

PAPER • OPEN ACCESS

## The Comparison of School's Academic Culture Between Indonesia and Thailand

To cite this article: Samrin *et al* 2018 *IOP Conf. Ser.: Earth Environ. Sci.* **175** 012160

View the [article online](#) for updates and enhancements.

### Related content

- [Economic features of the artisanal and small-scale gold mining industry in Bombana, Southeast Sulawesi, Indonesia](#)  
Basri, Masayuki Sakakibara and Ratnawati
- [Diversion and Local Wisdom in Constructivism Paradigm \(Study on The Implementation of Diversions at Konawe of Southeast Sulawesi\)](#)  
Rahmi Yunita
- [Somatic embryogenesis of sago palm \(Metroxylon sagu Rottb.\) from different origins in Indonesia](#)  
Masna Maya Sinta, I Riyadi and Sumaryono



**IOP | ebooks™**

Bringing you innovative digital publishing with leading voices to create your essential collection of books in STEM research.

Start exploring the collection - download the first chapter of every title for free.

# The Comparison of School's Academic Culture Between Indonesia and Thailand

Samrin<sup>1</sup>, Mohammad Sadid Hidayat<sup>1</sup>, Dwi Rahmadanti Anjelia<sup>1</sup>

<sup>1</sup>Institut Agama Islam Negeri Kendari, Jl. Sultan Qaimuddin No 17 Baruga, Kendari, Sulawesi Tenggara, 93563, Indonesia

Email: samrinsam75@yahoo.com

<sup>1</sup>Institut Agama Islam Negeri Kendari, Jl. Sultan Qaimuddin No 17 Baruga, Kendari, Sulawesi Tenggara, 93563, Indonesia

Email: sadidhidayat@gmail.com

<sup>1</sup>Institut Agama Islam Negeri Kendari, Jl. Sultan Qaimuddin No 17 Baruga, Kendari, Sulawesi Tenggara, 93563, Indonesia

Email: dhanti@gmail.com

**Abstract:** This research is motivated by the difference in academic culture between Indonesia and Thailand. Differences in each of the existing academic cultures can have positive and negative impacts so that this research needs to be done to contribute culture in each country especially in Southeast Sulawesi, Indonesia. This study has two objectives; the first is to know the academic cultures that exist in Indonesia and Thailand, the second goal is to find out whether there are similarities and differences between academic cultures in Indonesia and Thailand. This research uses a qualitative approach. The sample in this study are from two different places, the first sample taking samples in SMAN 01 Kendari of Southeast Sulawesi Province as a sample in Indonesia, and students from Muslim Suksa School region Yala Province of South Thailand as the sample in Thailand. The data is collected through observation, interview and documentation. The results of the study for the first that the academic culture of the school in SMA 01 Kendari include: (1) the reading culture, (2) the writing culture, (3) playing Gadget, (4) provision of memorizing the verses of al-Qur'an. While the academic culture of schools in Muslim Suksa is: (1) teacher teaching culture, (2) the provision of punishment or sledge blow using rattan, (3) touring, (4) cooking skills. The results of the second study indicate that there are similarities and differences between academic cultures of schools in Indonesia and Thailand.

**Keywords:** academic, cultures

## 1. Introduction

The rapid development of the community requires the school to develop an academic culture that can shape the students to have an identity and competence in their respective fields. According to Tylor, as quoted by Brown, culture is "the complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society". It is defined as a collection of knowledge, beliefs, art, morals, laws, customs, capabilities, and habits obtained by members of a particular society or community. Thus the academic culture means what the learner learns over a certain period from school they attend.

Education is a very important thing for every human being and nowadays has become a necessity because more and more people want to continue their education to university and have a scientific attitude. According to Muslich, "Scientific attitude is an attitude that must exist in an individual academician or scientist when faced with scientific problems, which need to be familiarized in various scientific forums" Based on the declaration above, it can be said that the scientific attitude is curiosity, critical attitude, open attitude, objective attitude, willingness to appreciate the work of others, courage to defend the truth, and attitudes to reach the future. The academic community should always adapt scientific attitudes to become a culture, especially related to academic culture.



Academic culture is a totality of life and academic activities that are shared, interpreted and practised by the citizens of the academic community, in higher education institutions and research institutions. Academic culture is a universal culture, which is owned by everyone who involves himself in academic activities, one of which is students build academic culture. The characteristics of academic culture development according to Ariftianto include the development of: (1) respect for others' opinions; (2) Rational and critical-analytical thought with moral responsibility; (3) Reading habits; (4) The addition of knowledge and insight; (5) The habit of researching and serving the community; (6) Writing articles, papers, books; (7) Scientific discussion; (8) Teaching and learning process; and (9) Good management of colleges. In addition to the contemporaries that affect the changes and development of academic culture, the differences between the State and the region greatly affect the development of academic culture. This happens for instance in the academic culture of Indonesian and Southern Thai students. The academic culture of these two countries is very different, and this is what will be discussed in this study so that this study can result in comparing the academic culture of the students which we can take better for the progress of each country and region.

## **2. Research methods**

This study is an experimental study that compares the differences in academic culture from Indonesia and Thailand school. So, this study uses two different objects, namely the State of Indonesia located at SMAN 01 Kendari Southeast Sulawesi as the first object and South Thailand State located in Muslim Suksa School Yala region of South Thailand Province as the second object of the data source.

SMAN 01 Kendari of Southeast Sulawesi is one of the leading and favourite schools in Southeast Sulawesi, and this school is the place where researchers implement the PPL program so that this school was considered as the right place to study. The Muslim Suksa School of Yala region of Southern Thailand is one of the best schools in Southern Thailand, and this school is where researchers conducted an integrated PPL-KKN program for five months so that this school is considered as the right place to study. The method of data collection in this research is observation, interview and documentation. Data collection using Purposive Sampling system consisting of principals, teachers of Religious Education and Character, and students of SMAN 01 Kendari and Muslim Suksa School. The data analysis techniques are done in three ways: data collection, data presentation and conclusion.

## **3. Findings**

Academic culture is the rules, norms, behaviour patterns and facilities used by learners as a guide in academic activities that includes the perspective of academic, academic spirit, academic ethics and academic environment. The comparison of the academic culture of Indonesian and Southern Thai schools can be formulated in three ways, namely:

### *1. The Academic Culture of Students in Indonesia and Thailand*

The academic culture in this study involves two different objects, namely Indonesia which is located at SMAN 01 Kendari, Southeast Sulawesi as the first object of the study and South Thailand State located in Muslim Suksa School region Yala of South Thailand. The first object of the study is SMAN 01 Kendari located in Jl. Maj. Gen. Soetoyo No. 102 Kendari, Southeast Sulawesi. This school is one of the leading schools in Kendari. The student's academic culture of SMAN 01 Kendari is quite varied, this is evidenced by the result of interview and observations of researchers when implementing PPL program at SMAN 01 Kendari. One of their academic cultures is reading and writing. The reading culture in question is the habits of the students who spend time to read books in the library and reading garden that has been provided by the school. In addition to reading the book packages available in the Library, the SMAN 01 Kendari students also like reading articles on the internet as an additional reference. The writing culture referred to in the exposure of teacher religion of education SMAN 01 Kendari is often of SMAN 01 Kendari's students who love to write short

articles and writings that published onboard magazine and internet-based blog. Therefore the culture of reading and writing gives a positive effect on students in the achievement of a myriad of achievements. The achievement-is almost every week announced at the Monday's ceremony.

In addition to the culture of reading and writing, SMAN 01 Kendari has a culture of using gadgets in the middle of learning as has been expressed by the headmaster of SMAN 01 Kendari. The purpose of granting the student permission to use the gadget in the middle of the learning so that students get more referrals than in the discussion process in order that the students are expected to be more active. However, the granting of this permit is done with the prohibition of accessing social media like as Facebook, Line, Instagram and BBM. The next academic culture is the culture of giving punishment to the students such as memorizing, doing tasks, making papers, sweeping and paying fines. This kind of punishment poses a positive effect to not only the learners, but also to the schools.

The second object of the study is Ma'had Al-Ihsaniyyah Al-Islamiyah, an educational institution under the auspices of the foundation of Muslim Suksa School which is a private school. The institution is located in No. 60/1 M.4 T.Paron Area A. Mai Yala district, South Thailand; This Foundation was founded by H. Ya'kub Samae on February 22, 1966. This school institution was held at Masjid Jami in Matarusoh area for 21 years. The school institution was transferred to the Land school in A.Muang Paron area, where the School had two dormitories in 2003, and both are for male and female. After he died the staff of management was transferred to his son Mahpusee Samae, M.ed, then they agreed to open some level of education, Namely: 1) A junior high school which is called *mattayom* 1-3 they are the 12th-14th years old student; 2) The high school which is called *mattayom* 4-6 they are the 15th-17th years old student.

The academic culture of the Muslim Suksa School is slightly different from the existing academic culture in Indonesia, which is a joint educational institution between religious and academic education. The teachers of academic education teach particular Thai-based subjects, and religious education teachers teach religion-based subjects as well as Arabic and Malay. The teaching culture of teachers applied to this school is when the teacher taught inconsistently with the prescribed and continuing curriculum so that it cannot be ascertained that the learner has understood it or not. One of the teachers said that the model of learning conducted in Muslim Suksa school told that some of the teachers do not pay attention whether they understand or not, but the teacher keeps explaining until the learning limit is over. Judging from the positive side is that the teacher has been trying to transfer his/her knowledge. However, from the negative side is a student will not understand until the end of school because there is no subject they understand.

The academic culture of this school in terms of punishment is very different from the academic culture in Indonesia; if a student leaves the school without the permission of the teacher then they are given a harsh punishment—from the positive side that a teacher punishes or reward for students is one of education to make them have a strong mentality, and a deterrent effect will not repeat the act for the second time. However, from the negative side is a student who has been given punishment with a punch then they will have a weak mind and student psychology will be disrupted. One of the other unique academic cultures is the skill in the learning of cooking, both male and female students in which this learning is to hone the skills of each learner, but with this culture can waste time and can disturb or hinder learning in the next subject. The cost of education in Southern Thailand is free but the interest and motivation of students to continue their education in school institutions is still low. One of the unique academic cultures in Muslim Suksa schools is that they are always scheduled a study tour or touring as one of the school's extracurricular programs since touring is performed not only in an academic-based place but also is conducted at a tourism-based place in order to attract the interest of each student And overcome student saturation in learning. From the positive side, the study is conducted to increase the insight of each student. However, from the negative side is they will get used to or be infatuated with a comfort zone until they can be interested to learn if invited to carry out learning with such activities in the open place continuously.

## 2. *The Comparison of academic culture of schools in Indonesia and Thailand*

Indonesia and Thailand are ASEAN countries that have different school's academic cultures. The existing academic culture of Indonesia is the culture of reading, writing, using gadgets in the middle of the process of learning and culture of punishment in the form of memorizing tasks, cleaning schoolyard and pay a fine. The academic culture of schools in Thailand is a model of learning the culture, punishment, comparative study or touring.

The academic culture already listed above has positive and negative effects. The academic culture of schools in Indonesia is mostly also in academic culture in Thailand. However, it has some differences, namely: the culture of reading and writing in Thailand is still low compared to Indonesia. Besides, the culture of punishment in Thailand is harder than in Indonesia where it is proven that the punishment in Thailand with Godam. Generally, throughout Indonesia, it is not justified in the law of RI. In addition to reading writing and punishment, there is also a very different academic culture in Thailand and Indonesia is in the use of gadgets. In Indonesia, precisely in SMAN 01 Kendari, the use of gadgets in the middle of learning is allowed while the use of gadgets for students in Thailand precisely in Muslim Suksa schools is strictly prohibited because students can focus when receiving knowledge from teachers. The culture of teaching in Muslim Suksa schools is carried out in succession and continues so that it cannot be ascertained that the students have understood it or not. This is done by the teacher because in one day there are eight subjects and teachers are only given 40 minutes of the study time. Whereas in SMAN 01 Kendari the teacher is given the width of teaching time 135 minutes per day so that teachers have enough time to give complete and effective understanding for the students. Furthermore, the culture of cooking skills implemented in Muslim Suksa school is every week whereas in SMAN 01 Kendari this culture is only held once per semester. As for the culture of study appeal or touring conducted by Muslim Suksa School by inviting new students and students who want to complete their education, touring is not only done in academic-based place but also in tourism site the aim to attract every learner, while in SMAN 01 Kendari does not implement it.

## 4. **Conclusion**

Based on the above description, it is clear that the academic culture of SMA 01 Kendari is: (1) the reading culture, (2) the writing culture, (3) playing Gadget, (4) provision of Memorizing the verses of al-Qur'an. While the academic culture of schools in Muslim Suksa is: (1) teacher teaching culture, (2) the provision of punishment or sledge blow using rattan, (3) touring, (4) cooking skills. The results of the second study indicate that there are similarities and differences between academic cultures of schools in Indonesia and Thailand.

Education is an important thing for every human and now it has become a basic necessity. However, the quality of education in school is influenced by the implementation of the existing academic culture, and each institution has the academic freedom to develop it. This is as it was said: on the outline of academic freedom, it concerns two areas, namely the freedom that the higher education institution has to perform its functions without being interfered by outside powers and the freedom of an individual in the institution to learn, teach and conduct research and express his opinion in relation with such activities, without any restriction except himself.

Based on that opinion, it is appropriate if the school provides freedom academic rostrum for the civilization of academic to carry out the study and express the opinions. In addition, the academic culture should always be improved. As it is said that the development of academic culture is an effort to build the values and norms that display the academic atmosphere. It is according to the values and scientific rules to acquire and develop the knowledge and seek the truth. The explanation above has confirmed that academic culture can influence education and mental development of learners. This is the same as providing academic cultures in Indonesia and Thailand. The positive academic culture will have a good effect on the students' professional and personal development.

## 5. References

- [1] Cahyawati R Analisis Manajemen Waktu Belajar dan Prestasi Akademik Mahasiswa Pendidikan Bahasa Arab UIN Sunan Kalijaga Yogyakarta.
- [2] Muslich M 2008 Karya Tulis Ilmiah: Ciri dan Sikap Ilmiah.
- [3] Duszak A 1997 Cross-cultural academic communication: A discourse-community view. *TRENDS Linguist. Stud. Monogr.* **104**11–40. Mouton de Gruyter.
- [4] Nikmah DN, Soetopo H, Triwiyanto T 2015 Hubungan Implementasi Budaya Akademik dengan Sikap Ilmiah Mahasiswa Universitas Negeri Malang.
- [5] Kothari CR 2004 Research methodology: Methods and techniques. New Age International.
- [6] Icksan MA 1985 Mahasiswa dan kebebasan akademik. Yayasan Pusat Pengkajian dan Latihan Pengembangan Masyarakat.
- [7] Silahuddin S 2016 Budaya Akademik dalam Sistem Pendidikan Dayah Salafiyah di Aceh. *MIQOT J. Ilmu-ilmu Keislaman.* **40** (2).