



## TRANSFORMING SCHOOL CULTURE TO ENHANCE MOTIVATION AND RELIGIOUS CHARACTER IN HIGH SCHOOL

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<p><b>Received:</b> 26<sup>th</sup> January 2022 <b>Accepted:</b> 26<sup>th</sup> February 2022 <b>Published:</b> 4<sup>th</sup> April 2022</p>	<p>In response to widespread perceptions about school failure and student underachievement, this paper proposes that the culture of the nation's schools must be transformed to improve student motivation, achievement and religious character. The problem of schools is rooted in the core beliefs held by staff, students, and school leaders about the purposes, goals, and personal incentives associated with schooling. Goal theory research has underscored the importance of perceptions of purpose in determining the nature and quality of investment in a task. Teaching, schooling, learning and religious habit may be defined as task-focused, or concerned with the intrinsic worth of doing the task for its own sake; and as ability-focused, or using the task as a sorting mechanism to demonstrate who has ability. Adopting either goal has important consequences for behavior generally and for motivation and learning in particular. Students adopting a task-focused definition tend to view a task more positively, showing a continued interest even after the formal instruction is completed, and are likely to be academically venturesome, choose challenging activities, and adopt deep-processing strategies. In contrast, students who adopt an ability focus tend to use surface-level strategies, such as memorization and rehearsal, and avoid mistakes and failures.</p>

**Keywords:** Religious Habit, Religious Character

### INTRODUCTION

The Islamic character as far as its standards, essentials and manners it depends on accommodation and adherence to the lessons of Islam, in compliance to Allah. The character takes in its manners and bases its standards on the Qur'an and Sunnah. The character looks to apply those lessons by following the case of the early eras of the ummah and of the upright among them who accomplish an extraordinary arrangement in that field. Islam is exceptionally quick to depict the genuine Islamic character and it affirms the significance of its primary components that depend on sound Islamic educating. Islam examines a lot of the components of this character and its basics, and its effect on the prosperity of people and groups, so the precise picture of genuine Islam, and its effect on individuals' life, might be exhibited.

The Islamic character depends on faith in Allah and His Messengers, and in His guarantee and cautioning, and on adherence to Islamic direct completely, which incorporates honesty, trustworthiness, virtuousness, unobtrusiveness, great demeanor, graciousness to neighbors, rushing to do great, helping individuals to make the wisest decision, abstaining from hurting others, and different parts of Islamic lead. The premise of the Islamic character is confidence in Allah and His Messenger, and accommodation to and consistence with the decisions, standards and behavior of Islam. Consistently, the Islamic character has been subjected to abhorrent crusades went for misshaping, twisting and hating it<sup>1</sup>. By methods for what they have presented of theories and social practices, the adversaries of Islam have looked to swarm Islam out of individuals' souls, with the goal that Islam will never again be the main factor in building human character, and individuals will never again observe the sublimity, flawlessness and unadulterated conviction of Islamic lessons.

In the educational perspective, Allah SWT. Has provided guidance and guidance to be used as a reference theory, concepts and practice of education in preparing the next generation to carry out the task of the Caliphate on earth. One of them as implied in surah An Nisa [4:9] which means as follows:

<sup>1</sup>Shachar, H., & Shmuelewitz, H. (1997). Implementing cooperative learning, teacher collaboration and teachers' sense of efficacy in heterogeneous junior high schools. *Contemporary Educational Psychology*, 22, 53-72

وَلِيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا  
قَوْلًا سَدِيدًا ﴿٩﴾

"And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice"<sup>2</sup>.

The quotation of the verse has universal value and reminds us all not to leave a generation of weak future; physically, intellectually, morally, socially and spiritually weak, so that the message can be used as the spirit of education in realizing a strong and prosperous generation capable of facing the challenges of its time. To realize these goals, the strategic instrument that is believed to have a high degree of accuracy is through the process of education. There is a Chinese saying that if you have a life plan of one year cultivates rice; If you have a life plan of ten years, plant a tree; And if you have a lifelong life plan, educate people. Hargreaves<sup>3</sup> expressed his views on the operational notion of the nature of education as follows; that education is a process of developing the existence of learners who popularize, entrust, in the living order dimension local, national and global.

Thus education can be interpreted as a continuous process, that educating people is a process that will never be completed. Education does not stop when learners become adults but will continue to grow as long as there is interaction between human beings with human environment as well as with its natural environment. Education has the duty to cultivate human existence as an interactive existence. Interaction here is not just interaction with fellow human beings, but also with nature and the world of ideas including with the Creator of the universe of Allah SWT. Pendidikan also can not and should not be separated from the culture. The process of education is a process of culture, and the process of culture is the process of education. Denying education from the process of culture is an alienation of human nature and thus the alienation of the humanization process. Alienation of education process from culture means to keep education away from the embodiment of moral values in human life<sup>4</sup>. Meanwhile, according to Ki Hajar Dewantara, education is interpreted as an effort to promote the growth of mind (inner strength, character) (Intellectual) and the child's (physical) body. These three things, namely the growth of manners, intellectual and physical children can not be separated in order to promote the perfection of life, the life and livelihood of children in harmony with the world<sup>5</sup>.

Thus the purpose of education is not merely the mastery of knowledge, technical skills alone, because this is just a tool, or tool. But the purpose of education is to rely on the child itself that can evolve to achieve perfect human life, so that it can meet all forms of life and inner life needs. Like a crop of goals to be achieved is the interest, which will produce fruit later. Similarly in education, that the fruit of education is the maturation of the soul, which will be able to realize life and perfect livelihood and provide benefits to others and the environment. However, in practice the education process must deal with the global mainstream that we can not avoid, the flow Globalization. Globalization is a necessity that can not be intercepted by any power. Basically, globalization is a process of progress that creates interdependence between nations and states, which is marked by the rapid flow of information, communication, traffic of goods, services and capital, even labor, freely between countries.

Globalization is a phenomenon like a double-edged knife; One side gives a positive impact, while the other side member negative impact. On the positive side, globalization leads to market expansion that affects the increase in income of a nation. In the field of social politics, globalization brings a fresh air to the system and governance that tends to give freedom and sovereignty to the people. In the field of culture, globalization causes interaction between nations that are increasingly massive and intense, so that the flow of information and science exchange more open. While the negative side of globalization is also no less. In the economic field, the gap between rich and poor is increasing. In the field of social politics democracy tends to lead to unlimited democracy. In the field of culture, the existence of globalization has an impact on the ease of citizens in developing countries, including Indonesia imitating the culture of foreign countries, in various forms. Like, the pattern of association, dress patterns, eating patterns, and various other patterns of behavior that in turn can actually damage the dignity, the dignity and identity of the nation itself<sup>6</sup>.

Globalization is a phenomenon like a double-edged knife; One side giving Besides the excesses of globalization above, Indonesian society and nation are also faced with internal latent problems, including culture of corruption in all layers ranging from carpenters to bankers, from the people to well-educated officials to low-educated. Another latent problem is the use of violence in solving problems, low discipline, environmental destruction, hostility between groups, among groups also still overshadow gray face of this beloved country. Allegedly by Gede Raka that increasing human competence in the mastery of science and technology was not by itself accompanied by an increase in the virtues that exist in the human heart. Competencies that are not accompanied by an increase in virtue tend to bring mankind to a state that threatens the quality of life and even its existence. Therefore, one of the offer of the solution

<sup>2</sup>An Nisa [4:9]

<sup>3</sup>Hargreaves, A. (1988). Teaching quality: a sociological analysis. *Journal of Curriculum Studies*, 20(3), 211-231

<sup>4</sup>Hargreaves, A. (1988). Teaching quality: a sociological analysis. *Journal of Curriculum Studies*, 20(3), 211-231

<sup>5</sup>Dewantara, K. H. (1977). Karya Ki Hadjar Dewantara Bagian Pertama: Pendidikan. Semarang: Majelis Luhur Persatuan Taman Siswa

<sup>6</sup>Zamroni. (2007). *Pendidikan dan demokrasi dalam transisi*. Jakarta: PSAP Muhammadiyah

is through character education at school<sup>7</sup>. Implementation of character education in the real school has also become a constitutional mandate as stated in UUSPN Article 3 states that National Education functions: Developing capabilities and forming the character and civilization of dignified nation in order to educate the nation.

### Character And Education Of Character

Character terms are often represented in terms of character, character, habits. Generally the character is associated with a distinctive or special character, or the moral strength, or pattern of a person's behavior. According to Samani, the character is interpreted as a way of thinking and behaving distinctively each individual to live and work together, both within the scope of the family, the community, the nation, and the State. Individuals with good character are individuals who can make decisions and attitudes to account for every consequence of their decision. Character may be regarded as the values of human behavior in relation to the Supreme Lord, self, human beings, environment, and nationality that are manifested in thoughts, attitudes, feelings, words and deeds based on religious, legal, and moral norms, Culture, customs, and aesthetics<sup>8</sup>. Character is a behavior that appears in everyday life both in attitude and in action. According to a large dictionary of Indonesian<sup>9</sup> characters are psychological, moral, or moral traits that distinguish one from another. Thus the characters are unique values-well-bred and self-contained in behavior<sup>10</sup>. The unique value-it's hereafter meant to know the value of goodness, to do good, and to live a good life.

Marhadi<sup>11</sup> defines characters as attributes or characteristics that shape and differentiate the personal traits, ethical characteristics, and mental complexity of a person, a group or nation. Joyce, & Showers<sup>12</sup> takes a different approach to the meaning of character, according to him the character is a vague combination of attitudes, innate behavior, and abilities, which build a person's person. As the identity or identity of a nation, character is the basic value of behavior A reference value of interaction between humans. Universally the various characters are defined as the value of living together based on pillars: peace, respect, cooperation, freedom, happiness, honesty, humility, love, responsibility, simplicity, tolerance, and unity. Character is also influenced by heredity and environment. The behavior of a child is often not far from the behavior of his father and mother. Social and natural environment also contribute to the formation of one's character. A child living in a harsh social environment, such as in a densely populated, metropolitan area, usually tends to behave in an antisocial, loud, emotional manner and so on. Meanwhile, children living in arid, hot, and barren environments, in general, also have a strong temperament as well. From the various meanings and definitions, as well as the factors that can influence the character, the character can be interpreted as the basic values that build a person, formed either because of the influence of heredity and the influence of the environment, which distinguishes it from others, and manifested in his attitude and behavior in everyday life.

Character and character education have different meanings. Character is more in meaning as substance or content, while character education is more emphasis on process. The following will be described some meaning of character education, so it is expected to clarify in interpreting and distinguishing what is character and character education. In a simple sense character education is defined as positive things what teachers do and affect the character of students who taught<sup>13</sup>. Character education is a conscious and earnest effort of a teacher to teach values to his students. Character education according to Burke<sup>14</sup> is merely part of good learning and is a fundamental part of good education. The US Department of Education defines character education as follows: Character education teaches habits of thinking and habit of doing that can help people live and work together as family, friends, neighbors, communities and nations. From this definition can be developed that character education is education that develops noble character of learners by practicing and teaching moral values and civilized decision making in relation with fellow human beings and in relation to his God.

In relation to school-based activities Anne Lockwood<sup>15</sup> states that: Character education is any school plan, designed together with other community institutions, to directly and systematically shape the behavior of young people by explicitly influencing Widely accepted belief values, which are done directly in applying those values. From some of the above definitions, it can be concluded that character education is a process of giving guidance to learners to be a whole person who characterized in the dimensions of heart, thought, body and taste. Character education can also be interpreted as value education, character education, moral education, character education, which aims to

<sup>7</sup>Raka, Gede. (2011) *Pendidikan Karakter Sekolah dari Gagasan ke Tindakan*, Jakarta: PT Gramedia.

<sup>8</sup>Noddings, N. (2002). *Educating moral people: A caring alternative to character education*. Teachers College Press, PO Box 20, Williston, VT 05495-0020

<sup>9</sup>Robinson, K. (2008). *Gender, Islam and democracy in Indonesia*. Routledge.

<sup>10</sup>Kemendiknas, T. P. K. (2010). *Pembinaan Pendidikan Karakter di Sekolah Menengah Pertama*. Tidak diterbitkan.

<sup>11</sup>Marhadi, H. (2018, January). Implementation of Social Care Character Value in Social Studies in Primary School. *In Proceedings of the UR International Conference on Educational Sciences* (pp. 546-550).

<sup>12</sup>Joyce, B., & Showers, B. (1982). The coaching of teaching. *Educational leadership*, 40(1), 4.

<sup>13</sup>Grimmett, P. P., & Crehan, E. P. (1992). The nature of collegiality in teacher development: The case of clinical supervision. *Teacher development and educational change*, 12(2), 56-85.

<sup>14</sup>Rothstein, M. G., Burke, R. J., & Bristor, J. M. (2001). Structural characteristics and support benefits in the interpersonal networks of women and men in management. *The International Journal of Organizational Analysis*, 9(1), 4-25.

<sup>15</sup>Lockwood, A. T. (1997). *Character Education: Controversy and Consensus*. *Controversial Issues in Education Series*. Corwin Press, Inc., 2455 Teller Road, Thousand Oaks, CA

develop the ability of learners to give good decisions, maintain goodness, and realize that goodness in everyday life with a vengeance. Character education can also be interpreted as a system of planting the values of the character to the school community that includes the components of knowledge, awareness or willingness and action to carry out these values both to God, self, fellow, environment, and nationality so that become *Insan Kamil*.

### School Culture

School is a social institution. Institutions are organizations built by the community to maintain and improve their standard of living. For this purpose schools should have a conducive school culture, which can provide space and opportunities for every citizen to optimize their own potential. School culture is the belief and values of the common property that becomes the strong bonds of their togetherness as citizens of a society. If this definition is applied in schools, the school may have a number of cultures with one dominant culture and another as a subordinate culture<sup>16</sup>. Another opinion about school culture is also raised by Schein, that school culture is a basic assumption pattern of invention, Discovery or development by a particular group as he learns to overcome problems that have been successful and considered valid, and ultimately taught to new citizens as the right way of looking at, thinking and feeling the problems<sup>17</sup>. Another view of school culture is proposed by Zamroni<sup>18</sup> that school culture is a pattern of basic assumptions, values, beliefs, and habits held together by all citizens of the school, believed And has proven to be used to deal with problems in adapting to new environments and internal integration, so that these values and assumptions can be taught to new members and generations to have the right view of how they should understand, think, feel and act Various situations and environments.

A positive school culture will encourage all schoolchildren to work together based on mutual trust, invite the participation of all citizens, encourage the emergence of new ideas, and provide opportunities for the realization of renewal in schools Which all boils down to On achieving the best results<sup>19</sup>. A good school culture can foster a climate that encourages all school residents to learn, learning how to learn and learn together. There will be a climate that learning is fun and needs, not necessity. Learning arises from self-stimulation, intrinsic motivation, not because of external pressure in all its forms. There will be a passion among the citizens of the school to always learn about something that has good values. A good school culture can improve school performance, whether principals, teachers, students, employees or other school users. This situation will manifest when the cultural qualification is healthy, solid, strong, positive, and professional. Thus, a family atmosphere, collaboration, learning endurance, a spirit of advancement, the drive to work hard and teaching and learning can be created. A good school culture will effectively produce the best performance in each individual, work group / unit and school as an institution, and A synergic relationship between the three levels. School culture is expected to improve school quality, school performance and the quality of life expected to have healthy, dynamic or active, positive and professional characteristics. A healthy school culture allows school and school members to function optimally, work efficiently, energetically, full of vitality, have high spirits, and will be able to continue to grow. Therefore, this school culture needs to be developed. According to Zamroni<sup>20</sup> school culture greatly affect the achievement and behavior of learners of the school. The school culture is the school's soul and power that enables schools to grow and adapt to different environments. Furthermore, in the analysis of school culture it is argued that to realize a dynamic, positively-active, dynamic school culture needs to be social engineering.

In the family and community, it is hoped that there will be a strengthening process from parents/guardians and public figures to the noble character behaviors that are developed in schools into daily activities at home and in their respective communities. Developing a new school culture it is worth noting two levels of school life: individual and organizational level or school level<sup>21</sup>. Individual level, is the behavior of students as individuals who can not be separated from the existing school culture. Changes in school culture require changes in individual behavior. Student individual behavior is strongly related to the behavior of school leaders.

In this case could be the behavior of principals and especially teachers, how they treat the students. Includes among others:

- a. How teachers pay attention and handle problems faced by students,
- b. How teachers respond to important issues that occur in schools, especially those involving student interests,
- c. How teachers allocate existing resources, especially in giving members the opportunity to communicate easily,
- d. How do teachers give examples or role models to their students, since most students pay more attention to what teachers do than listen to what the teacher says, and
- e. How teachers rewards and punishment members for their students' achievements and behaviors

While at the institutional or school level, include among others

<sup>16</sup>Kennedy, M. M. (1991). Some surprising findings on how teachers learn to teach. *Educational leadership*, 49(3), 14-17.

<sup>17</sup>Lumby, J., & Foskett, N. (2016). Internationalization and culture in higher education. *Educational Management Administration & Leadership*, 44(1), 95-111.

<sup>18</sup>Zamroni. (2007). *Pendidikan dan demokrasi dalam transisi*. Jakarta: PSAP Muhammadiyah

<sup>19</sup>Dwiningrum, S. I. A. (2013). Nation's character education based on the social capital theory. *Asian Social Science*, 9(12), 144.

<sup>20</sup>Zamroni. 2011. *Dinamika peningkatan mutu*. Gavin Kalam Utama : Yogyakarta

<sup>21</sup>Bester, P. (2008). *Authentic leadership embedded in a social capital framework: a theory in Nursing Science* (Doctoral dissertation, North-West University).



- a. How to design and schooling, because this is also part of the school culture,
- b. System, mechanism and school procedures, such as school rules and so on,
- c. What rituals, ordinances, and habits are in school, such as school ceremonies, school uniforms and so on,
- d. Does the school have a slogan or jargon that is the pride of all the citizens of the school,
- e. How the philosophy, vision, and mission of the school and how the process of socialization.

Based on the results of preliminary observation at SMA NASIMA Semarang, so far the role of principals dominating in implementing school culture. This can be observed from the work patterns of some teachers and educational staff prioritize the activities of knowledge assignment such as tutoring lesson activities, and "breakfast" Which is still run as a mere routine activity. This "breakfast" activity is actually the hallmark of learning activities at SMA NASIMA Semarang, but is effectively implemented in high class. The continuity of this school culture is still dependent on the leadership of the school principal, not yet the awareness of all the citizens of the school. Based on the above, the researcher Feel interested to do research on the implementation of character education through school culture in SMA NASIMA Semarang.

### RESEARCH METHODS

This research was conducted in X class at SMA NASIMA Semarang Central Java, from December 2016 until February 2017. This research use descriptive qualitative approach, that is research aimed to describe the implementation of character education through school culture in SMA NASIMA Semarang Klaten. Subjects in the study consisted of principals, x-class teachers, and x-grade students, school committees and parents. Determination of the source of information in this study was conducted by menggunakan purposive sampling technique (sample aims), which is selected with a particular consideration and purpose. Data collection techniques use interviews and participant observation in class x, accompanied by documentation. Data analysis techniques used during this study using interactive analysis model Miles and Huberman<sup>22</sup>, namely data reduction, display data and withdrawal conclusions.

### RESULTS AND DISCUSSION

Implementation of character education through school culture in SMA NASIMA Semarang Central Java Character education aims to shape the child's personality into a good human being for self, family, community, and country. The results of education are expected to not only be intelligent humans, but who have a good character emotionally And spiritual.

Implementation of character education in schools involves all components, both heads Schools, teachers, students, committees, and other school residents as well as educational components Such as curriculum, learning process and assessment, school management, implementation Intracurricular and extracurricular activities, infrastructure, financing and work ethic All residents and the school environment.

Character education can be developed in several ways, among others (1) Providing a correct understanding of character education; (2) habituation; (3) Exemplary or exemplary; (4) learning in all areas of study is integral. Implementation of character education in SMA NASIMA Semarang Central Java has been going well. Implementation Character education is integrated through intra-curricular and extracurricular activities. Implementation of character education through school culture in SMA NASIMA Semarang Central Java is realized. Through various activities, among others; Through "Breakfast" activity, early activity. Learning, the availability of slogans on display in both classrooms and spaces. The front of the class (for example: "I Come To Study, I Come Home Bring Science", inscription. "9K" (Hygiene, Neatness, Security, Order, Beauty, Friendliness, Kedisiplinan, Health, Awakening), the availability of rules that include dress code, Schedule picket, book "student arrival schedule", activities or program "Friday infaq", and The establishment of good family relationships and conducive among the citizens of the school. Other than Intrakurikuler activities, the implementation of character education through the school culture in SMA NASIMA Semarang Central Java is also manifested in extracurricular activities, namely the scout activities Followed by all students starting from class x and held on every Friday.

Character values that can be developed in the implementation of character education Through udaya school in SMA NASIMA Semarang Central Java. Implementation of character education through school culture has character values. That can be implanted in students, include; (A) the disciplinary value: the "breakfast activity Morning "familiarizes students to come early in school and packing forms "Breakfast Morning" by doing the exercises; (B) the love of the homeland, Nationalism and nationality: before beginning learning activities are always students. Respect flag of Merah Putih, singing Indonesia Raya song and one compulsory song; (C) Obedience of worship: at the beginning of learning and completion of learning is done prayer In accordance with their respective religion in an orderly manner, and do "Friday Infaq", (d) Responsibility: class picket activities regularly condition the students to Responsible for maintaining cleanliness, class neatness and magazine activities Wall, (e) democracy: the activities of majwho associate the term "madrassah" with the boarding schools of the Middle East and South Asia). Pesantren began as are informal religious school.

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<sup>22</sup>Huberman, M., & Miles, M. B. (2002). The qualitative researcher's companion. Sage.

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