



## Madrasah Aliyah-Based Culture Development 5S (Seiri, Seiton, Seiso, Seiketsu and Shitsuke)

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| <b>ABSTRACT</b> <p>The problems that arise in the culture of Madrasah Aliyah are the absence of a conducive madrasa culture, improvements to madrasas tend to be only in physical form, a lack of understanding of the importance of madrasa culture, and the absence of optimal efforts in the framework of moral development through madrasa culture. This study aims to describe and identify positive changes after the implementation of values and morals education through the development of the 5S-based Madrasah Aliyah culture (Seiri, seiton, seiso, seiketsu and Shitsuke) in Bantur District, Malang Regency. This research is an action research at Madrasah Aliyah which is in Bantur District, Malang Regency in the 2021/2022 academic year. The application of 5S (Seiri, seiton, seiso, seiketsu and Shuketsi) at Madrasah Aliyah in Bantur District, Malang Regency is in the form of instilling an organized, neat and clean attitude to students as well as maintaining these conditions and transmitting them to others. After implementing these actions, good habits that are formed in students include being organized, neat, clean, obedient to rules, diligent, and thorough.</p> <p><b>Keywords:</b> Madrasah Culture, Madrasah Development, Seiri Seiton</p> |                       |                        |                      |

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## INTRODUCTION

In a certain capacity, educational institutions such as madrasas should be able to take over the functions of transmitting values within the family and society. Of course, these functions cannot be entirely assigned to madrasas, due to various limitations and conditions that occur. Madrasas are social institutions that have influence on the socialization process and function as heirs to the culture of society for students. Madrasas are a unique social system because they contain diverse and unified individual cultures, while still maintaining certain boundaries from the surrounding environment. To realize the madrasa culture is not only the responsibility of the madrasah, but can work with other parties such as families and communities to formulate it.

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Education, including Islamic education, in the era of globalization faces increasingly difficult challenges. The rapid changes that occur in various areas of life can bring progress, but can also create anxiety among the people. One of the worries that is often felt is a moral issue, where it seems that humans no longer have a handle on the norms of goodness (Blanco-Melo dkk., 2020; Chen dkk., 2020). In this case education is very important in giving direction to children in achieving the future. Education is required to adapt to social changes while at the same time being able to anticipate negative changes, as well as prepare the younger generation for life in the future.

One of the challenges of future education is to maintain the sustainability of values education. This is necessary so that the transformation of noble values continues from generation to generation to counteract the various negative impacts of social change. So far, madrasas have been considered as one of the most conservative and static social institutions in society. Therefore, madrasas as formal educational institutions are required to be able to follow and respond to the rapid changes that occur in society.

Values education is an integral part of educational activities, because basically education involves the formation of attitudes, personality and character of student. Education aims to produce individuals who are intelligent and skilled, as well as having conscience and noble character. This is because without personal integrity (Aziz dkk., 2020; Jin dkk., 2020; Metlay dkk., 2019), intelligence and skills can be misused for something that is not good. In this case, education should not only be carried out in madrasas or schools, but also take place well in the family and society.

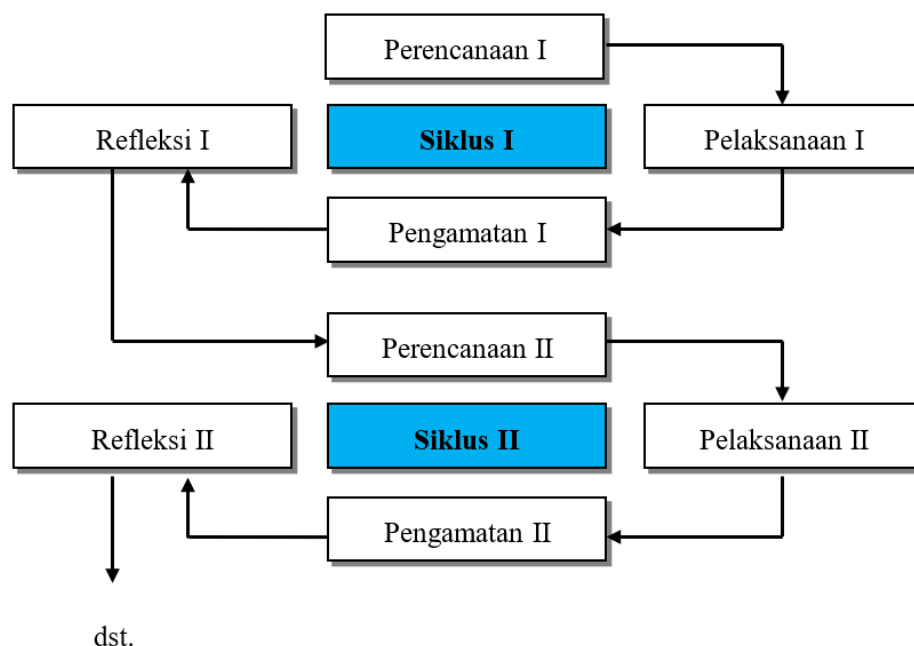
Madrasah culture has not been raised as one of the determining factors, including in efforts to develop student morale in madrasas. Based on the results of observations conducted at Madrasah Aliyah in Bantur District, Malang Regency, several problems were identified that arose related to the culture of the madrasa (Choi dkk., 2019; Han dkk., 2019). These problems include the absence of a conducive madrasa culture, madrasa improvements tend to be only in physical form, a lack of understanding of the importance of madrasa culture, and the absence of optimal efforts in the framework of moral development through madrasa culture.

One of the efforts that can be made to foster the culture of educational institutions, including Madrasah Aliyah, is the application of 5S which stands for seiri, seiton, seiso, seiketsu, and shitsuke. Historically 5S (seiri, seiton, seiso, seiketsu and shitsuke) is the beginning of the character of Japanese style management which is a very effective management of learning places to discipline employees in managing neat, clean, organized, productive and cultured learning places. Over time, this management style has been widely adopted by large companies in the world today, including in Indonesia (Loeffelholz & Tang, 2020; Zhang dkk., 2019). In Indonesian, seiri, seiton, seiso, seiketsu, and shitsuke are translated and known as 5R which stands for concise, neat, clean, caring, and diligent. This study aims to describe and identify positive changes after the implementation of values and morals education through fostering the 5S-based Madrasah Aliyah culture (seiri, seiton, seiso, seiketsu and shitsuke) in Bantur District, Malang Regency.

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## RESEARCH METHODOLOGY

This research is a madrasah action research conducted in the Aliyah madrasah located in Bantur District, Malang Regency. This research uses the action research model from Kemmis and Taggart, which is in the form of a spiral from one cycle to the next cycle. Each cycle includes planning, action, observation, and reflection. Before entering Cycle I, a preliminary action is taken in the form of problem identification. After doing one cycle and still finding new problems, the researcher repeated the steps of planning, implementation and observation in the second cycle. The cycle ends when the problem that appears has been completely overcome. The action research network is presented in Figure 1.



**Figure 1. The Kemmis & Taggart Action Research Cycle**

The research was carried out for two cycles, namely on September 21 2019 and September 28 2019. The subjects of this study were all madrasah residents as an effort to educate values and morals through fostering a 5S-based Madrasah Aliyah culture. The research data was obtained from the performance assessment of positive physical changes carried out at each meeting.

In this study the instruments used include observation and documentation. Observation is a systematic observation and recording of the symptoms that appear on the object of research. This study made direct observations of values and moral education efforts through the development of a 5S-based Madrasah Aliyah culture (seiri, seiton, seiso, seiketsu, and shitsuke). Documentation is a way of collecting data through written activities, mainly in the form of archives and including books on opinions, theories, propositions or other laws related to research problems.

The data analysis technique used is descriptive qualitative. This technique is a technique that describes reality or facts in accordance with the data obtained with the aim

of knowing the increase in the ability achieved. Values and moral education through the development of a 5S-based Madrasah Aliyah culture (seiri, seiton, seiso, seiketsu, and shitsuke) in Bantur District, Malang Regency, is said to be significant if there are indications of positive physical changes in the scope of the madrasah.

## RESULT AND DISCUSSION

Activities for Cycle I were carried out on September 21 2019 for 35 madrasa teachers in Bantur District, Malang Regency in the 2021/2022 Academic Year. In this case the madrasa supervisor acts as a researcher who is accompanied and assisted by the head of the madrasa of each institution (Fajnzyliber dkk., 2020; Lee dkk., 2020; Ma dkk., 2020). The activity process refers to the activity implementation plan, taking into account the revisions to the previous coaching activity process, so that mistakes or deficiencies are not repeated in Cycle I. Observations are carried out simultaneously with the implementation of activities.

In the early stages, the madrasa supervisor through the Madrasah Principal gathered a council of teachers to discuss plans for values and moral education through the development of a 5S-based Madrasah Aliyah culture (seiri, seiton, seiso, seiketsu, and shitsuke). The madrasa supervisor through the Madrasah Principal provides a stimulus to the teacher council to jointly succeed in the value and moral education program through fostering the culture of the Madrasah Aliyah. At the core stage (Sontheimer-Phelps dkk., 2019; Velasco dkk., 2019), the madrasa supervisor provides guidance on real examples of the implementation of each 5S component within the madrasah environment. In the final stage, the madrasa supervisor gives instructions to all teacher boards to carry out 5S-based activities for one week, and the results are documented (in the form of before - after) to be reported orally and in writing in the implementation of Cycle II. The results of Cycle I activities are presented in Table 1.

**Table 1. Results of Cycle I Activities**

| No. | Types of Activity Bills                                | Reached |         | Description                          |
|-----|--------------------------------------------------------|---------|---------|--------------------------------------|
|     |                                                        | Already | Not yet |                                      |
| 1.  | The application of seiri in the scope of madrasas ✓    |         |         | Still need improvement               |
| 2.  | Application of seiton in the scope of madrasas ✓       |         |         | It's good, it needs to be maintained |
| 3.  | Application of seiso in the scope of madrasas ✓        |         |         | It's good, it needs to be maintained |
| 4.  | The application of seiketsu in the scope of madrasas ✓ |         |         | Still need improvement               |
| 5.  | Implementation of Shitsuke in the scope of madrasas ✓  |         |         | Still need improvement               |

Based on the results of the activities in cycle I, it is known that this activity has advantages and disadvantages. The application of 5S within the scope of madrasas has a positive impact on the homes of each individual, both teachers and students. In addition, the implementation of 5S also has a positive impact on each individual's home, both teachers and students, and the madrasah environment becomes more comfortable (Shao dkk., 2019; Velasco dkk., 2019). However, madrasa residents are still not used to implementing 5S in their daily lives, so they still do not have high initiative. Even though all 5S components have been implemented, others still have to be instructed or warned.

The activities for Cycle II were carried out on September 28 2019 for 35 madrasa teachers in Bantur District, Malang Regency. The activity process refers to the activity implementation plan by taking into account the revisions in Cycle I, so that errors or deficiencies in Cycle I are not repeated in Cycle II. Observation (observation) is carried out simultaneously with the implementation of activities.

In the early stages, the madrasa supervisor through the Madrasah Principal gave instructions to each teacher to show the results of 5S-based activities for one week, and the results were documented (in the form of before - after) (after the implementation of Cycle I). At the core stage, the teacher conveys the obstacles encountered in the 5S-based activity process, the madrasa head provides input (Allam & Dhunny, 2019; Tchesnokov dkk., 2019), then the madrasa supervisor provides a stimulus to the teacher council to correct deficiencies/weaknesses in the process of implementing 5S-based activities. In the final stage, the madrasa supervisor identified the results of reports from teachers by looking directly at changes in the scope of the madrasa. The results of cycle II activities are presented in Table 2.

**Table 2. Results of Cycle II Activities**

| No. | Types of Activity Bills                              | Reached |         | Description                          |
|-----|------------------------------------------------------|---------|---------|--------------------------------------|
|     |                                                      | Already | Already |                                      |
| 1.  | The application of seiri in the scope of madrasas    | ✓       |         | It's good, it needs to be maintained |
| 2.  | Application of seiton in the scope of madrasas       | ✓       |         | It's good, it needs to be maintained |
| 3.  | Application of seiso in the scope of madrasas        | ✓       |         | It's good, it needs to be maintained |
| 4.  | The application of seiketsu in the scope of madrasas | ✓       |         | It's good, it needs to be maintained |
| 5.  | Implementation of Shitsuke in the scope of madrasas  | ✓       |         | It's good, it needs to be maintained |

In Cycle II activities, the scope of the madrasa became neater and cleaner. In addition, gradually all madrasa residents can carry out activities on their own initiative, even having an impact on daily activities in their respective home environments. In order for the 5S program to get better, the head of the madrasa provided input so that every corner of the madrasa was given writing and pictures that supported the implementation of

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the 5S program (Gabriela dkk., 2022; Qureshi dkk., 2022). Based on the documentation of activities reported to the principal of the madrasa, it can be seen that there have been positive changes in the scope of the madrasa after the implementation of 5S.

Seiri (brief) emphasizes order by separating and disposing of items that are not needed so that goods or equipment. These items or equipment are those that are used routinely, easy to control, easy to maintain, and efficient in space (Kartel dkk., 2022; Keshav dkk., 2022). Seiri is not only applied in the classroom, but also in other places, including outdoors, such as in the madrasa yard, fields and so on.

Seiton (neat) emphasizes neatness by standardizing the storage of goods. Each item has a place labeled and a number or color (Dewi S dkk., 2022). For goods with unusual shapes, a layout is made according to their shape, grouped by function and accompanied by a photo. The placement of the equipment is accompanied by information and photos to make it easier when you are going to use it and store it again after use.

Seiso (cleanliness) emphasizes cleanliness by keeping things clean in the study area. This step creates a place to study that is always clean and bright, a comfortable learning environment and prevents study equipment from spoiling quickly (Demina dkk., 2022; Hikmah dkk., 2022). To implement seiso, responsible officers are determined, methods are made and supported with the equipment needed for its implementation. Students are trained to clean the study area in workshops and other study rooms, trained to clean machines/equipment after use. Cleaning of the study area can be arranged in the form of picket cleaning for each practical learning activity (Anoum dkk., 2022; Firman dkk., 2022). The same goes for cleaning other study rooms as well as the yard and environment at the madrasa.

Seiketsu (care) emphasizes sustainability by keeping the workplace concise, tidy and clean. Seiketsu is a condition resulting from sorting, arranging, and cleaning activities that are carried out repeatedly and regularly so as to train skills in maintaining and practicing visual control (Ilham dkk., 2022; Safitri dkk., 2022). The application of seiketsu can instill an attitude of life that is always orderly, always neat and always clean. Habituation carried out in a relatively long span of time, namely while studying at the madrasah, will shape the character of students (soft skills).

Shitsuke (diligence) emphasizes the habit of maintaining and improving correct procedures on an ongoing basis. The goal is to prevent environmental degradation and maintain habits or habits (Hartini dkk., 2022; Nopiana dkk., 2022). The application of shitsuke is carried out by making visual controls in the form of photos before and after the application of 5S, 5S slogans, and 5S control sheets. Apart from that, the implementation of shitsuke is also carried out by reminding if there is a decline in conditions in implementing 5S, as well as continuing to invite those who have not optimally implemented 5S.

The application of 5S in madrasahs can create study rooms, practice rooms and learning environments that are always clean and tidy (Dianovi dkk., 2022; Najeed dkk., 2022; Rohmalimna dkk., 2022). The application of 5S familiarizes students with sorting and getting rid of useless items, placing things so that they can be easily retrieved when

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needed, carrying out regular picket cleaning activities, controlling practical equipment before and after carrying out practical activities, cleaning learning equipment after each use, returning equipment to storage area after use (Amado-Alonso dkk., 2019; Rahmah dkk., 2022), sorting and disposing of waste in its place and maintaining the neatness and cleanliness of the equipment, room and learning environment.

## CONCLUSION

Based on the results of this action research it was concluded that the application of 5S (seiri, seiton, seiso, seiketsu and shuketsu) Madrasah Aliyah in Bantur District, Malang Regency is in the form of instilling an orderly, neat and clean attitude to students and maintaining this orderly, neat and clean condition and transmitting it to other people. The application of 5S Madrasah Aliyah in Bantur District, Malang Regency can prepare graduates who have positive attitudes (soft skills). After implementing 5S, the good habits that are formed in students include being organized, neat, clean, obedient to rules, diligent, and thorough. These good habits will instill discipline, responsibility, conscientiousness, clean living, obedience to rules and other positive attitudes.

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