
Strategies for Cultivating Religious Character in Marginal and Minority Schools: A Case Study at Senior High Schools in the Kupang Archipelago

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Abstract

Objective: This research aims to explore the strategies for cultivating religious character in marginal and minority school contexts, focusing on Senior High Schools in the Kupang Archipelago, namely Muhammadiyah Kupang High School and Geovani Kupang High School. The study is motivated by growing concerns about declining moral values among students, where education appears overly focused on academics and detached from students' personal development. **Theoretical framework:** The theoretical framework draws from character education theory, especially Lickona's dimensions of moral knowing, moral feeling, and moral action, integrated with local values such as religious teachings, Pancasila, and Indonesian cultural heritage. **Literature review:** Literature on character education in marginalized and religiously diverse settings was reviewed, highlighting both the challenges and potential strategies that can be adapted to local sociocultural dynamics. **Method:** Using a qualitative field research approach, data were collected through interviews, observations, and documentation at both institutions. Data analysis was conducted through the stages of data reduction, data display, and conclusion drawing. **Results:** The findings reveal that Muhammadiyah Kupang High School emphasizes habituation, direct teaching, exemplary role models, motivational efforts, and the enforcement of school regulations. Meanwhile, Geovani Kupang High School applies teaching, modelling, setting moral priorities, practising selected priorities, and reflective activities. Both schools foster cognitive (moral knowing) and affective (moral loving) aspects of character but differ in developing the psychomotor aspect (moral action), which is only evident in Muhammadiyah High School. **Implications:** The behavioral impact observed includes more active, cheerful, and cooperative students at Muhammadiyah High School, where inclusive values and shared responsibilities are emphasized. In contrast, students at Geovani High School appear more disciplined and neat, but some show lower engagement and joy, possibly due to their minority status and stricter school norms. **Novelty:** The novelty of this research lies in its comparative analysis of religious character education in minority and marginal settings, contributing new insights to the discourse on inclusive and adaptive moral education strategies.

Keywords: religious character, moral education, minority schools, Kupang, character development

INTRODUCTION

Religious character education plays a pivotal role in shaping students' morality, discipline, and social responsibility—especially in today's world where moral decline among youth is increasingly evident. In the context of marginal and minority schools, such as those in the Kupang Archipelago, this challenge is more complex due to limited educational resources, sociocultural diversity, and religious heterogeneity. These schools face unique pressures in instilling values that not only align with national educational goals but also respect and reflect local realities [\[1\]](#), [\[2\]](#).

This study becomes particularly important as it investigates how religious character is cultivated in two contrasting educational settings: Muhammadiyah Kupang High School, a Muslim-based institution, and Geovani Kupang High School, a Christian-based minority school. Understanding how each school navigates religious, cultural, and educational differences to instill moral values offers critical insights into the broader discourse on inclusive character education in Indonesia. This research provides valuable knowledge for educators, policymakers, and stakeholders who aim to design more context-sensitive and effective strategies for building students' religious and moral integrity in diverse and underrepresented educational environments [\[3\]](#), [\[4\]](#).

The role of education is not enough to stop the process of educating the nation's life. The formation of the nation's character and personality is also very necessary for the progress of a nation. For this reason, the existence of character education for students is expected to be able to shape the personality of the next generation of the nation, not only an intelligent generation but also noble and civilized morals [\[1\]](#), [\[2\]](#).

According to the Ministry of Education, character education is held to achieve national education goals. That is the development of the potential of students to become human beings who are devoted to God Almighty, have noble character, are knowledgeable, capable, healthy, creative, independent, and become democratic and responsible citizens [\[3\]](#), [\[4\]](#).

In essence, character education is defined as an effort to instill good habits (habituation) so that students can behave and act based on the values that have become their personalities. Character education must always be taught, made into a habit, trained consistently, and then become a character for students [\[5\]](#).

In today's conditions where the lower enthusiasm of students in carrying out worship, the increase in violence among students, the use of bad language and words by students, the lower respect for parents and teachers, the low sense of tolerance between individuals and groups, the culture of lies/dishonesty, and the existence of mutual suspicion and hatred among others make character education a priority that must always be strengthened [\[6\]](#).

On the other hand, many parties think that the results of education, especially those related to "Morals and morals", are very concerning. It is as if the world of education does not resonate with the personality of students and only relies on improving the academics of students. Each educational unit is obliged to carry out the formation of the character of students in their respective schools. Strengthening character education should be an educational movement under the responsibility of the educational unit to strengthen the character of students through heart, feeling, thinking, and sports with involvement and cooperation between educational units, families, and communities [\[7\]](#).

To achieve this, students need to be instilled with character education values that are sourced from the teachings of Religion, Pancasila, and Culture. The 18 values of character education are Religious, Honest, Tolerance, Discipline, Hard Work, Creative, Independent, Democratic, Curiosity, National Spirit, Love of the Motherland, Respect for Achievements, Friendly/Communicative, Love of Peace, Love of Reading, Care for the Environment, Care for Social and Responsibility [8]–[10].

From the explanation of character education above, the author will focus on discussing religious character education, because religious character is the main and first thing that every human being must have as a controller of attitudes and behaviors. The author then chose Muhammadiyah High School and Geovani High School as the schools that the author will research. The reason why I chose these two schools is because these two schools are private schools with religious characteristics. Which in its implementation implements the autonomy of their respective schools. Muhammadiyah High School as a school with Islamic characteristics not only accepts students who are Muslims but also students who are Christians and Catholics. Why is that? Because in NTT (Kupang City) the Muslim community is a minority. Meanwhile, Geovani High School, even though the Catholic community is the majority, the school still accepts students who are Muslim and Catholic [11], [12].

This means that in the admission of students to the two schools, there is no religious discrimination. However, the question is how these two schools instill religious character in students so that they can create good religious characters while still prioritizing the religious characteristics of their respective schools. Therefore, the author then took the title of the research "Method of Instilling Religious Character in Muhammadiyah Kupang High School and Geovani Kupang High School".

LITERATUR REVIEW

Journal entitled "Methods of Instilling Religious Character in Grade VIII MTsN Temon Students for the 2017/2018 Academic Year". This journal was written by Putra Pratomo Hadi and M. Darajat Ariyanto (2018). In this study, Putra Pratomo Hadi and M. Darajat Ariyanto revealed that the method of cultivating religious character in the school was carried out by 2 teachers, namely Islamic education teachers and BK teachers. The methods used by Islamic religious education teachers are showing examples, methods of giving direction, providing motivation or encouragement, continuity methods (a process of habituation in learning, behaving and doing), giving advice, and repetition methods. Meanwhile, the method of cultivating religious character carried out by BK (Guidance and Counseling) teachers is by the method of guidance and direction, example, motivation, and advice. The results of cultivating religious character in grade VIII MTsN Temon students, namely after the implementation of the method of cultivating religious character by teachers, can show that students are good enough to have religious character even though they have not achieved maximum results. The difference with the research that the author will conduct lies in the object of the research. The author uses 2 schools as a comparison. In this study, we only focus on discussing how to relate to Allah (Habluminallah) while the author will explain more broadly the religious character not only in terms of habluminallah but also habluminannas [12].

The journal entitled "*Methods of Cultivating Religious Character*" was written by Mahbub Ainurrofiq Mohammad Tohir Ali Wafa. In this study, it was explained that the results of the research conducted by the researcher are the methods carried out

by Islamic Religious Education Teachers at Al Hamidiyah Blega Junior High School, namely example, instilling discipline, habituation, creating a conducive atmosphere, integration and internalization, touching the heart, and repetition (repetition). The results of the cultivation of religious character at Al Hamidiyah Blega Junior High School, namely after the implementation of the method of cultivating religious character by Islamic Religious Education Teachers and PAI teachers, it can be seen that students are quite good at having religious character even though they have not achieved maximum results. The attitude that students already have is faith and fear of Allah and His messenger along with all His teachings, always grateful, polite and polite, disciplined, love for the homeland, responsibility, empathy, and willingness to sacrifice honesty, help, and sincerity. The difference with the research that the author will conduct lies in the object of the research. The author uses 2 schools as a comparison. In this study, the same as the above research, the focus of the discussion on the relationship with Allah (Habluminallah) is still monotonous so it is not too interesting, the author will then explain more broadly the religious character not only in terms of habluminallah but also habluminannas [13].

The journal entitled "*Methods of Instilling Religious Character of Students in Madrasah Ibtidaiyah*" was written by Saifudin, Muhammad Yusuf, and Fatmawati Norma Sari. In this study, it was explained that the method used by teachers in instilling religious character in MI Tarbiyatus Shibyan Brangkal Kepohbaru Bojonegoro students is with three methods, namely the habituation method (routine activities), the spontaneity method, and the exemplary method. Even so, the most effective method is habituation (routine activities). Although religious character has been instilled in students and the religious character values possessed by students are good, especially the value of manners, but still not optimal among the values of religious character are as follows: getting used to doing the 3S culture (smile, greeting, and greeting), and shaking hands while kissing the teacher's hand. The difference with the research that the author will conduct lies in the object of the research. The author uses 2 schools as a comparison. In this study, the same as the above research, the focus of the discussion on the relationship with Allah (Habluminallah) is still monotonous, even though there is an explanation of social attitudes, but even that is not optimal because this discussion is still the same as the previous discussion, namely the religious character is still monotonous in the practice of worship and has not been in-depth about habluminannas (social aspect) [14].

The journal entitled "*Religiosity And Presence Of Character Strengths In American Muslim Youth*" was written by Sameera Ahmed. The study explored religiosity and the existence of character strengths among American Muslim youth and analyzed 174 Muslim youth and comparators. The results showed that 75.5% of the sample of American Muslim youth were categorized as Very Religious. Although Muslim youth identified as Highly Religious, only 33.7% of the sample had previously explored their ideological beliefs and then committed to Islam. Highly Religious American Muslim youth are associated with the following character strengths: kindness, equality, leadership, self-regulation, prudence, gratitude, hope/optimism, spirituality, and forgiveness. The difference with the research that the author will do is clear in the object and subject of the research, but this journal will then be an analytical knife in the discussion of religious character education methods, especially about the attitude of a person who is said to be religious [15], [16].

This journal is titled "*Muslim Diversity, Religious Formation, And Islamic Religious Education. Everyday Practical Insights into Muslim Parents' Concepts Of*

Religious Education In Austria" written by Jonas Kolb. This study discusses the anxiety of parents in Austria regarding religious education in mosques and schools and shows hopes, aspirations, and concerns regarding the consequences. The hope that parents want is about religious characters that can be attached to children and can be practised in daily life, at least being able to carry out prayers. The difference with the research that the author will do is clear in the Object and Subject of the research, but this journal will then be an analytical knife in the discussion of parents' expectations for the practice of religious character, especially the worship of Habluminallah [17]–[19].

METHODOLOGY

This research uses a qualitative research paradigm. The type of field research, the research approach used is the Sociological approach. A data source is a source from which data can be obtained. In this research, the researcher uses primary data sources and secondary data sources. The object of the research conducted by the author is at Muhammadiyah High School and Geovani Kupang High School. The subjects in this study the author took a sample of subjects from the people who were the resource persons so that they could provide information about the data needed by the author as follows: Principal of Muhammadiyah High School and Geovani Kupang High School, Head of Curriculum Affairs of Muhammadiyah High School and Geovani Kupang High School, Teacher of Religious Education and Ethics of Muhammadiyah High School and Geovani Kupang High School and Students of Muhammadiyah High School and Geovani Kupang High School. In this study, the researcher uses several data collection methods, namely: Observation, Interview, and Documentation. In this study, the data analysis method used is the data analysis model proposed by Miles and Huberman, as quoted by Muhammad Idrus, which is an interactive model consisting of three main things, namely *data reduction*, *data display*, and *conclusion drawing* [20]–[22].

Table 1. Research Method

Aspect	Details
Research Paradigm	Qualitative Research
Research Type	Field Research
Research Approach	Sociological Approach
Data Sources	Primary Data Sources: Principals, Heads of Curriculum, Teachers of Religious Education and Ethics, and Students from Muhammadiyah High School and Geovani Kupang High School.

RESULTS AND DISCUSSION

Method of Instilling Religious Character in Muhammadiyah High School and Geovani Kupang High School

To find out the method of cultivating religious character carried out at Muhammadiyah High School and Geovani Kupang High School, the author has conducted interviews with the Principal, Vice Principal, Curriculum Section, Religious Education Teachers, and Students. The formation of student character will certainly not just happen, of course, it requires *a Communities of Character* which the author will analyze with the following divisions:

SMA Muhammadiyah

a) Relationship with God

In this section, we will discuss how religious character is related to a person's relationship with his God, the method of instilling character values in schools as expressed by Aan Hasanah, namely:

Abilities

Muhammadiyah Kupang High School has just started joint worship activities this year so habituation continues to be carried out every day. The habituation carried out by the students, namely Muslim students carrying out Dhuha, Tahsin, Tahfidz, Dzuhur, and Kultum Prayers. Students who are diverse Christians: Liturgy, Hymns, Intercessory Songs, and Prayers, while students who are Catholic: Madabakti and reading the scriptures. So this theory is by the reality on the ground [\[23\]–\[25\]](#).

Teaching

SMA Muhammadiyah provides Islamic Religious Education Teachers, Christian Religious Education Teachers, and Catholic Religious Education Teachers to teach the implementation of badah to students as described above. So, in the implementation at Muhammadiyah High School, it is appropriate.

Example

An example is what must be done so that students feel more enthusiastic in carrying out worship, the example at Muhammadiyah Kupang High School is still quite good, perhaps because this has just started so the participation of fathers/women is still low, but the example is only done by religious education teachers of each religion. So it can be said that it is not appropriate because the perseverance must be done by all fathers/mothers, not just one person [\[26\]–\[28\]](#).

Motivation

Students at Muhammadiyah High School are always motivated by religious education teachers to increase faith and devotion to God Almighty. This motivation is through the recitation of holy verses during worship so this is said to be appropriate.

Enforcement of Rules

Worship activities at SMA Muhammadiyah Kupang are a program that has just started so this is still habituated so that the enforcement of the rules has not been carried out, so it still uses persuasive methods so that students can carry it out sincerely [\[29\]](#), [\[30\]](#).

Relationship with Others

Ki Hajar Dewantara's philosophical review of education emphasizes that character behaviour is an integration of heart exercise, thought exercise, taste exercise, and exercise. Talking about relationships with others, this includes the cultivation of feelings, which is related to (friendliness, mutual respect, and tolerance) [\[31\]–\[33\]](#).

Furthermore, the Ministry of National Education identified 18 values in cultural education and the nation's character that are sourced from religion, Pancasila, culture, and national education goals. Tolerance, Social Care, Democracy, and Discipline are some of the values of the 18-character values in question. The author will first discuss tolerance, tolerance is an attitude and action that respects the differences in religion, ethnicity, opinions, attitudes, and actions of others who are different from oneself [\[34\]–\[36\]](#).

Regarding Tolerance, Muhammadiyah High School has implemented the practice of tolerance very well. The school provides Christian and Catholic Religious Education Teachers so that students who are non-Muslims can get faith knowledge from their religious education teachers directly. So in its implementation, according to the theory above, tolerance is an attitude and action, not just words.

Social care is an attitude and action that always wants to assist others and people in need. According to the results of interviews and observations conducted by the author at Muhammadiyah High School, social concern between students is good. They give each other help, for example when a friend who does not have a ballpoint pen is immediately given, his friend sweeps to be helped, a friend is alone while others are fun to tell stories approach, and ask. These things seem simple, but these things are already present in the students of Muhammadiyah High School in practising social sensitivity [37]–[39].

Democracy is a way of thinking, behaving, and acting that assesses the rights and obligations of oneself and others equally from the results of the research conducted by the author at Muhammadiyah Kupang High School, no one feels that he is higher than others. However, the way of thinking still needs to be guided. There are still students who are selfish in the sense that they do not want to accept the opinions of their friends so when that happens, students prefer to be silent and ignore the person. So that each religious teacher has carried out his strategy [34]–[36].

Discipline is an action that shows orderly behaviour and compliance with various provisions and regulations. After conducting observations at SMA Muhammadiyah Kupang, the students were classified as disciplined, there were only a few people who were late but it ranged from 2 to 3 people. The habit of worship in the morning and during the day makes students more aware to come in the morning. Students feel embarrassed to be late when the implementation of worship has started so they all try to come in the morning to follow all the processes at school.

Relationship with the Environment

Ki Hajar Dewantara emphasized that character behaviour is an integration of heart exercise, thought exercise, taste, and exercise. The four psychosocial processes are holistic coherent and complementary to each other, and each psychosocial process is conceptually a noble value cluster in which several values are contained. This is illustrated in the character configuration table. What will be discussed is about Sports (Clean, Healthy, etc.) [40].

Furthermore, the Ministry of National Education identified that 18 values in cultural education and national character are sourced from religion, Pancasila, culture, and national education goals, one of which is caring for the environment. Environmental Care is an attitude and action that always seeks to prevent damage to the surrounding natural environment and develop efforts to repair natural damage that has occurred [41]–[43].

Following the above theory, the students of Muhammadiyah Kupang High School have done this. From the results of the observations made by the author, students carry out daily pickets not only in the classroom but in the surrounding environment, creating a cool school atmosphere by taking care of the gardens in the school environment and it is carried out by the students not a cleaning service under the coordinator of the homeroom teacher. And also carry out community service work in the environment around the school. However, there are still obstacles because the waste is still managed by itself by burning, resulting in pollution [44].

SMA Geovani Kupang

Relationship with God

The method of cultivating religious character at Geovani Kupang High School as explained by Doni Koesoema is:

Teaching

Students at Geovani Kupang High School are taught to worship every day, namely in the morning, at noon, and after school. So that this is a good habit so that students are always disciplined in worshipping God.

Example

At Geovani Kupang High School, all teachers are present on time before the worship service starts, it's just that not all teachers take a prayer stance when there is both morning, 12.00, and noon. When the author observed, I found that when praying, you are still busy with your work so it is still in the sufficient category.

Determining Priorities

The priority of Geovani Kupang High School is for students to be able to understand the series of worship in the Catholic religion. So that not only Catholic students understand but everyone.

Priority praxis

In its implementation, Geovani High School refers to the vision and mission that Christian character must be created in students. Because this is indeed an educational institution characterized by religion. 90% of religious practices for students are diverse Catholics and 10% for students of religions other than Catholics, but it is only for morning prayers or afternoon prayers while Angelus prayers remain diverse Catholics

Reflection

Of course, every policy made must be evaluated at the end to find out the shortcomings and advantages. So far at Geovani High School, everything is in the state expected by the school so reflection on the implementation of worship has not been carried out.

Relationship with Others

Ki Hajar Dewantara's philosophical review of education emphasizes that character behaviour is an integration of heart exercise, thought exercise, taste exercise, and exercise. Talking about relationships with others, this includes the cultivation of feelings, which is related to (friendliness, mutual respect, and tolerance) [\[45\]](#), [\[46\]](#).

Furthermore, the Ministry of National Education identified 18 values in cultural education and the nation's character that are sourced from religion, Pancasila, culture, and national education goals. Tolerance, Social Care, Democracy, and Discipline are some of the values of the 18-character values in question. The author will first discuss tolerance, tolerance is an attitude and action that respects the differences in religion, ethnicity, opinions, attitudes, and actions of others who are different from oneself [\[47\]](#)–[\[49\]](#).

Regarding Tolerance, Geovani High School does not carry out tolerance practices. This is because the school only provides Catholic Religious Education Teachers so the religious character formed is only the religious character of students who are Catholic. Even though it is conveyed in terms of knowledge and feelings that the school tolerates by permitting students there are religious things that must be done during school hours, departing from tolerance is an understanding, feeling,

and action that is carried out in a word. However, this is a consequence for those who attend school there. The author only describes theory and facts in the field.

Social care is an attitude and action that always wants to provide help to others and people in need. Following the results of interviews and observations conducted by the author at Geovani Kupang High School, of course, the participants have concern for each other, even though the social level must be visible because the students who attend school there come from the upper middle class [50]–[52].

Democratic is a way of thinking, behaving, and acting that assesses the rights and obligations of oneself and others equally from the results of the research conducted by the author at Geovani Kupang High School, the children there are critical, even though occasionally there are those who maintain that opinion as part of the learning process that is passed. And also explain the rights and obligations of each.

Discipline is an action that shows orderly behaviour and compliance with various provisions and regulations. After making observations at Geovani Kupang High School, the students were indeed very disciplined. Their school attendance is always on time and all are fully uniformed following the provisions that have been issued by the school so that indeed the students at Geovani High School are very neat.

Differences and Similarities in Religious Character Cultivation Methods in Muhammadiyah High School and Geovani Kupang High School

Lickona (1992) defines character education as a "*Deliberate effort to help people understand, care about, and act upon core ethical values*". He added that the effort does not happen automatically but through hard work and perseverance. Thus, character education is not just about teaching what is right and what is wrong, more than that character education is a habit (*habituation*) about good things so that students become understanding (*cognitive*) about what is good and wrong, able to feel (*affective*) good values and usually do it (*psychomotor*). In other words, good character education must involve not only good knowledge (*moral knowing*) but also "*loving the good*" (*moral feeling*) and good behaviour (*moral action*). So character education is closely related to habits or habits that are continuously practised [53]–[55].

Regarding the theory from the results of interviews and observations conducted by the author at Muhammadiyah High School and Geovani Kupang High School, it was found that students were equally given an understanding of the values of religious character cognitively and made students' understanding better (*moral knowing*), namely by conducting a series of worship services at school following the provisions that have been given. Then students are also given understanding and trained to distinguish between right and wrong, feel cared for each other, appreciate, etc. (*affective*) in short, they have "*loving the good*" (*moral feeling*) by getting along with anyone, helping each other, saying hello, and social things. However, there is a very clear difference between Muhammadiyah High School and Geovani High School in terms of its practice (*Psychomotor*) or also what is called *moral action*.

The practice of tolerance values carried out by the school in this case Geovani High School is only limited to knowledge and feelings without being equated with action. It is proven by the absence of Religious Education Teachers for students other than Catholics, then for Muslim students it is prohibited to wear the hijab. All of these are indeed school rules, but if you look back at the meaning of tolerance, Geovani Kupang High School does not implement the practice of Tolerance. With the rules as explained by the author above, students who are not diverse Catholics experience a decrease in confidence when praying and socializing in daily life. They tend to be silent because they feel strange in the crowd.

Unlike SMA Muhammadiyah Kupang, non-Muslim students are prepared by their respective Religious Education Teachers. Because tolerance is not only a concept but also a real action. Then non-Muslim female students at SMA Muhammadiyah Kupang are given a rule to wear a long skirt apart from maintaining the rule is also a form of appreciation for themselves so that they are kept away from bad things. So that the students at Muhammadiyah High School are all active and no one is not confident because all rights and obligations are equalized in words and deeds.

In addition to tolerance, there is a difference in the responsibility of the school of Geovani High School using the Cleaning Service to help the students there, so that students only do light things such as sweeping the classroom and cleaning the environment outside the school while caring for flowers, etc. are done by gardeners. Yes, this is equivalent to the cost of education incurred by students every month. So the awareness of students to maintain cleanliness is quite good because the author saw so much garbage on the table when the teacher was teaching in the classroom [56]–[58].

Meanwhile, in Muhammadiyah High School, even though the infrastructure is limited, students are given full responsibility for taking care of and maintaining cleanliness in the classroom, garden, and the surrounding environment as a form of caring for the environment.

The Impact of Instilling Religious Character in Students at Muhammadiyah Kupang High School and Geovani Kupang High School on Daily Behavior

A person with character can be called a person's natural nature in responding to situations morally which is manifested in real actions through character behavior. A person has intrapersonal (relating to oneself) and interpersonal (relating to others) abilities.

The author will elaborate on it based on the configuration of characters based on various theoretical studies (Ministry of National Education, 2010a). Students at SMA Muhammadiyah Kupang have good intrapersonal and interpersonal relationships. Meanwhile, students at Geovani Kupang High School only have good interpersonal support but not interpersonal.

CONCLUSION

From the results of the research that the author has conducted, it can be concluded: 1. The method of Religious Character Education in Muhammadiyah High School is to: Habituation, Teaching, Example, Motivation, and Rule Enforcement. Meanwhile, Geovani Kupang High School is Teaching, Example, Determining Priorities, Priority Practices and Reflection. 2. The differences and similarities in the methods of cultivating religious character in Muhammadiyah Kupang High School and Geovani Kupang High School are: a). Similarities: SMA Muhammadiyah Kupang and SMA Geovani Kupang both form the character of students cognitively (moral knowing) and affective (moral loving), b). Difference: SMA Muhammadiyah Kupang forms a psychomotor character (moral action). While Geovani High School is not. 3. The Impact of Religious Character Instillation in Students at Muhammadiyah Kupang High School and Geovani Kupang High School on Daily Behavior. Students at SMA Muhammadiyah Kupang in their daily life at school are active and cheerful students who blend in with each other because there is no difference in rights and obligations given to them by the school. They are all taught to be responsible individuals in their understanding, feelings, and practice so far the methods carried out by Muhammadiyah High School have been good even though they still need a lot of evaluation. Meanwhile, at Geovani Kupang High School, students are very bound by rules so in their daily lives students do become disciplined and neat, but

there are still students who are not very active and cheerful, perhaps because they are a minority. However, that is the consequence of the choice to go to school there.

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Author Contribution

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Conflicts of Interest

The author declares no conflict of interest.

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