skills and trains them to dare to appear in front of other students by presenting in front of the class. It is very important not only to practice speaking but to train students' mentality and courage.

d. Appreciate (*Appreciate*)

Students appreciate the work of other students, this stage allows students to practice how to respond to work politely. Teacher guidance is needed to create a harmonious and conducive atmosphere. This appreciation can give students an attitude of joy in accepting criticism and suggestions from other students.

e. Bookkeeping (*Post*)

After these steps are carried out, the next step is to record each student's work in a book or other work. The book of the work is placed in the classroom or the work can be stored on the wall where the reading corner is located so

that other students can read, observe and assess the student's work. if student work cannot be recorded, the teacher can display it on the classroom wall or other media such as publishing the work on the internet with beautiful and good decoration.

f. Showing off (*Demonstrate*)

This activity is the last stage of the 6M program. In this stage, the school holds an exhibition that aims to show students' work, so that other students can participate and appreciate the work. Usually, this exhibition is held at the end of the farewell. In this exhibition, usually,y not only works of art are displayed, but each class is required to make a food product with its own characteristics and flavors that can attract visitors to taste it.

Character is the character, nature, or things that are very basic in a person. The character can be formed from experiences that have occurred to him through a very long process. (Majid Abdul, 2017:12). Character according to the Islamic perspective has its uniqueness that is different from the meaning of character in general. One of these differences is the barometer of truth about a character. In general, the character can be termed as someone's actions that can be a character/character, while in a religious view, the character can be interpreted as a person's character that is implemented in his life. It is clear from the description above that character and morals have different outputs if the barometer of truth is only worldly while the barometer of moral truth is worldly and hereafter.

Noble morals are not automatically possessed by every human being once he is born, it requires a long process of nurturing and education (the "carving" process). In Arabic terms, this character is similar to the word morality, namely the character or habit of doing good things. Al-Ghazali describes that a person's moral behavior comes from a good heart. Therefore, character education is an active effort to form good habits (habits), so that the nature of children has been engraved since childhood (Munawaroh Ijudin, 1907).

In character building, three things take place in an integrated manner. First, children understand good and bad, understand what actions to take, and can give priority to good things. Then second, have a love for good, and hate bad deeds. This love is a torch or passion to do good, for example, children do not want to lie. Knowing that lying is bad, he doesn't want to do it because he loves virtue." Third, the child can do good and is used to doing it. Through that process, nine important character pillars are instilled in children (Munawaroh, Ijudin, 6: 2018)

According to Majid and Dian (2017:112) the purpose of education toward the formation of character in each student, there are three stages of strategy that must be passed, including:

a. Moral Knowing / Learning to Know

This stage is the first stage in character building. In this stage, it is more oriented to the mastery of knowledge about the values of truth. Students must be able to distinguish noble moral values*)* and despicable morals (mazhmumah) students must be able to understand all and nail about the importance of noble character and the dangers of despicable morals. In Islamic life, the guideline for the benchmark of maheasi morality is the Prophet Muhammad as an exemplary figure of noble character through his words, actions, and provisions which are implemented in the traditions and sayings. *Moral Knowing* as the first aspect has six elements, namely: Moral awareness. Knowledge of moral values. Acceptance of point of view. Moral logic. Courage to take and determine attitude.Self-introduction.

These six elements are components that must be given and socialized to students to fill their knowledge area. Development of mindset/cognitive, namely the development of broad and deep intelligence and knowledge as the elaboration of the nature of the *Fathanah* ProphetThose who have good knowledge and intelligence are not only able to capture the symptoms and nature behind all events, but they can conclude it as a valuable experience and lesson that enriches the treasures for their own lives and even other lives so that they can have a positive and beneficial impact on others.

b. Moral *Loving*

A person's ability is like a knife if it is not sharpened it will become dull. A person does not act well not because he does not have the ability but because he has the ability (*Moral Knowing)* but does not practice doing good (*Moral Doing)*.

Practicing doing good is part of the process of character building because the process of character building must go through difficult stages by forcing good deeds so that it becomes a continuous habit.

Moral *loving* is the mastery of students' emotional aspects to become human characters. This reinforcement is related to the forms of attitudes experienced and felt by students, namely awareness of their identity. This stage is intended to foster a sense of love and a sense of need for noble moral values. Through this stage, students are also expected to be able to assess themselves (introspection), and increasingly know their shortcomings and needs that must be improved by themselves.

c. Moral Doing / Acting

At this stage are the peak of success and the formation of one's character. Students are not only required to master knowledge, students are not only required to have good behavior but students are required to get used to doing good and doing in their lives. After these two aspects are realized, then *Moral Acting* as an *Outcome* will easily emerge from the students.

Departing from this thought, the success of character education is highly dependent on the presence or absence of *Knowing, Loving,* and *Doing* in character-building education. In the third world of education, it should be owned by students. The pillars of character education touch the cognitive, affective, and psychomotor domains, all of which complement each other and provide the perfection of the potential possessed by students so that the three pillars are closely related to each other and must be possessed simultaneously after the teaching and learning process is carried out.

The initial foundation for the formation of a character naturally is from birth, the foundation is certain beliefs and self-concepts. All life experiences come from family, relatives, schools, internet media, mass media, and various other sources. the more information he receives and the more information he gets, the more mature the belief system and thought patterns are formed and the clearer the actions, habits, and unique character of each individual. In other words, each individual ultimately has a belief *system*, self-image, and unique habits (Munir, 2018: 56).

The most important elements in character building are experience and thoughts, thoughts will not arise without experience because the mind contains a whole program that is formed from his life experiences which pioneered everything. The experiences that are formed are not carried out directly but through the consideration of a person's mind (Majid and Dian, 2017: 61).

From the description above, it is explained that one of the most important factors in forming the character of students is literacy culture. This is in line with the regulation of the Minister of Education and Culture Number 23 of 2015 article 2, which reads:

"The Growth of Character (PBP) aims to: (a) make schools a fun learning park for students, teachers, and education staff. (b) develop good habits as a form of character education in the family, school, and community. (c) make education a movement that involves the government, local governments, communities, and families. (d) develop a harmonious learning environment and culture between families, school and community"

Conclusion

Based on the results of research and discussion, it can be concluded that the implementation of a literacy culture can improve the character of students. This can be proven from the score of cultural literacy that has a positive effect on the formation of students' character where the t value is 5.745 t table is 2.011. While the value of the coefficient of determination is 58.21% which indicates the magnitude of the contribution of influence. And the remaining 41.79% is influenced by other variables not examined. Thus, this study states that the application of literacy culture can improve students' character.

Suggestions that hopefully can be constructive based on the results of this research Continue to develop in fostering literacy cultural activities, both literacy coaches, teachers, and school principals who are involved in it, so that the development of literacy cultural activities at Asshiddiqiyah High School is growing and can be an example of implementation good literacy culture activities for other schools. Be regular in participating in literacy activities, and take advantage of the opportunities that exist while participating in literacy activities so that you become a person who is knowledgeable and has a noble character.

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