



THE EFFECTIVENESS OF FULL DAY SCHOOL SYSTEM: THE ELEMENTARY STUDENTS' CHARACTER THROUGH THE POLL- EVERYWHERE APP

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Abstract

The full day school policy was the goal of the Full day School policy program expected by elementary schools is to intensify education factors in the school learning process one of the soft skill attributes expected of learning style in science education. The object of the study were elementary schools in the Ajatappareng area. The research locations were Enrekang regency, Sidenreng Rappang, Pinrang, Barru, and Parepare. The research method is qualitative research. The learning style of the concept of learning style is formed from birth. Some concepts are formed at pre-school age as prejudice. Simple experiments implemented into games and games have an important role in the formation of science concepts. Student learning styles in terms of the learning environment show of full day school that the majority prefers to study in a quiet environment; bright rooms; with cold temperatures; sit on a chair or soft pillow. Despite the fact that in terms quality education in realizing the golden generation through the concept of Islamic education and reflectively.

Keywords: *full day school; learning; school; Islamic education*

Introduction

The implementation of Islamic education is a process of civilizing humans, so that their existence is beneficial both for themselves, family, environment, society, nation and state. Indeed, the existence of humans in this world is nothing but to serve God Almighty (Reynolds, 2014). Worship Allah in a special form where the types and methods have been determined. Like prayer, fasting, alms and pilgrimage. In addition to worship in a special form directly to God, humans have an obligation to worship indirectly in the general form of society, namely to carry out life as stipulated by Allah SWT. among others, in the form of implementing the function of the Caliphate. The duties of the Caliphate are to preserve, prosper the earth and everything in it, as a realization that the Qur'an is revealed on earth to grace the whole world.

Ahlakul Karimah can be applied through Full day School. It is a very necessary foundation in living life in basic education. God has an important role in life: Faith in God, worship and sincere surrender to Him. The hadith says: "the one who puts people most in heaven is the fear of Allah and good morals. This can be achieved by increasing morals through the implementation of Islamic education through full day school. Besides its importance. *Tawheed* and *Morals*, in living the life of the world, to get to the hereafter life mastery of science and technology is needed. Because of the importance of mastering science and technology, the Messenger of Allah said: "Demanding knowledge is an obligation that must be carried out by every Muslim and Muslim". And he also said: "Demand knowledge even to the land of China." And also his statement, "Demand knowledge from the

swing to the lava of Lahad". Education efforts that have been going on for a long time are definitely in need of implementation that must answer the challenges of the era of review to make adjustments to new demands in line with the increasingly complex development of national culture. The formulation of the strategic objectives of Islamic education with the policy of full day school in achieving educational goals that creates human beings of Islamic character, faith and piety who believe in it as a truth and prove it in deeds. The communication pattern of Islamic education needs to be built on two views, namely dialogue and integration.

In order to be able to worship God, especially to carry out tasks to the caliphate, carrying out life according to Allah's will, Allah has created humans with various advantages: 1) Humans are the most noble beings, because as recipients and implementers of His teachings; 2) Creatures with good and balanced forms, 3) Creatures with three dimensions: physical, intellect and spiritual, 4) Creatures that think that humans accept and develop knowledge. Thus, it can actually be said that for humans, in a broad sense worship is the final goal of their existence on this earth. The implication is that all human motivation is good, 5) Unique and dynamic beings have freedom and independence. Individual and collective is to devote themselves to Him, by carrying out and leaving His prohibitions in order to get happiness in the world and the hereafter.

Quality education in realizing the golden generation through the concept of Islamic education is a powerful weapon against elementary schools by using mobile-based polling. Islamic religious education and quality character in learning at primary schools in the Ajatappareng area are the development of hidden and hidden potentials in students for using mobile-based polls. Participating in a quick poll. Thus, quality education is expected in the learning process of Islamic religious education and character that is transferring knowledge, culture to the next generation, especially elementary school students, so that later they can develop themselves according to their respective responsibilities. However,

there is a gap in the quality of learning in Islamic education and character as expected for the application of Full day school in elementary schools through government policy by using mobile-based polling.

Method

The type of research conducted of the qualitative research. Viewed from the level of explanation, in-depth study of the results of the application of Full day School policy as one of the psychological behaviors of humans in reviewing the aspects of its benefits, while the sociological approach is based on the development of basic education research which includes part of Social Sciences research.

The object of the study is elementary school in the Ajatappareng area. The research locations will Enrekang regency, Sidenreng Rappang, Pinrang, Barru, and Parepare. Sources of data in finding the truth of the problem raised, then to obtain accurate data sources taken by means, namely field research (field research) that is down to the location of research to obtain concrete data by using mobile-based polling about the problem that has been discussed in a way, namely: Observation, which is to go to the research location by recording data in order to find the data sources needed in the study at the elementary school in the Ajatappareng area namely Bilokka 4 Elementary School, 11 Pangkajene Public Elementary School, Bilokka 1 Elementary School. Questionnaire, which is to carry out activities to find data sources in the form of data collection by asking questions in written form to respondents in primary schools in the Ajatappareng area. Interview to find data sources by holding question and answer with informants who are considered to know about the issues discussed, namely the moral of students in elementary schools in the Ajatappareng area. Documentation study, which is to examine carefully the original documents as a source of data on Full day school policies and the quality of learning in Islamic Education and Character in the Ajatappareng area

Result and Discussion

Government policy in elementary school through Full day School in Ajatappareng area is very well applied in strengthening the moral of students by using mobile-based polling. The application of Full day School's policy is very interesting to be studied carefully because of the pros and cons among the community, (Lynch, M, 2014). The responsibility of education in Full day school policy is imposed on three environments, namely; family, school and community, (Patall, 2010). Educational autonomy is welcomed by elementary school institutions to improve the quality of education, (O'day, Bitter, & Gomez, 2011). So as a contra consequence of the policy, some schools in the regions have not implemented full day school programs and some have even canceled the program, Sidenreng Rappang District, but there are still two schools that implemented initially in all schools in the district. Then the application of the Full day School program should apply effective learning time, structured teaching and opportunities for learning (Clark & Kirk, 2000).



Full day school policy is imposed on three environments, namely family, school and community, (Thoidis & Chaniotakis, 2015). Education center as the foundation of the study of phenomena becomes the hope of Full day school in realizing the goals and objectives of education (Holmes, 1990). The goals and objectives of elementary schools in implementing Full day school can integrate aspects of skills and knowledge of good (Elicker & Mathur, 1997). Islamic attitudes that can not be separated from the education

center by using mobile-based polling namely family, community, and school .

Primary schools in the Ajatappareng area, namely Sidenreng Rappang Regency, Enrekang Regency, Pinrang Regency, Barru Regency and Parepare City are given criteria in determining the character of schools that are effective and capable of managing and utilizing all available resources to achieve successful primary school objectives in the form of qualified graduates and efficient. The application of quality and efficient education in the Ajatappareng area requires the need for a family curriculum that cannot be separated from elementary school as well as the community, so that it can go hand in hand. The need for curriculum synchronization in pre-school age and education of students in elementary schools is a golden period imposed by parents, communities, teachers and the government to support full day school policy programs, (Zigler, Finn-Stevenson, & Marsland, 1995).

One of the efforts to implement Islamic education is refresher and renewal of Islamic values in people's lives in facing various challenges in various dimensions of life: socio-economic, cultural, political, science and technology, and so on (Kauerz, 2010). Where the challenges will be quantitatively good in the future. Polemic challenges in the education system are specifically presented by government policies with the term Full day School. In other words, that the various demands of Muslims need an updated, steady and concrete response, among others, with optimal ability to prepare reliable, independent and professional Muslim human resources in their respective fields by using mobile-based polling.

Only people and nations who have strong spirituality and morality will be able to answer all the challenges of life's problems, (Herry, Y., Maltais, C., & Thompson, 2007). As Toynbee, a British scholar, states this with the expression "Challenges and responses" which means "challenges and answers" are something

that is absolute and applies as a process of "nature wet" (natural law) throughout the ages, anytime and anywhere, (Field, 1991).

Important steps in the implementation of Islamic education carried out systematically and planned in response to Full day School policies are as follows: 1) Education is one of the most important aspects in Muslim life by using mobile-based polling. Because education is a process that must be taken by humans from birth to adulthood and even to a lifetime. And through the education process, it is the greatest asset and the most important condition for realizing the Islamic mission, namely *rahmatan lil alamin*; 2) Educational assets owned and held by Muslims are quite significant, both in terms of quantity (quantity) and in terms of quality (quality) of human resources, physical and non-physical facilities and facilities are scattered throughout the country, both those managed by the government or the private sector (community), (Hough & Bryde, 1996).

The challenges and threats as well as opportunities for the development of Islamic education. The development of Islamic education in the future is highly dependent on the ability to tame threats, can manage challenges and take advantage of existing opportunities (Gananathan, 2011). Therefore, the actualization of Islamic education through Full day school is an effort to strengthen the resilience of Islamic education in order to be able to overcome threats, manage challenges and take advantage of existing opportunities, (Gullo, Clements & Bayless 1986).

The concept of learning Islamic education and character oriented on character education has led to discrepancies in students' morals as expected in elementary schools in the Ajatappareng area. This is due to the fact that the learning process of Islamic religious education and character is still limited to moral knowing and moral training (Olsen & Zigler, 1989). The implementation of the learning process

of Islamic religious education and character in elementary schools should be implemented in full to provide opportunities for students to worship God more and improve their personalities.

The introduction of the learning process of Islamic religious education and character taught only theory without being driven by a sense of *ubudiyah* (servitude) to God, so that it is less realized in physical and spiritual movements of elementary school students to fulfill religious requirements and demands, such as studying, jihad and the like. While in the area of practical worship in the form of servitude to God through physical and spiritual movements the implementation of the five pillars of Islam.

Integrated elementary schools from various aspects can facilitate the maximum implementation of education sector by using mobile-based polling, so that the process of Islamic education and character can minimize problems in the instrumental input sector (teachers, methods, curriculum) and environmental inputs (culture, tradition, myths, scientific progress, and technological development).

The implementation of elementary school in the instrumental input sector and the policy of environmental input is not optimal, thus giving rise to the idea of applying full day school from the public and the government, (Herman, 1984). However, the problem in elementary school has not been maximal in implementing Full day School's policies, namely the integration of committee administrators, parents, community leaders, academics (education experts), doctors, psychologists and various related elements in interpreting Full day school policies. One example of activities in elementary schools, namely compiling the School Expenditure Budget Plan, sometimes does not involve the committee and academics (elementary school experts) as a whole, just sign the report from the committee chairman administratively by using mobile-based

polling and the most phenomenal problem namely the morality of elementary school students is very apprehensive.

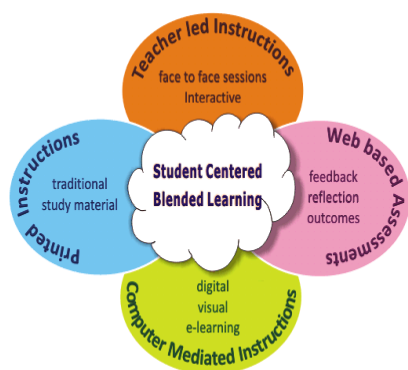
The poor morality of elementary school students is the forerunner to the emergence of the Full day school education policy system which begins with the proliferation of the term superior schools, which are mostly spearheaded by private schools including schools affiliated with the concept of Islam. The expected superior schools are schools that focus on the quality of the learning process, not on the alumni input of their students. The quality of the learning process is seen from the learning process, but the gap that occurs in leading schools is synonymous with the high cost of education from facilities and all luxurious, elite and others as well as competent and professional teaching staff even though the real situation does not guarantee the quality of education resulting from.

The term superior which was later developed by managers in schools became a more diverse form and became a trademark, including Full day School. Full day school policy program that was implemented starting at 7:00 a.m. to 3:30 p.m. made students spend a lot of time in the school environment with their friends. In addition to a lot of time in the school environment, with the system making students spend more expensive tuition fees for students who take part in the Full day school policy program. This is because the quality and quantity of primary schools with a policy system is far more complete and better.

Even though it has a longer full day school time, which is morning to evening, the system is still applied in the Ajatappareng area and does not conflict with existing laws and regulations by using mobile-based polling. With the policy of Full day School is a breath of fresh air on the subjects of Islamic Education and character because of the increasing time for moral development for students. This is related to Permendiknas Number 22 Year 2006

concerning content standards that every level of education has been determined for the allocation of school hours. In the full day school policy, which is a government policy in the learning process that is carried out in full with the participants' routines, more students are conducted in elementary school. Thus, a more intense learning process in elementary school does not only take place in the classroom, because the initial concept of the establishment of the full day school program does not intend to add teaching material and lessons set by the Ministry of National Education as in the curriculum, but additional hours schools are used to enrich teaching materials delivered with creative and innovative learning methods and are fun to add insight and deepen knowledge, complete teacher guidance assignments, mentally, mentally and morally fostering learners that are closely related to Islamic education. With the concept that the Full day School policy leads to an integrated curriculum orientation and integrated activity.

Primary schools in the Ajatappareng area, namely Sidenreng Rappang Regency, Enrekang Regency, Pinrang Regency, Barru Regency and Parepare City are given criteria in determining the character of schools that are effective and capable of managing and utilizing all available resources to achieve successful primary school objectives in the form of qualified graduates and efficient by using mobile-based polling. The application of quality and efficient education in the Ajatappareng area requires the need for a family curriculum that cannot be separated from elementary school as well as the community, so that it can go hand in hand. The need for curriculum synchronization in pre-school age and education of students in elementary schools is a golden period imposed by parents, communities, teachers and the government to support full day school policy programs.



The data sources will concentrate on Full day school policies that are operationally measurable through research activities at elementary schools in the Ajatappareng area, which are measured by an in-depth study of the implementation of Islamic education and character after a semester of Full day school activities, covering the area set at elementary school namely 15 elementary schools in the Ajatappareng area. The sample was taken by purposive sampling technique, namely the technique of determining the sample with the consideration that schools that apply Full day school, so determined, 3 schools in Enrekang district, 3 schools in Sidenreng Rappang district, 3 schools in Pinrang district, 3 schools in Barru district, and 3 schools in the city of Parepare.

Conclusion

The object of the study is elementary school in the Ajatappareng area. The research locations will Enrekang regency, Sidenreng Rappang, Pinrang, Barru, and Parepare. Sources of data in finding the truth of the problem raised, then to obtain accurate data sources taken by means, namely field research (field research) that is down to the location of research to obtain concrete data by using mobile-based polling about the problem that has been discussed in a way, namely: Observation, which is to go to the research location by recording data in order to find the data sources needed in the study at the elementary school in the Ajatappareng area namely Bilokka 4 Elementary School, 11 Pangkajene Public Elementary School,

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