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PERSATUAN GURU REPUBLIK INDONESIA  
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## **The Religion-Based Fun School Model Perspective of Peter L. Berger: (Studies at MIN 2 and SDK Sang Timur Sumenep)**

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### ***Abstract***

*This paper describes the externalization, objectivity, and internalization of schools of elementary fun school. This Islamic Elementary School (MIN 2) represents the Islamic schools, and the Christian Elementary School (SDK) Sang Timur Sumenep school represents Christian schools. This study used a case study to collect observational data, interviews, and documentation; the results of the research findings were analyzed using The Social Reality Construction of Peter L Berger's theory. The conclusion from the discussion above is the form of externalization carried out in the two schools above regarding a positive school culture. In contrast, in terms of objectivity, it can be seen from the excellent running in terms of Organizational Structure and Work Procedures (SOTK) there is clarity of discipline for both teachers and students. In terms of internalization, the moral and personality aspects of students are more excellent than the two schools.*

Fokus tulisan ini untuk mendeskripsikan bagaimana bentuk eksternalisasi, objektivasi dan internalisasi sekolah menyenangkan di sekolah MIN 2 Sumenep yang merupakan sekolah representasi agama Islam, dan sekolah SDK Sang Timur Sumenep, yang merupakan representasi sekolah Kristen. Penelitian ini menggunakan studi kasus, dengan metode pengumpulan data observasi, wawancara dan dokumentasi, hasil temuan penelitian dianalisa menggunakan teori Konstruksi Realias Sosial Peter L Berger. Kesimpulan dari pembahasan di atas, bahwa bentuk eksternalisasi yang dilakukan pada kedua sekolah di atas, dalam hal kultur sekolah yang positif, sedangkan dalam hal objektivasi terlihat dari berjalannya dengan baik dalam hal Struktur Organisasi dan Tata Kerja (SOTK), adanya kejelasan tata tertib baik bagi guru



maupun siswa. Dalam hal internalisasi, aspek moral dan aspek kepribadian siswa sangat baik yang dimiliki oleh kedua sekolah tersebut.

**Keywords:** *Fun School; Peter L Berger; Elementary School*

## **Introduction**

Education in Indonesia is encouraged less when viewed from the world education ranking. The ranking is carried out by PISA (Program for International Student Assessment), which is one of the international-level assessment programs for students who are 15 years old and have acquired the essential knowledge and skills to participate fully in modern society. The assessment indicators focus on the core school subjects, namely reading, mathematics and science. In the 2018 PISA assessment results, Indonesia was ranked 72 out of 77 countries <sup>1</sup>.

However, in the 2001 PISA ranking, Finland was chosen as the best. The success of education in that country is because the focus of education in Finland is happiness. In this country, happiness is given the principal place in the curriculum. In addition, education in Finland is very concerned about the well-being of both students and teachers. Education in Finland pays attention to the physical and spiritual well-being of each individual. This condition is also evident in the policy for students. Students in Finland like to take advantage of their break time to play and chase each other, and every school even provides play equipment <sup>2</sup>.

In this paper, the author describes how religion-based schools make the school environment a happy place or a representation of efforts to make their students happy. In this case, the objects are the MIN 2 Sumenep representing

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<sup>1</sup> Fazzilah, Evi, Kiki Nia, Sania Effendi, and Rina Marlina. "Analisis Kesalahan Siswa Dalam Menyelesaikan Soal." *Jurnal Cendekia: Jurnal Pendidikan Matematika* 04, no. 02 (2020): 1034–43.

<sup>2</sup> Iwan Kuswandi, "Logika Kebahagiaan Mahasantri Di Pesantren (Studi Kasus Di Kampus IDIA Preduan Sumenep Madura)," *Al-Balagh : Jurnal Dakwah Dan Komunikasi* 2, no. 2 (December 30, 2017), <https://doi.org/10.22515/balagh.v2i2.992>.

the Islamic school, and SDK Sang Timur Sumenep, representing the Christian school. In line with its vision and mission, the MIN 2 Sumenep school places more emphasis on its students on the moral formation and creating a Qur'anic generation. As for the SDK Sang Timur Sumenep school, it is more to produce graduates who uphold love.

This paper is examined by analyzing Peter L Berger's thoughts, known as the theory of social reality construction, to produce scientific findings. Throughout history, three continuous processes have existed: externalization, objectivation, and internalization. The existence of an objective social world forms individuals in the sense that humans are products of their society. Some of this world exists in laws that reflect social norms. Another aspect of objective reality is not a reality that can be immediately known but can affect everything, starting from how learner dress, talk, and others. This objective social reality is reflected by other people who are entirely meant for the individual himself, although the reality received is sometimes different between individuals. The environment only partially determines humans; in other words, socialization is not a complete success. Humans have the opportunity to externalize or collectively shape their social world. Externalization results in a social change <sup>3</sup>.

Thus, the study or focus of this paper is to describe how the form of externalization, objectification and internalization of fun schools in min 2 Sumenep which is a school of Islamic religious representation, and SDK Sang Timur Sumenep school, which is a representation of Christian schools. From these two research sites, researchers will critically examine the school of fun in the perspective of Peter L's social construction theory. Berger.

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<sup>3</sup> Margaret M Poloma, *Sosiologi Kontemporer* (Jakarta: Rajawali Grafindo Persada, 2004).

### **Research Method**

This paper is the result of qualitative field research, with a case study as the type of research. The locations chosen were MIN 2 Sumenep School and SDK Sang Timur Sumenep. The data collection method focuses on in-depth interviews, observation, and documentation studies. Interviews were conducted with principals, teachers, education staff, and students. Observations were made during learning and the educational atmosphere in the two schools and coupled with a documentation study of the documentation owned by the two schools by using qualitative data analysis. Data analysis uses the interactive analysis model of Miles, Huberman, and Saldana, namely data condensation, data presentation, and conclusion.

### **Result and Discussion of Findings**

#### **Finding**

According to Peter L. Berger, society is an accumulation of individual experiences. The accumulation of this experience is not the sum of individual experiences but the complete whole of a completely individual experience (individual stock of knowledge). The specificity of individual experiences is that the formation of shared experiences does not involve all individual experiences, but some individual experiences are deposited in the memory; shared experiences have the potential to become objective, and the accumulation of shared experiences (shared stock of knowledge) cannot be separated from other pre-existing shared experiences, and experiences shared experience that was an individual will become a benchmark for behaving for members of society. Peter L. Berger divides it into society as an objective reality and society as a subjective reality. The dimensions of seeing society as an objective reality are elements of institutionalization and legitimacy.

Meanwhile, in viewing society as a subjective reality, Berger uses the concepts of internalization, externalization, and objectification<sup>4</sup>.

Social reality is inseparable from humans, so it can be ascertained that humans are a product of society. According to Berger, society is a dialectical phenomenon because society is a human product. Society has no other form except that which has been given to it by human activity and consciousness<sup>5</sup>.

In the context of the world of education, especially what happened in the two religion-based schools. The externalization process that is carried out is undoubtedly related to the educators at the school in building school culture. At MIN 2 Sumenep, the school culture is in a suitable category; starting from the doctoral program (smile, greet, greet), students are warm and friendly in entertaining guests. If students meet the teacher, students smile at each other, say hello, and greet them properly. Simultaneously, all students are accustomed to the school culture daily. Starting from before learning begins with reading readings such as Juz Amma, Pillars of Islam, Pillars of Faith, counting and multiplication, the habit of reading literacy after that enters the learning process and before learning starts praying first and reminding of previous material that the teacher has delivered.

School uniforms are also appropriately implemented with the rules and regulations provided by the school. Every Monday, they wear white clothes and green skirts. Tuesday to Thursday, they wear batik clothes, and Friday and Saturday, they wear scout clothes. For certain activities such as Duha Prayer activities, reciting *shalawat* and Istigatsa activities, and prayer activities using white clothes, all students once a month.

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<sup>4</sup> Karman, "Konstruksi Realitas Sosial Sebagai Gerakan Pemikiran: Sebuah Telaah Teoretis Terhadap Konstruksi Realitas Peter L. Berger," *Jurnal Penelitian Dan Pengembangan Komunikasi Dan Informatika* 5, no. 3 (2015): 11–23.

<sup>5</sup> Peter L Berger, *Langit Suci: Agama Sebagai Realitas Sosial* (Jakarta: LP3ES, 1991); Hamid Fahmi, *Tantangan Sekularisasi Dan Liberalisasi Di Dunia Islam* (Jakarta: Khairul Bayan, 2004).

Suggestions for maintaining cleanliness have been carried out properly; for example, when one of the students throws garbage anywhere, and the teacher sees it, the student is warned for throwing garbage in its place. Before going home from school, students also carried out class pickets from several students alternately daily. However, if students do not picket the class before school, students can do it tomorrow morning (arrive early). Suggestions for maintaining calm at MIN 2 Sumenep have been carried out well, even though when the KBM activities took place and clashed with extracurricular training activities, the teachers still urged them to keep the class atmosphere calm.

In the suggestion of utilizing time, learners are encouraged to discipline time. Usually in school hours, learners come to school on time and go home to school on time. Suppose that at the time of school, when the hour is still long home the teacher gives the students to read in front of the class. Advice to keep time by using the time as it should, such as during rest hours and hours for worship. In suggesting time use, students are encouraged to be time disciplined. Usually, entering school hours, students come to school on time and return to school on time. For example, when students come home from school when it is still a long time to go home, the teacher gives students to read in front of the class—suggestions for keeping time by using time properly, such as during breaks and hours for worship. Create a calm and comfortable atmosphere for learning. One of them is nurturing students to make the atmosphere more calm and comfortable when learning occurs.

To make learning feel comfortable and fun for students, the teacher not only provides learning material but also provides games and games and makes skills to stimulate the creativity of students. This game is done so that students feel energized during learning. When learning, the game is played in front of the teacher and around the class. In order to keep the atmosphere at school fun, teachers usually protect students, treat all students fairly, and do not show favoritism between teachers, students, or other guests. To create a fun atmosphere at school, students feel happy when playing while learning,



and finally happy because they have many friends and new siblings. Sometimes learning is done outside the classroom, not only in the classroom. Sometimes it is also done in parks; there is also a gazebo near the multipurpose field. This activity is so that students feel energized during the learning process.

At SDK Sang Timur school, there are 3S activities (Senyum, Salam, Sapa or Smile, Greet, Greeting) which in its application include welcoming students. Every morning, two teachers welcome students at the front gate, while others are also welcome in front of the teacher's room and the library. This 3S is done so that all students know their teachers, not only the class teacher but all teachers and staff at school, so that when they meet or pass each other, they can show respect by smiling, greeting, and greeting. Before the learning activities take place, students are asked to contemplate/pray together.

Thus, SDK Sang Timur is considered to have good spiritual aspects. This aspect was proven when the teaching and learning activities were to be carried out. Before learning began, the students were given time to contemplate/pray, guided directly from the center in their respective classes. In his conditioning, if spiritual activities occur, students may only participate.

Since students at SDK Sang Timur are not only Catholic, there are five other religions, such as Islam, Protestantism, Hinduism, and Buddhism. In order to keep a sense of tolerance formed, students are also taught to have religious discussions with the last activity at the time of concluding; the teacher gives an understanding of tolerance as the middle way.

After that, students were asked to sing the national anthem. In addition, literacy activities can be carried out at the beginning or at the end of learning by each class teacher. It was also conveyed that during the learning transition, especially after a break, students were given 5 minutes to prepare themselves to participate in learning activities again. This activity was an effort to anticipate student saturation and restore the level of student focus.

School uniforms are adjusted to school rules from Monday to Saturday. As for the recommendations for maintaining cleanliness, SDK Sang Timur is not only limited to the vision and mission, but its implementation is also carried out correctly. The fresh atmosphere with lots of trees and plants is found in the school. Students are also required and accustomed to disposing of trash in its place. Apart from that, it can be seen from the bathrooms in the school, which are very clean and hygienic. This habit is inseparable from the cooperation of students and the school, in the form of awareness in each person to maintain cleanliness and recommendations for cleanliness in the form of display boards containing appeals to maintain cleanliness in the corners of the class.

In the area of advice on maintaining calm, SDK Sang Timur is quite good. The atmosphere is calm in every room, which is also due to the relatively small number of students with good personalities. In addition, it is inseparable from the teacher's role in conditioning students to remain conducive. Suggestions for using time at SDK Sang Timur are also excellent, where all teachers, employees, and students are very disciplined about time and everything.

A calm and comfortable atmosphere is created, and the school is fun because SDK Sang Timur is a school that is friendly and cares about children. A calm atmosphere can be created from how much attention is paid by all teaching staff at the SDK; then, a comfortable environment is also a supporting factor for students' comfort when learning. The atmosphere at the school is lovely and calm, so students also feel comfortable at school.

In the learning process, students are free to learn to find their solutions to solving problems; the class teacher is only a facilitator, which also affects students and minimizes students' stress. Creating a school atmosphere and a pleasant learning atmosphere is inseparable from the teacher's role as a student facilitator; how can the teacher make students comfortable learning and not get bored quickly (teacher's creativity), and do other fun activities.

## Discussion

Peter L Berger is known as an avant-garde sociologist who has written many of his thoughts on what is called humanistic sociology. He earned MA and Ph.D. degrees from the New School of Social Research. Berger was once a professor of sociology at the Graduate School of Rutgers University and Douglass College, as well as a sociology teacher at Boston University, United States of America. Berger left his post as professor of social ethics at Hartford Seminary and was appointed professor of sociology at the New School of Social Research, New York<sup>6</sup>.

Berger's two first books, entitled *The Precarious Vision and Noise of Solemn Assemblies*, reviewed the function or critical position of the sociology of religion (a sub-field of the sociology of knowledge) dealing with the development of theological reflection among Western Christians. The book "The Social Construction of Reality" was written by Berger with Thomas Luckman. Berger's other book, "Invitation of Sociology," is also a work that is widely influential as an introduction to sociology for social science academics. A critical position Berger has held is the Presidency of the Society for The Scientific Study of Religion<sup>7</sup>.

Berger has a "debt of gratitude" toward Alfred Schutz's phenomenology in a fundamental understanding of the need to redefine "knowledge" and meaning. At the same time, Schutz describes three elements of knowledge that shape human understanding of society: the everyday world, sociality, and meaning. The everyday world is the first order of reality<sup>8</sup>.

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<sup>6</sup> Peter L Berger and Thomas Luckmann, *Tafsir Sosial Atas Kenyataan Risalah Tentang Sosiologi Pengetahuan* (Jakarta: LP3ES, 2013); Frans M Parera, "Menyingkap Misteri Manusia Sebagai Homo Faber," in *Tafsir Sosial Atas Kenyataan Risalah Tentang Sosiologi Pengetahuan* (Jakarta: LP3ES, 2013).

<sup>7</sup> Ferry Adhi Dharma, "Konstruksi Realitas Sosial: Pemikiran Peter L Berger Tentang Kenyataan Sosial," *Kanal Jurnal Ilmu Komunikasi* 7, no. 1 (2018); Parera, "Menyingkap Misteri Manusia Sebagai Homo Faber."

<sup>8</sup> Aimie Sulaiman, "Memahami Teori Konstruksi Sosial Peter L Berger," *Society* 6, no. 1 (2016); Berger and Luckmann, *Tafsir Sos. Atas Kenyataan Risal. Tentang Sosiol. Pengetah.*

According to Berger and Luckmann, humans are creatures capable of constructing social reality through subjective processes, which can turn into objective ones. The construction process occurs through habituation among actors. The relationship between individuals and institutions occurs dialectically. Society is a human product, society is an objective reality, and humans are products of society. This process occurs through memory connections from experiences and individual roles. Man is a product of the society he created<sup>9</sup>.

One of the models introduced by Peter L. Berger is known as the theory of social construction of reality/theory of dialectics. This theory is widely used in constructivism paradigm research. Peter L. Berger and Thomas Luckmann introduced Constructivism as a theory itself. They put it in their book entitled "The Social Construction of Reality, The Treatise in The Sociology of Reality". In formulating his theory, Peter L. Berger, among others, was inspired by the thoughts of Max Weber and Alfred Schutz. His theory explains that this social reality is created and interpreted by actors (humans). Peter L. Berger and Thomas Luckmann clearly distinguish between phenomenological analysis for everyday life and sociological analysis for society. Both are "empirical," although not the same. Meanwhile, the phenomenological method is "egological," while the social scientific method is "cosmological."<sup>10</sup>

Berger and Luckmann follow the central tenets of Schutz's thought, but they express certain principles more clearly and address the problematic gaps in Schutz's work. They assert that we experience multiple realities and that

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<sup>9</sup> O Hasbiansyah, "Pendekatan Fenomenologi: Pengantar Praktik Penelitian Dalam Ilmu Sosial Dan Komunikasi," *Mediator* 9, no. 1 (2008): 163–80.

<sup>10</sup> Karman, "Konstruksi Realitas Sosial Sebagai Gerakan Pemikiran: Sebuah Telaah Teoretis Terhadap Konstruksi Realitas Peter L. Berger."

everyday life is the ultimate reality to which consciousness always returns, like returning from a journey<sup>11</sup>.

One interesting thing since the publication of Berger and Luckmann's work, which invited mixed reactions from academics, especially academics who were affected by the idea Schutz. Berger dan Luckmann One exciting thing since the publication of Berger and Luckmann's work invited various academic reactions, especially those influenced by Schutz's ideas. Berger and Luckmann automatically represent a post-Schutz academic tradition that seeks to draw a sharp line between phenomenology and sociology. For both of them, the term phenomenology-sociology, put forward by several other academics who claim to be influenced by Schutz's thought, is a scientific position that is wrong and does not live up to the essence of Schutz's teachings. For both phenomenology and sociology are two different scientific fields with different goals. Phenomenology is more on reflective-abstractive studies, while sociology is more on the empirical world<sup>12</sup>.

#### **The Objectivity of Religion-Based School**

Two terms in Berger's sociology of knowledge are reality and knowledge. Berger and Luckman explain social reality by separating the understanding of reality and knowledge. *Reality is defined as a quality in realities recognized as having an existence (being) that does not depend on our own will.* Whereas *knowledge is defined as the certainty that realities are objective and have specific characteristics*<sup>13</sup>.

According to Berger and Luckmann, there are two main objects of reality related to knowledge: subjective reality and objective reality. The subjective reality is in the form of personal knowledge. In addition, subjective

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<sup>11</sup> Bryan S Turner, *Teori Sosial Dari Klasik Sampai Postmodern* (Yogyakarta: Pustaka Pelajar, 2012).

<sup>12</sup> Muhamad Supraja and Nuruddin Al Akbar, *Alfred Schutz: Pengarusutamaan Fenomenologi Dalam Tradisi Ilmu Sosial* (Yogyakarta: Gadjah Mada University Press, 2020).

<sup>13</sup> Berger and Luckmann, *Tafsir Sos. Atas Kenyataan Risal. Tentang Sociol. Pengetah.*

reality is a construction of the definition of reality owned by individuals and constructed through the internalization process. The subjective reality of each individual is the basis for involving oneself in externalization or social interaction with others in a social structure. Through the process of externalization, individuals collectively can objectify and bring up a new objective reality construction<sup>14</sup>.

Berger and Luckmann say that social institutions are created, maintained, or changed through human action and interaction. Although social institutions and society look objectively real, in reality, everything is built in a subjective definition through a process of interaction. New objectivity can occur through repeated affirmations given by others with the exact subjective definition. At the highest level of generality, humans create the world in a universal symbolic meaning, namely their overall view of life. Legitimizing and regulating social forms and giving meaning to various areas of life. In short, Berger and Luckmann say there is a dialectic between individuals creating society and society creating individuals. This dialectic process occurs through externalization, objectivation, and internalization<sup>15</sup>.

In anthropology, the process of externalization is a must. Something that continuously happens so that there is habituation in the social order, which is commonly referred to as capitalization. Usually, this will always maintain its meaning for every individual in it so that it is acceptable for him. From that habituation, then, there is no need to redefine the meaning of each of these habituations. In other words, the habituation process has preceded the institutionalization itself. Humans cannot be separated from continuously outpouring themselves into their busy world<sup>16</sup>.

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<sup>14</sup> Poloma, *Sosiologi Kontemporer*.

<sup>15</sup> Burhan Bungin, *Konstruksi Sosial Media Massa: Kekuatan Pengaruh Media Massa, Iklan Televisi Dan Keputusan Konsumen Serta Kritik Terhadap Peter L. Berger Dan Thomas Luckmann* (Jakarta: Kencana, 2008).

<sup>16</sup> Berger, *Langit Suci: Agama Sebagai Realitas Sosial*.

The objectivity of the institutional world is created and constructed by humans. *Objectivity* is the process by which the externalized products of human activity acquire an objective nature. The institutional world is objectivated by human activity, which is the case with every institution. Primary socialization is the socialization of individuals from a young age. In contrast, secondary socialization is the socialization experienced by individuals when they are adults and get to know the social or public world. There is an assumption that primary socialization is considered the most urgent socialization, and sometimes secondary socialization must be compatible with the basic foundation of primary socialization<sup>17</sup>.

In addition to primary and secondary socialization, there are also those in the socialization process called significant others and generalized others. Significant others are considered very important for their contribution to transforming knowledge and objective reality for a person. Alternatively, in other words, several actors significantly influence a person or individual, who is considered the primary agent in maintaining his subjective reality. In addition to the internalization process, an identification is due to ongoing internalization and identification. The behavior and attitude of a child are a portrait of the attitude of the people who influence him. The influencing people have internalized and made it a role for their attitude.

Along with the accumulation of the process of recognizing his world, a child will automatically find an accumulation of other people's responses to his actions. Thus, he will begin to generalize values and norms to accumulate other people's responses. The abstraction of various roles and attitudes of concretely influential people is called other people (*generalized others*)<sup>18</sup>.

MIN 2 Sumenep, in its organizational structure, it is good and implemented. This school is divided into two locations: the first in the Kolor area, Sumenep City District, and the second in the West Ring area, Batuan

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<sup>17</sup> Berger and Luckmann, *Tafsir Sos. Atas Kenyataan Risal. Tentang Sociol. Pengetah.*

<sup>18</sup> Berger and Luckmann.

Sumenep District. In Kolor, there are classes 1, 2, and 3, and for those located in the West Ring, there are classes 4, 5, and 6. With the division of locations into two places, Organizational Structure and Work Procedures (SOTK), there are only two structures, of course, for the Principal remains only one. The work is already underway, starting from the Cooperative, then the school principal in realizing the school's vision and mission and the programs in the school. However, the distribution of work and assignments in each organization is not displayed in schools but is only given to teachers; it is feared that someone will forget the assignments of each component.

The rules for the MIN 2 Sumenep, for the rules for students, are in every class. This rule is so that students know and read the rules for students, which contain school entry schedules that start lessons at 07.00. However, students must come at 06.30, which is 30 minutes divided by two, 15 minutes of habituation by reading a short letter from the Al-Qur'an, and the second 15 minutes learning literacy. There are also manners for entering class when late, provisions when unable to attend school, provisions for school uniforms, as well as obligations, rights, and prohibitions for students and also sanctions for students starting from verbal reprimand sanctions, written sanctions to parents, sanctions for calling parents, sanctions for suspension, and sanctions for being returned to parents with no respect. The rules and regulations for teachers and other employees have been implemented well, starting from office hours, filling out the attendance list, completing the facilities before teaching, collecting activity journals, excuses for absences, wearing uniforms, to the schedule to become the supervisor during the ceremony.

Co-curricular and extra-curricular activities at MIN 2 Sumenep are well implemented. Examples of co-curricular activities that are often carried out are taking students out of school to tourist attractions and the like while studying, one of which is going to parks in Sumenep, also to the BMKG (Meteorology, Climatology and Geophysics Agency) in Kalianget, for learning and to tofu and tempe factories. These activities make students happy



in learning to create effective learning because it gets a good response for students.

The extra-curricular owned MIN 2 Sumenep also very good that there are extra-curricular 4 Friday, namely Friday healthy with gymnastics, Friday Clean and scouts, Friday prayers and Istighasah, Dhuha, Friday prayers and bersalawat Dhuha. In addition to the 4 Friday, there is also an UMMI Program, namely Tasmi'/Muroja'ah reading the Qur'an using Online Media such as Youtube and so on. This is so that students spirit in learning and reading, and memorize Al-The extracurriculars owned by MIN 2 Sumenep are also very good; there are extracurriculars for 4 Fridays; Healthy Fridays with Gymnastics, Clean Fridays and Scouting, Friday Dhuha and Istighasa Prayers, Friday Dhuha Prayers and pray. Apart from these 4 Fridays, there is also the UMMI Program, namely Tasmi'/Muroja'ah, reading the Qur'an using online media such as YouTube. This curriculum is so that students are enthusiastic about learning, reading, and memorizing the Al-Qur'an. In the UMMI program, the coaches are from all the teachers in the school. Other extracurricular activities include futsal, basketball, Pencak silat, hadrah, drum band, learning to pray, funeral prayers, and hajj rituals. These extracurriculars are very helpful for children's development. Every child is required to attend extracurricular activities. Scout extracurricular activities are mandatory for all students from grades one to six. In contrast, extracurricular activities such as drum band, futsal, basketball, and hadrah are not mandatory, only for those who are interested and have talent in that field. There is also a Bazaar program that is held once a year.

Likewise, SDK Sang Timur has a complete organizational structure written on a large board as a chart. The chart also contains job descriptions for each organizational component, complete with photos. The highest order starts from the Principal, school committee, treasurer, administrative staff, student affairs, curriculum sector, public relations, staples field, IT field, grade 1-6 teachers, religion subject group, mathematics subject group,

science, and technology subject group, local content subject group, PJOk subject group, cleaning staff, a person in charge of the canteen, person in charge of UKS, laboratory assistants, librarians, students, and the community. In this case, the data obtained is confidential school data, so information regarding names, places, and photos of each organizational structure cannot be published in this report.

At SDK Sang Timur there is the school's vision and mission: the rules of conduct aimed at students, teachers, and school education staff (employees). In the presentation of the rules, several parts of the school include the TU room and classes. The rules set for students, which include attendance rules consisting of 7 points, prohibition for students consisting of 28 points, sanctions against students if they commit violations consisting of 5 points, obligations that must be carried out by students consisting of 9 points, and rights students consists of 6 points. In addition, there are also the duties and obligations of students in upholding discipline and school rules, student obligations in carrying out learning activities, and student obligations in carrying out community service to the school. Not only for students the same rules also apply to teachers and education staff which are divided into 15 points. In addition to the three objects above, SDK Sang Timur also has rules of conduct aimed at parents/or guardians of students consisting of 19 points.

Overall, the students at SDK Sang Timur regarding aspects of language development are excellent. Students in SDK put more emphasis on developing the use of Indonesian (the national language) in the form of daily communication, and this is because the majority of students in SDK come from outside Madura or are not native to Madurese but are of Chinese/Chinese descent. Meanwhile, the application of English, it could be more prominent; only one or two children use and can communicate using this language daily. It is known that SDK Sang Timur is one of the elementary schools that has consistently implemented language learning other than

Indonesian, namely English. Meanwhile, the Madurese language is still studied in local content.

What was done by the MIN 2 Sumenep school and SDK Sang Timur is a concrete manifestation of efforts to improve Indonesian education. What was done was in line with the government's efforts to design questions to test students' mathematical literacy skills with approaches or nuances of local wisdom in the Indonesian archipelago<sup>19</sup>.

### **Internalization of Child Personality Education**

The final process of internalization is the formation of identity. Identity is a crucial element of subjective reality; it is in direct contact with society dialectically. It can also be said that identity can be formed from social processes. After its form is obtained, it will be maintained, modified, or reshaped in its social relations. The process of dialectical social formation may influence the shape of an individual's identity. It could be maintained or modified, or it could be reformed. Thus, identity is a phenomenon that arises from the dialectics between individuals and society<sup>20</sup>.

Berger tried to restore the economic status of sociology from the domination of the natural sciences and political ideology. Sociology is returned to its original function as desired by Weber as a theoretical means to responsibly understand and interpret the problems of human culture and civilization. This function can be carried out if sociology is a perspective and an integral part of the human sciences. Meanwhile, contributions from original phenomenological sources, especially the works of Max Scheler and Alfred Schutz, gave new weight to the sociology of knowledge, which departed from the sociological tradition of knowledge so far<sup>21</sup>.

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<sup>19</sup> Z. Zulkardi and A. W. Kohar, "Designing PISA-Like Mathematics Tasks in Indonesia: Experiences and Challenges," *Journal of Physics: Conference Series* 947, no. 1 (2018): 1–7, <https://doi.org/10.1088/1742-6596/947/1/012015>.

<sup>20</sup> Berger and Luckmann, *Tafsir Sos. Atas Kenyataan Risal. Tentang Sociol. Pengetah.*

<sup>21</sup> Parera, "Menyingkap Misteri Manusia Sebagai Homo Faber."

MIN 2 Sumenep is an elementary school that is categorized very well, starting from the students who are active and passionate in education. The culture or school culture is also very good where they are very polite to older people and so on, this is inseparable from the role of the principal who provides great policies such as the habituation of the Koran together and others. Organizational structure and working procedures of this school is also very good, this is because MIN 2 Sumenep is an elementary school that is categorized as very good, starting from the students who are active and passionate about getting an education. The school culture is also magnificent, where they are very polite to older people, and so on; this is inseparable from the role of the Principal, who provides excellent policies such as the habit of reciting the Koran together and others. This school's organizational structure and working procedures are also perfect because the number of teachers and education staff with civil servant status is quite reasonable according to the school's needs.

This school also has clear rules of conduct for students, teachers, and employees so that all school activities comply with the applicable rules or norms to achieve the school's vision and mission. Students learn directly by inviting them to places such as city parks or the schoolyard so that they are happy because they are playing while learning. The extracurricular activities are also exciting, namely, Drum Band, Hadrah, Futsal, Basketball, and many others, which will be explained in the extracurricular data later. MIN 2 Sumenep also has the Ummi Program, which is the flagship of this school.

The students personality development at this school has been very good, starting from dressing neatly, speaking politely, coming to school on time, disposing of trash in its place, obeying school rules, obeying teacher regulations, listening and appreciating what the teacher says properly. Students at MIN 2 Sumenep in terms of personality development have been good. There has been improvement, especially in terms of the implementation of KBM. For example, the teacher admonishes students who use impolite

language when students are allowed to leave class/to the bathroom, not only reprimands but also gives a correct example of how to use correct and good language. Besides that, this Personality Development is also contained in the regulations of students, teachers, and another workforce. At the school, students arrive at 06.30, and the teacher arrives before the student arrives. This punishment can foster a disciplined attitude for the student, especially if the student is late and has to go to the school principal or the picket teacher. In this case, also students can imitate the discipline of a teacher who is on time.

In religion-based schools, the students at SDK Sang Timur regarding aspects of personality development are generally outstanding. From some of the information obtained, almost all class teachers said that their students had a high sense of responsibility, as evidenced when given assignments with full awareness, they (students) did it seriously. Students at SDK Sang Timur pay special attention to moral and personality education. In other cases, there is also the formation of character in the realm of manners, as is the case when there are students who are given guidance when they make mistakes; students will not speak as long as they are given directions until they are finished. From the explanation above, the aspect of student personality development at SDK Sang Timur has been carried out or appropriately implemented per the expectations or goals of the school's vision and mission. The student's personality has been controlled and is following the teacher's expectations, so when learning activities occur, the conditions will be comfortable and practical.

Regarding aspects of moral development, students in the SDK have excellent and polite morals; this can be seen when students stop and bow when a teacher passes in front of them. Although the school also pays special attention to moral education. Because the school believes that forming good morals must indeed come from children or at an early age like them so that they can remember good moral examples forever. One form of school

attention to the formation of good morals is to introduce manners or behavior that they (students) must show when passing in front of teachers, guests, and more mature people. Whereas when learning in the classroom takes place when a teacher gives a question, students raise their hands and will answer before the teacher appoints who will answer the questions given.

### **Conclusion**

Based on the discussion above, the authors conclude that some congregational carried out in the two schools are; positive school culture.

The positive habit includes 3S activities, congregational prayers, meditation, sunnah worship, literacy reading habits, singing the national anthem, advocating cleanliness, discipline, and other habits supporting school culture. In terms of objectivity, it can be seen from the well-running Organizational Structure and Work Procedure (SOTK) in the organizational environment of the two schools, both at MIN 2 Sumenep and at SDK Sang Timur Sumenep. In addition, the school life orderliness is due to rules clarity for both teachers and students, which are carried out thanks to adequate socialization. In addition, the school environment is fun, thanks to a program of school activities, both extra and co-curricular, which excites students to explore their talents and self-expression. In terms of internalization, the moral aspects and aspects of student personality are outstanding in both schools. Evidently, from their ethics to the teachers, both inside and outside the classroom. Thus, that makes their personality and morals the things that lead to creating a pleasant school.

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