



## Full-Day School in Sorong of West Papua (Study at Al-Izzah Integrated Islamic Primary School in Sorong City)

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**ABSTRACT**

*Full-day School is a learning system by emphasizing to students to be more in school with all existing activities and emphasizes on various educational activities so that students will be more able to explore themselves. With this system is able to shape the character of students by giving or planting moral and religiosity values. In 2016, the full-day school system was announced by the Indonesian Minister of Education and Culture, Mr. Muhajir Efendi and raised the pros and cons for its implementation. Al Izzah Integrated Islamic Primary School in Sorong City West Papua is a leading and favorite private primary school in Sorong City, West Papua, which has been implementing a full-day school system, starting from 2006 until now. The full-day school system implemented by Al Izzah Integrated Islamic Primary School in Sorong City is different from other schools, the time is to go home late in the afternoon but the concept of implementation is different. Full-day school of Al Izzah Integrated Islamic Primary School in Sorong City refers to the Curriculum of the Integrated Islamic School Network. The system is used because the program needs a lot of time. This is a qualitative descriptive research. The primary data source comes from the Chairperson of the Al-Izzah Foundation, the principal, teachers, and students of Al-Izzah Integrated Islamic Primary School in Sorong City. The data collection techniques that are used is observation, interview, and documentation. The data are analyzed by Miles and Huberman method. Student output with the application of a full-day school system at Al Izzah Integrated Islamic Primary School in Sorong City, namely tartil students reading the Qur'an and memorizing at least 2 Juz Al-Qur'an, 5 values in the field of study are complete, dhuha and dhuhur prayers in congregation with awareness, dedicated to parents/teachers, good social behavior, love environment, and independence. The output includes the characters of Al Izzah Integrated Islamic Primary School students who have character, achievement, and independence.*

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## INTRODUCTION

Full-day school is a learning program effort with more emphasis on students to be more in school with all existing activities and emphasize on various educational activities so that learners will be more able to explore themselves. Full-day school learning is not only by emphasizing students more or longer in school because there are additional lessons or just extracurricular activities, but the existence of this program emphasizes the formation of students' character by giving or planting moral values and students religiosity.

The full-day school program was born in the early 1980s in the United States. The program was initially applied to kindergarten schools, then finally continued to higher levels such as Elementary and High School (Hawi, 2015).

A full-day school system has been implemented in several countries. Singapore uses such a system and succeeds in printing exemplary students. This can be proven by Singapore ranked first in the world from the results of the PISA test (reading and math literacy given to students aged 15 years). In addition, Australia has also been using the education system for a long time. In the education system, elementary school students are in the class from 9:00 to 15:00. For students aged 9-13 years, a study from 08:40 to 15:30. While students aged 13-16 study until 15:15 (Haris, 2016).

Full-day school implementation in Indonesia has also been carried out at various levels of schools, from Elementary Schools, Junior High Schools to Upper Middle Schools in several provinces in Indonesia, but it is carried out internally by the school for the development of education in their respective regions and has not been as a national program by the government.

In 2016 with the new Minister of Education and Culture of the Republic of Indonesia, making a breakthrough with a full-day school program, as many as 500 schools were chosen to pilot full-day school programs ranging from elementary schools, junior high schools and high school in Jakarta. In addition, there are also other schools that take the initiative to volunteer to take part in implementing full-day school with the support of district/city governments in their respective regions (Efendi, 2016).

Arie Budiman as Expert Staff to the Minister of Education and Culture in the field of Character Development emphasized that there were exactly 542 schools that had become pilot full-day school programs. After 542 schools were piloted at the end of 2016, in 2017 the Ministry of Education and Culture targets 9,800 schools to become a pilot for a full-day school program (Budiman, 2017). The schools that were piloted in 34 provinces were selected based on several criteria. First, schools must have implemented the 2013 curriculum. Second, based on location. each province must be represented.

The government, in this case, the Minister of Education and Culture stated that full-day school does not mean that students learn all day at school, but a system that ensures that students can participate in planting activities for character education, one of which is extracurricular activities. This is in line with the educational objectives of the current government. This refers to President Joko Widodo's vision of "Mental Revolution". With full-day school, after learning half a day students do not go straight home, but can take fun extracurricular activities, and shape character, personality, and develop potential.

In the realization of character education, the ministry has also provided a reference that in learning activities in each school, most of the portion must be filled with character education. For elementary school level, character education is determined at 70 percent, junior high school by 60 percent, and senior high school by 30 percent which is focused on character education to enter the workforce. The four points that form the core of character education are the character of religion, the character of the students' personalities, social character, and the character of nationalism (Efendi, 2016).

Al-Izzah Integrated Islamic Primary School as one of the basic educational institutions in Sorong City, West Papua has long applied the full-day school concept. The concept of full-day school applied refers to the concepts and applications applied by the Indonesian Integrated Islamic School Network. The time for Al-Izzah Integrated Islamic Primary School al - Izzah activities start at 07:15-14:00 WIT for classes I-II, and 07:15-15:00 WIT for class III-VI.

Based on the above, it is interesting to discuss the full-day school implemented by Al-Izzah Integrated Islamic Primary School in Sorong City, West Papua. This is important to do by looking at the conditions of the pros and cons of implementing the full-day school program launched by the Indonesian Minister of Education and Culture, Mr. Muhajir Efendi. By this, the research is expected to provide an overview of the full-day school system and output that has been implemented in Al-Izzah Integrated Islamic Primary School in Sorong City, which is one of the elementary schools in the eastern tip of Indonesia.

## **METHOD**

### **Type of Research**

This type of research is qualitative. Research conducted in the field is examining qualitative problems, namely, research data procedures that produce descriptive data in the form of written or oral words from people and observed behavior (Margono, 1997). So that it can be said that this research is descriptive qualitative. That is, the authors analyze and describe the research objectively and in detail to get accurate results.

### **Data Sources**

#### **a. Primary Data Source**

The data source, in this case, is the subject from which the data is obtained (Margono, 1997). Primary data sources are sources that directly provide data to researchers. The primary data of this study comes from events and the results of interviews with those who are considered to understand the problem under study, namely the Chairperson of the Al-Izzah Foundation, the principal, teachers, and students of Al-Izzah Integrated Islamic Primary School in Sorong City. All data obtained directly to the location of the study through the research instrument, in the form of observation, interviews, and documentation. Thus, the data and information obtained are data whose validity can be accounted for.

#### **b. Secondary Data Sources**

Secondary data is additional data that is used as an addition if needed in the form of reports, and other data.

### **Research Instruments**

The research instrument is a very important and strategic tool in its position in the overall research activities in order to obtain the data needed to answer the problem statement. So based on the type of research and research approach that the researcher uses, the research instrument is the researcher himself. The researcher uses several types of instruments, namely:

- a. Guidelines for observation are tools in the form of data collection guidelines used in the research process.
- b. An interview guide is a tool in the form of statement notes used in collecting data.
- c. The documentation Check List is a record of events in the form of direct writing or archives, images, and monumental works at Al-Izzah Integrated Islamic Primary School in Sorong.

### **Data Collection Techniques**

To collect data in research activities, certain data collection methods or techniques are needed so that the research process will run smoothly. In accordance with the form of qualitative research approaches and data sources that are used, the data collection techniques that are used is observation, interview, and documentation.

#### **a. Observation**

Observation is a direct observation of the object under study to determine the existence of objects,

situations, contexts and their meanings in an effort to collect research data (Sugiyono, 2008). Observations or observations in this study focused on students of Al-Izzah Integrated Islamic Primary School. Observation of objects using nonparticipant observations is intended so that those who are observed can produce natural behavior because they do not know that they are being observed.

**b. Interview**

The interview has structured the arrangement of the questions has been predetermined with the answer choices that have been provided. Unstructured interviews are commonly called in-depth interviews, and open interviews (Mulyana, 2008). Careful interviews with informants can provide various information about Al-Izzah Integrated Islamic Primary School full-day school.

**c. Documentation**

The documentation method is collecting data or information through documents, reports, and written records regarding the problem being studied.

### **Research Objectives and Data Collected**

The research objectives (data sources) in this study are the subjects from which data was obtained (Margono, 1997). The data sources in this study are of two kinds, namely primary data sources and secondary data sources. Primary data sources are sources that directly provide data to researchers. The primary data of this study came from events and the results of interviews with those who were considered to understand the problem under study, namely the Chairperson of the al-Izzah Foundation, the Principal, and Al-Izzah Integrated Islamic Primary School Teachers in Sorong City. While secondary data is additional data that is used as an addition if needed in the form of reports, and other data. All data obtained directly to the location of the study through the research instrument, in the form of observation, interviews, and documentation. Thus, the data and information obtained are data whose validity can be accounted for.

### **Data Analysis Techniques**

The data analysis technique used is a qualitative descriptive method. Data in the form of a description obtained through observation, interviews, and documentation. Then the data that has been collected is then processed and analyzed. The steps for analyzing the data of Miles and Huberman as quoted by Sugiyono are as follows (Sugiyono, 2008):

**a. Data reduction (data reduction)**

Reducing data means summarizing, choosing the main things, focusing on important things and looking for themes as well as data patterns. This is done because the data obtained in large quantities is complicated.

**b. Presentation of Data (data display)**

The presentation of data in qualitative research is carried out with a brief description, the relationship between categories, charts, and the like. Data presentation will make it easier to understand what happened, then plan the next work.

**c. Withdrawal of Conclusions (conclusion drawing/verification)**

The initial conclusions are still temporary and will change if no strong evidence is found at the next collection stage but if the initial conclusions are supported by valid and consistent evidence in subsequent data collection, then the conclusions put forward are credible conclusions (Sugiyono, 2008).

Conclusions in qualitative research can answer the formulation of the problem set from the beginning of the study, but it can also not because the formulation of the problem is still temporary and will develop after researchers are in the field.

## **RESULT AND DISCUSSION**

### **Profile of Al-Izzah Integrated Islamic Primary School in Sorong City**

**a. Vision and Mission of Al-Izzah Integrated Islamic Primary School**

**1) Vision**

Realizing intelligent, moral, maximum and independent students.

## 2) Mission

- a) Become a missionary-based educational institution
- b) Become a school of photography.

### b. Educators and Education Personnel

The number of educators of Al-Izzah Integrated Islamic Primary School in Sorong is 35 people and there are 8 Education Personnel. Overall, there are 43 educators and Al-Izzah Integrated Islamic Primary School education staff.

### c. Al-Izzah Integrated Islamic Primary School students

The total number of Al-Izzah Integrated Islamic Primary School students was 477 people, 253 men and 224 women. Class 1 is 108 people, class 2 is 92 people, class 3 is 62 people, class 4 is 76 people, class 5 is 77 people, and class 6 is 62 people.

### d. Curriculum for Al-Izzah Integrated Islamic Primary School

Al-Izzah Integrated Islamic Primary School in Sorong City integrates the curriculum of the Ministry of Education and Culture and the Curriculum of the Islamic Education Institution of Al Izzah for the morality of students with the Full-day School system (07:00 to 14:30) (LPI Al-Izzah, 2017). From the two curricula, the Islamic Education Institution of Al Izzah curriculum is more covered in learning than the Ministry of Education and Culture Curriculum. If presented, the use of the Ministry of Education and Culture curriculum is 25% and the Al Izzah Islamic Education curriculum is 75% (Latif, 2017). The Ministry of Education and Culture curriculum is used as a support for learning general materials using the 2013 curriculum.

Previously, Al-Izzah Integrated Islamic Primary School had used three curricula, namely the Ministry of Education and Culture curriculum, the Ministry of Religion curriculum, and the Al Izzah Islamic Education Institute curriculum. The third application of the curriculum was until 2010 and afterward only used two curricula. In 2011 until now the curriculum of the Ministry of Religion was not included any more because it was included in the curriculum. Islamic Education Institution of Al Izzah and Al-Izzah Integrated Islamic Primary School were elementary schools under the coordination of the Ministry of Education and Culture (Nuryantika, 2017).

Islamic Education Institution of Al Izzah curriculum has its own peculiarities. This particularity can be independent. Student competencies cannot be in the national curriculum or can be developmental, these competencies are in the national curriculum but are expanded or deepened by JSIT Indonesia. Based on the Al-Izzah Integrated Islamic Primary School curriculum, the materials given to students were presented 30% and the remaining 70% were psychomotor. So Al-Izzah Integrated Islamic Primary School places more emphasis on psychomotor than theory so that the implementation of learning requires more time than other elementary schools in Sorong City.

### e. Al-Izzah Integrated Islamic Primary School Program

Education that has been based on intellectual development has not been able to give birth to a generation that is intelligent & noble. Islamic Education Institution of Al Izzah seeks to develop an educational model that combines spiritual, intellect & physical education so that students' personalities are formed that reflect moral superiority (morals), science skills and physical strength, a program was formed, namely the Qur'anic Green School (LPIT Al-Izzah, 2017).

#### 1) Quranic

The main source of knowledge and moral values comes from the Qur'an. By that, Islamic Education Institution of Al Izzah made the Al-Qur'an as a basic foundation for children to become a source of inspiration for all of their activities, starting from reading, memorizing, and making the main reference in future activities.

## 2) Green School

Al-Izzah Integrated Islamic Primary School from the beginning taught students the love of the environment through various activities such as:

- a) Include environmental education in the teaching program
- b) One student one tree
- c) Zero garbage, clean 1 meter left, right, front, back.
- d) Green and original school environment with the program: dead/damaged one change one.

## f. Al-Izzah Integrated Islamic Primary School Learning

### 1) Subjects and Time Allocation

Table 1  
Subjects and Time Allocation

No	Subjects	Class					
		I	II	III	IV	V	VI
1	Islamic Religion	6	6	6	6	6	6
2	Indonesian Language	4	4	4	4	4	8
3	Mathematics	6	6	6	6	6	8
4	Science	2	2	4	4	4	8
5	Social Knowledge	1	1	2	2	2	2
6	English Language	2	2	4	4	4	4
7	Arabic Language	4	4	4	4	4	4
8	Al-Qur'an	10	10	10	10	10	10
9	Physical education and Health Sciences	2	2	2	2	2	2
10	Kerkes	2	2	2	2	2	2
11	Civic education	2	2	2	2	2	2
12	TIK	2	2	2	2	2	2
<b>Total</b>		<b>43</b>	<b>43</b>	<b>48</b>	<b>48</b>	<b>48</b>	<b>58</b>

Data Source: <http://lpializzahsorong.sch.id/program-pendidikan>

## 2) Schedule of Student Activities at Al-Izzah Integrated Islamic Primary School

Table 2  
Schedule of Student Activities at Al-Izzah Integrated Islamic Primary School

Time	Activities
07:15-07:45	Pre-Learning + Tahfidz
07:45-08:45	Regular Learning I
08:45-09:10	Dhuha Prayer (reciting/memorizing)
09:10-09:25	Rest / breakfast
09:25-11:25	Regular Learning II and III
11:25-12:00	Rest / Catering
12:00-12:40	Muraja'ah memorized, Kultum and Dhuhur Prayer
12:40-13:40	Regular Learning IV
13:40-14:40	Regular Learning V
14:40	Return

### Information:

- Class 1-2 study up to regular IV
- Class 3-6 study up to regular V
- Special Friday after Friday Prayer Extracurricular Activities up to 14:40

## 3) Extracurricular

Students extracurricular activities of Al-Izzah Integrated Islamic Primary School, namely:

- a) Science/Mathematics/Abacus Club
- b) English Club
- c) Club computers
- d) Mading Club
- e) Kertakes, Coloring/Drawing, Cooking
- f) Tahsin/Tartil Qur'an
- g) Nasyid Al Izzah
- h) Drama, Speech, and MC
- i) Scouts

g. Advantages of Al-Izzah Integrated Islamic Primary School (LPIT Al-Izzah, 2017)

- 1) The full-day School system.
- 2) Educational Emphasis on Personality.
- 3) Integrated curriculum (Integrated Curriculum).
- 4) Every day with the Qur'an.
- 5) Tahfidzatul Qur'an, memorize 2 juz or at least 1 juz after graduation.
- 6) Diverse extracurricular programs (according to children's talents).
- 7) Application of Multimedia Technology in Learning.
- 8) Simultaneous communication between school and parents in the context of conformity with the school education program at home.
- 9) Full Course. English/ Arabic/ Quran/ Prayer is included in learning.
- 10) Communicative - Interventive (simultaneous communication between schools and parents in the context of the suitability of education programs at school with those carried out at home.

### **Application of Full-day School at Al-Izzah Integrated Islamic Primary School**

In West Papua Province, there are 5 Primary Schools that implement Full-day School, namely Al-Izzah Integrated Islamic Primary School in Sorong City, Al-Izzah Integrated Islamic Primary School in Sorong Regency, Al-Izzah Integrated Islamic Primary School in South Sorong Regency, Al-Izzah Integrated Islamic Primary School in Manokwari Regency, and Al-Izzah Integrated Islamic Primary School in Fak-Fak Regency. All schools that use the Full-day School system are Integrated Islamic Schools.

Al-Izzah Integrated Islamic Primary School in Sorong City uses the Full-day School System since its establishment, namely in 2006 until now. Al-Izzah Integrated Islamic Primary School took part in a program from the Center for Integrated Islamic Development Center and wanted complete information given to students in spiritual matters and their moral habits according to the school's mission of being noble in their daily lives and in the future to become examples of da'wah (Latif, 2017). The Full-day School system is used because programmed learning requires a lot of time in its implementation so that it is an automatic full-day in learning (Risabang, 2017). This much time is used to practice many things. So a full-day system that participates in the program and not vice versa the program that follows the full-day system at Al-Izzah Integrated Islamic Primary School, Sorong City. In addition, Al-Izzah Integrated Islamic Primary School in Sorong City uses a full-day school system because dhuhur and ashar prayers are pursued to train children to pray in congregation. In general, parents do not have time to teach/educate their children at home to pray in congregation (Risabang, 2017). That is what distinguishes the concept of Al-Izzah Integrated Islamic Primary School full-day school implementation from other elementary schools, even though it's time to go home late in the afternoon but the concept is different in its implementation.

Based on the results of interviews with the Director of Islamic Education Institution of Al Izzah, he stated that actually one of the ideas for the emergence of the idea of full-day school was because the Government, in this case, the Ministry of Education and Culture looked at schools that had long existed with the system so students were not fighting well. Schools that use the system are foreign schools such as Korea, Japan, and other countries (Risabang, 2017). In Indonesia, a full-day school system has also been applied for a long time by private schools such as the Integrated Islamic School

and the results are formed as expected.

The full-day school application implemented by Al-Izzah Integrated Islamic Primary School in Sorong City has been integrated with religious learning. This can be seen in Islamic Religious Education hours. Subjects Islamic education is allocated 4 hours for learning. In addition, Al-Islam subjects are allocated 8 hours for learning (Risabang, 2017). So related to children's religious learning outside of school is no longer a concern for parents of students because it is integrated into the school. Even so, there are still some parents who still give religious lessons to their children through private because they want to see their children better in their religious understanding and practice. And teachers in schools who continue to be teachers with private fees provided by parents. In addition, with the implementation of full-day school, parents feel safe because their children are picked up in the afternoon and are not aware that they are not monitored and are not controlled by their children (Nuryantika, 2017).

Al-Izzah Integrated Islamic Primary School in Sorong City continues to monitor the religious practices of students at home by distributing Building Leading Power Books to each student. The book was reviewed and deposited as a control of the religious practices of students at home. And the hope of that is planting character. So the student activities that have been carried out at school are also done at home.

Responding to the implementation of a full-day school system in Indonesia, Risabang (2017) stated that it was good because there was a lot of time for school and children practicing that character. According to him, all this time the child has only been pursued cognitively, and his morality has been left to the parents. With full-day school, the paradigm shifts. Nevertheless, the application of full-day school also does not have to be generalized to all schools. Because in essence the application of full-day school essentially the children are handled properly. For children's religious learning in a good area, there is no need to full-day because of the afternoon school for religious learning. By that, full-day at the school was due to casuistics.

Latif (2017) responded that the implementation of a full-day school system in Indonesia was expected and very desirable. Because indeed Coaching takes a long time for students. According to him, children are now morally damaged due to environmental factors. The character takes a long time and more attention from the teacher. With the Government implementing it like that, then we are very happy because there are friends who implement it like that and support each other between schools. Because so far, Al-Izzah Integrated Islamic Primary School is considered willing to walk alone with various innovative programs (Latif, 2017).

In implementing full-day school at Al-Izzah Integrated Islamic Primary School in Sorong City, the challenges faced are as follows:

- a. Implementation costs. Unlike the case with a state school that fully subsidized by the government, Al-Izzah Integrated Islamic Primary School as a private school only receives BOS funds from the government. The main funding is obtained from student payments (Latif, 2017). With a full-day school system using large costs such as consumption and school operations so that it affects the amount of student education costs.
- b. Parental support. The desire of parents to enter their children at Al-Izzah Integrated Islamic Primary School has 2 models, namely to study religion as well as general, and their parents are all busy and cannot monitor their children. The only way to be well coordinated is to enter his child at Al-Izzah Integrated Islamic Primary School. The first model is synchronous with Al-Izzah Integrated Islamic Primary School learning. And the second model is an obstacle because the child is just released and expects more from the school so that when there are few things the problem is going to school (Latif, 2017).
- c. Human Resources. Al-Izzah Integrated Islamic Primary School teachers only have 2 civil servants and other teachers are honorariums. The teachers received are also carefully selected. However, in the course of several teachers came out with various problems, such as religious teachers and no

one to look after their children. Latif (2017) stated that accepting teachers was not easy, not only Bachelor degree and her knowledge were able, but her morality and willingness to preach. Coaching is not easy and requires processes, continuous and continuous training (Latif, 2017). Based on the description above, the things that become a challenge for Al-Izzah Integrated Islamic Primary School in implementing full-day school are operational costs, parental support, and human resources, especially Al-Izzah Integrated Islamic Primary School teachers.

### **The output of Students with the Implementation of a Full-day School System in Al-Izzah Integrated Islamic Primary School in Sorong City**

Al-Izzah Integrated Islamic Primary School students output can be measured from the Graduate Competency Standards set by Al-Izzah Integrated Islamic Primary School. The competency standard for graduates of Al-Izzah Integrated Islamic Primary School follows the standards of the Integrated Islamic School which refer to Education and Culture Minister Number 54 of 2013 concerning Competency Standards for Primary and Secondary Education Graduates (Tim Mutu JSIT Indonesia, 2014). In addition, Integrated Islamic School also has special characteristics in every education, including also providing Integrated Islamic School Graduates Competency Standards. The competency standards of Al-Izzah Integrated Islamic Primary School graduates are as follows (Tim Mutu JSIT Indonesia, 2014):

- a. Having a straight Aqeedah;
- b. Doing the Right Worship;
- c. Mature and noble personality;
- d. Become a serious person, discipline and able to withstand lust;
- e. Having the ability to read, memorize, and understand the Qur'an well;
- f. Has Broad Insights (Religious and Academic);
- g. Having life skills:
  - 1) Health and Fitness
  - 2) Life skill and entrepreneurial spirit
  - 3) Self-development program (National Leadership and Character, Social Skills, Entrepreneurship, Healthy Lifestyle, Patterns of Worshipping Life and an Islamic Nation, Interests and Talents).

From the Al-Izzah Integrated Islamic Primary School graduate competency standards above, in general there are 7 competency standards that must be achieved by graduates, namely: having a straight aqeedah, doing the right worship, mature personality and noble character, being serious, disciplined and able to withstand lust, have the ability to read, memorize, and understand the Qur'an well, have extensive insight, and have life skills. The 7 SKLs began to be used in 2016. Previously, Al-Izzah Integrated Islamic Primary School implemented 11 SKL. However, the SKL was reformulated to become 7 SKL. 7 of the SKL already contained 11 previous SKL (Latif, 2017).

Of all the Integrated Islamic School graduate competency standards mentioned above, it has not been fully fulfilled by Al-Izzah Integrated Islamic Primary School because it is related to the programs carried out. When all of that is done, it will affect the operational activities of the school and impact the magnitude of the cost of education for Al-Izzah Integrated Islamic Primary School students. Therefore, Director of Islamic Education Institution of Al Izzah stated that the SKL was gradually realized in its achievements (Risabang, 2017).

Based on the Al-Izzah Integrated Islamic Primary School program, the output of Al-Izzah Integrated Islamic Primary School students by using full-day school is a tartil reading the Qur'an and memorizing at least 2 Juz Al-Qur'an, 5 The value of the field of study is complete, dhuha and dhuhur prayers in congregation with consciousness, morals; sayings (excuse me, ask for help, apologize, thank you) and Actions (queuing, throwing garbage, caring for plants, loving friends), serving parents/teachers, behaving well socially, loving the environment, and being independent; discipline, love to read/study, and have confidence.

## CONCLUSION AND IMPLICATION

Based on the description of the discussion above, the results of the research found in this study are as follows:

1. The full-day school system implemented by Al-Izzah Integrated Islamic Primary School in Sorong City is different from other schools, it's time to go home late in the afternoon but the concept of implementation is different. Full-day school Al-Izzah Integrated Islamic Primary School refers to the Curriculum of the Integrated Islamic School Network, but it has not been fully implemented because of the financial and environmental conditions that have not been supported. Al-Izzah Integrated Islamic Primary School implemented a full-day school system from 2006 until now. The system is used because the program needs a lot of time. With the implementation of full-day school at Al-Izzah Integrated Islamic Primary School in Sorong City, the knowledge gained by students can be internalized so as to shape the character of students who are moral, accomplished, and independent.
2. Student output with the application of a full-day school system at Al-Izzah Integrated Islamic Primary School in Sorong City, namely: students reading Al-Qur'an and memorizing at least 2 Juz Al-Qur'an, 5 Values in the field of study are complete, dhuha and dhuhur prayers in congregation with awareness, morals, devotion to parents/teachers, good social behavior, love of the environment, and independence. The output includes the characters of Al-Izzah Integrated Islamic Primary School students who have character, achievement, and independence.

The research implications are as follows:

- a. A full-day school system is very good for use in the formation of student characteristics according to what is expected by the school and parents of students.
- b. With full-day school use, the operational costs are large in its implementation. By that, the need for large budget support.
- c. The application of full-day school must not be nationalized. Seeing the good character of students from several regions with their education system, there is no need to use a full-day school system.

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