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Research Article

The Strategy of Religious Culture in Shaping Student Character at MAN 1 and MAN 2 Tulungagung Indonesia

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Abstract:

This research is motivated by a religious culture that is built and realized to instill values into students. Religious character culture is one method of comprehensive value education. In its embodiment, there is the inculcation of values, setting an example, and preparing the younger generation to be independent by teaching and facilitating responsible moral decisions and other life skills. The question of this research is how the strategy of implementing religious culture shapes students' character in MAN 1 and MAN 2 Tulungagung. This research uses a qualitative multi-site study approach. Data collection techniques used include in-depth interviews, participant observation, study documentation. The data collected were analyzed through the three techniques from a single site and cross-site analysis. At the time of data collection, the data was obtained and tested using the triangulation method and the persistence of observation and validity of the data. The results of this study indicate that the strategy for implementing religious culture in shaping students' character is carried out by a) Applying habituation with the habituation carried out within the individual will be faster to understand and understand religious culture contained in daily actions. b) Providing exemplary; c) Togetherness in religious civilizing activities.

Keywords: Religious Culture, Character of Students

I. Preliminary

Education is essentially an effort to pass down values that will help and determine humanity in living life and improve the fate and civilization of humankind. Without education, it is believed that today's humans are no different from past generations of humans; compared to today's humans, they have been left behind in both the quality of life and the processes of empowerment. Notably, it can even be said that the progress or failure of the civilization of a nation's society will be determined by how the education undertaken by the people of that nation is.

The development of the world of education today is so fast in line with technological advances and globalization. The world of education is being shaken by various changes according to the demands and needs of the community and is being challenged to be able to answer various local problems and global changes that are happening so rapidly. Therefore, educational institutions must prepare themselves by improving the quality.

In the globalization era, the problem of moral decadence is increasing so that parents are increasingly worried about the harmful effects of globalization. It is easier for negative moral values to affect students both through print and electronic media and online media; we can even see it directly. In real life around our lives, such as brawls between gangs, brawls between schools, consuming alcohol and drugs, rape, free sex, obscenity, theft, and others. From some of these examples, we as education people are concerned about this problem[1].

Portrait of the decline in the culture of the nation's character. The role of various groups is needed to be able to improve the quality of national character education. Religious or religious character is the first bastion that can filter out human behavior so that there is no moral degradation like what is happening today. The role of madrasas as religious institutions in society is needed to foster the religious character of its citizens, especially students. Students are considered to be the most vulnerable to change, so the presence of madrasas is expected to improve the religious character of students.

Religious culture is built and realized to instill values into students. This, according to Muhajir, is something essential and should be considered.[2] Because one of the causes of the obligation to instill religious values is the phenomenon that moral decline in humans is one of the problems in the development of National Education. Sometimes educators blame cultural globalization. This

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[1] Sarwono, S.W, *Psikologi Remaja*, (Jakarta: PT Raja Grafindo Persada, 2003, 2003), 67.

[2] Mulyono "*Akhlak Remaja*" dalam http ://lifestyale.kompasiana.com/catatan/2012/01/30/akhlak-ramaja-parah./diakses 13/03/2017.

is in line with Ahmad's commentary's explanation that "cultural globalization is often considered the cause of the moral decline."[3] Madrasas are places for internalizing religious culture to students to have a solid fortress to form a noble character. Meanwhile, a noble character is an essential foundation to improve this degenerate human resource. Continuous improvement of human resources will cause the quality of education to increase because one of the indicators of increased quality of education is high human resources.

As the holder of the power of national education development, the government must thoughtfully and intelligently declare national education goals so that it remains the identity of the Indonesian nation. The development of national education must be based on the laws and regulations stipulated, as the 1945 Constitution (amendment) explains as follows.

"... to increase faith and piety to God Almighty and noble character in the context of the intellectual life of the nation" (Article 31 paragraph 3) and "... to advance science and technology by upholding religious values and national unity for advancing civilization and the welfare of mankind" (Article 31 paragraph 5).[4]

The era of globalization impacts the acculturation of modern culture that gives rise to modern jahiliyyah culture, namely bahimiyah-style behaviors that are packaged in a modern or contemporary manner. This is the urgency of this research carried out based on daily observations (researchers as supervisors). The researcher's heart is called to conduct research in the field that contributes to the work of the School Supervision Service.

This research is supported by the results of Wahyudin's research that religious culture in madrasah is the totality of madrasah community life patterns that are born and transmitted together. Ranging from madrasah heads, educators, education personnel, learners, and stakeholders based on faith and radiated in the personal and daily behavior.[5] However, religious culture is a religious atmosphere that has become a daily habit. So religious culture must be based on the growth of awareness in the characteristics of the academic community at the research site, not just based on orders or invitations for a moment. Religious culture is an effort to develop education to realize educational goals.

II. Theoretical Review

Asmaun Sahlan (2010:67)[6] stated that the school's religious culture is a way of thinking and acting for school residents based on religious values (diversity). Religious culture is essentially an embodiment of the values of religious teachings as a tradition of behavior and organizational culture that all school members follow.

Ufiyana, Atika Zuhrotus. (2015)[7] The definition of Islamic character is behavior, nature, character, morals that are based on Islamic values sourced from the Qur'an and hadith. According to language, "Character" means the mental and moral qualities distinctive to an individual. According to the Language Center of the Ministry of National Education, as quoted by Zubedi, a character is innate, heart, soul, and personality. The Ministry of National Education states that character is behavior based on religious, cultural, legal/constitutional norms, customs, and aesthetics. Religious culture in schools is a set of mutually agreed religious values. M. L. Abdullah & Syahri, 2019)[8]. In this modern era, success is only a barometer of intellectual intelligence, accelerating technological progress (Butt & Khalid, 2019)[9].

This strategy can improve students' emotional intelligence because they can learn to respect friends when they have opinions, manage emotions when discussing (Efferi, 2019)[10]. The model is usually assumed to be true but is conditional. Therefore, the model of creating a religious culture is strongly influenced by the situation and conditions in which the model will be applied, along with applying the underlying values. The model of creating a religious culture is the same as the model of creating a religious atmosphere. Because religious culture is always preceded by a religious atmosphere, the model of creating a religious culture in educational institutions can be selected into four types, among others, which are explained as follows: 1. Structural model, 2. The formal model, 3. The mechanical model. 4. The organic.[11]

According to Ngainun Naim, a character is a series of attitudes, behaviors, motivations, and skills. Character includes attitudes such as the desire to do the best, intellectual capacities, critical attitudes, moral reasons, behaviors such as honesty and responsibility. Maintaining moral principles in situations of injustice and interpersonal and emotional skills enable a person to

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[3] As'aril Muhajir, *Ilmu Pendidikan Perspektif Kontekstual* ,(Yogyakarta: Ar-Ruzz Media, 2011),45

[4] *Undang-Undang Dasar Republik Indonesia (UUD '45) Yang Sudah Diamandemen* (Surabaya: Putra Bahari, 2011), 22

[5] Wahyudin Noor, *Budaya Religius di Sekolah/Madrasah*, Jurnal At-Tarbiyah, Volume VI Nomor 1, Maret 2015),91

[6] Sahlan, Asmaun. (2010). Mewujudkan Budaya Religius di Sekolah (Upaya Mengembangkan PAI dari Teori ke Aksi. Malang: UIN Maliki Press

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[8] Abdullah, M. L., & Syahri, A. (2019). Model of Religious Culture Education and Humanity. Nadwa, 12(2), 331–344

[9] Butt, M., & Khalid, M. (2019). The Role of Madrasa Education in Inter-Cultural and Cross-Cultural Exchange. 39, 61–74.

[10] Efferi, A. (2019). Manajemen Strategik Rekrutmen Peserta Didik Baru Di MA Nahdlatul Muslimin Undaan Kudus. Edukasia : Jurnal Penelitian Pendidikan Islam, 14(1), 25–48.

[11] *Ibid*, 306-307

interact effectively in situations of injustice. various circumstances, and a commitment to contribute to the community and its people.[12]

In a broader context, character education goals for students can be selected as short-term and long-term goals. The short-term goal of character education is to inculcate values in students and renew the order of living together that respects individual freedom. The long-term goal is to base oneself on an individual's contextual active response, which in turn further sharpens the vision of life that will be achieved through a continuous process of self-formation.[13]

Character education also aims to improve the quality of educational processes and outcomes that lead to the formation of character and noble character in students as a whole, integrated and balanced, following the competency standards of graduates in each educational unit. Through character education, students are expected to be able to independently improve and use their knowledge, examine and internalize and personalize character values and noble character so that they are manifested in daily behavior.

Character education at the education unit level leads to the formation of school or madrasa culture, namely the values that underlie behavior, traditions, daily habits, and symbols that are practiced by all school or madrasa residents and the surrounding community.

Religious culture in shaping the character of students to realize the values of religious teachings as a tradition in behavior and culture that all citizens follow in the educational institution.[14] By realizing religion as a tradition in educational institutions, consciously or unconsciously, the citizens of the institution follow the embedded tradition. The formation of religious culture in shaping students' character can be done in several ways, including through school leadership policies, implementation of teaching and learning activities in the classroom. Extracurricular activities outside the classroom and the traditions and behavior of citizens of educational institutions continuously and consistently create a religious culture within an educational institution.

The formation of religious culture in shaping students' character as respectful attitudes and behavior in carrying out the teachings of the religion they adhere to, being tolerant of the implementation of worship of other religions, and living in harmony with followers of other religions. More clear indicators of the implementation of character education in the classroom are praying before and after lessons and providing opportunities for all students to carry out worship. Religious character is the basis of the formation of religious culture because, without the cultivation of religious values, religious culture will not be formed.

In general, culture can be formed prescriptively and programmed as a learning process or a solution to a problem. Like the first, the formation of religious culture in educational institutions through obedience, imitation, adherence, and arrangement of a scenario (tradition, orders) from above or from outside the cultural actors concerned.

Second, programmatic cultural formation through a learning process. This pattern starts from cultural actors and voices of truth, beliefs, basic assumptions, or basics that are firmly held as a stance and are actualized into reality through attitudes and behavior. This truth is obtained through experience or trial and error study, and the proof demonstrates its stance.

Religious culture that has been formed in educational institutions is actualized into and out of cultural actors in two ways. There are cultural actualizations that take place covertly (vague/hidden) and some overt/clear). The first is the actualization of culture that differs between inward and outward, which is called a covert. By means, someone who is not honest pretends different in the mouth, another in the heart, full of figurative language, in the language of symbols, is shrouded in secrecy. The second, cultural actualization that does not show any difference between outward actualization, called overt. Offenders are always frank and straight to the point.[15]

Religious culture in educational institutions is a culture that is created from the habituation of a religious atmosphere that lasts a long time and continues even until the self-awareness of all members of educational institutions appears to carry out religious values. The initial footing of religious culture is the existence of religiosity or religiosity. Religiosity is explaining religion as a whole. By carrying out religion as a whole, one must have internalized religious values.

Religious culture is an urgent matter and must be created in educational institutions because educational institutions are one of the institutions that transform values or carry out value education. While religious culture is a vehicle for transferring values to students. Without a religious culture, educators will find it difficult to transfer values to students and the transfer of values is not enough just to rely on learning in the classroom. Because learning in the classroom on average only focuses on cognitive aspects.

III. Research Methods

When viewed from the location of the data source, this research belongs to the category of field research (field research). Field research is to identify the events that become the object of the ongoing research, obtain direct and up-to-date information about

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[12] Ngainun Naim, (2021) *Actualization Of Liberal Indonesian Multicultural Thought In Developing Community Harmonization.* Qudus International Journal Of Islamic Studies (Qijis), 9 (1). Pp. 141-174

[13] Doni Koesoema A., *Pendidikan Karekter Strategi Mendidik Anak di Zaman Global*, (Jakarta Grasindo, 2010), 135

[14] Sahlan, *Mewujudkan Budaya ....,* 77

[15] Liekona, Thomas. 2013. *Mendidik untuk Membentuk Karakter: Bagaimana Sekolah dapat Memberikan Pendidikan tentang Sikap Hormat & Tanggung Jawab,* alih bahasa Juma Abdu Wamaungo. Jakarta: Bumi Aksara.

the problem concerned, and cross-check the existing materials.[16] In terms of the nature of the data, this research is included in qualitative research, namely research that intends to understand the phenomena of what is experienced by research subjects such as behavior, perceptions, motivations, actions, and others holistically, and using descriptions in the form of descriptive text. Words and language, in a unique context that is natural and by utilizing various natural methods.[17]

If viewed from the point of view of the ability or possibility of researchers providing information or explanations, this research includes descriptive research. Descriptive research seeks to describe specific social units, including individuals, groups, institutions, and society. In this case, the researcher seeks to describe in depth how religious culture shapes students' character.

IV. Discussion

The strategy of the headmaster in instilling a religious culture in MAN 1 and MAN 2 Tulungagung is carried out in the following ways:

1. Formulating and compiling the vision and mission of the madrasa

Formulating and compiling the vision and mission of the madrasa. The development of religious culture is strongly emphasized; this can be seen from the efforts of the head of the madrasa to try to emphasize the students and all madrasa residents to articulate the vision of the madrasa, namely to produce students who are faithful, pious, knowledgeable, accomplished, and virtuous. The efforts made by the madrasa to underlie the faith and piety of the madrasa residents are by praying in congregation in the madrasa. This aims to foster and make madrasa residents aware that prayer worship contains a high value of faith in Allah.

2. Hold a meeting of all teachers to plan religious culture development activities

Motivating teachers through meetings to carry out their duties is one way that the development of religious values in learning can be carried out.

3. Develop extracurricular programs related to the development of religious culture

The head of the madrasa provides a policy to provide opportunities for all extracurricular coaches to carry out their activities as long as they do not interfere with madrasa learning hours.

4. Applying habituation.

Habituation is the principal capital in teaching Islamic religious education, not only in the family environment and daily life but also in the madrasa environment as a means to study. The strategy for developing religious culture by Mr. Supeno other than the ones mentioned above is habituation. The religious culture contained in worship and the habituation culture carried out within the individual will be faster to understand and understand the religious culture in daily actions.

5. Give an example

The madrasa head always guides all madrasa residents. In terms of developing religious culture, the strategy he applies is exemplary. The head of a madrasa explained his desire for the madrasa vision to run in harmony between science, technology, and imtaq. This matter is advanced and must still be accompanied by faith and piety (imtaq) in madrasa residents. Not only do we know, but obedience to God is also necessary to improve.

6. Togetherness in religious civilizing activities

In addition to setting an example for the madrasah clan in developing a religious culture, the madrasa principal shows a cooperative attitude by partnering, supporting, and participating in religious activities carried out in the madrasa. This is aimed at directly partnering with the madrasa principal to make teachers, employees, and students enthusiastic about carrying out religious activities in the madrasa. The head of the madrasa always follows all religious activities in the madrasa. This is intended so that the activity runs optimally and motivates school residents to carry out activities.

The results of this study follow Asmaun Sahlan, who revealed that the cultivation of religious culture is carried out by (1) creating a religious atmosphere, (2) internalizing values, (3) exemplary, (4) habituation, and (5) civilizing. In the second strategy, efforts to realize the school's religious culture emphasize the importance of building self-awareness. It is hoped that religious attitudes, behaviors, and habits will form, eventually shaping the school's religious culture. The processes include (1) creating a religious atmosphere, (2) attitudes, (3) behavior, (4) habits, and (5) civilizing. Religious culture in schools can be realized with the commitment and support of the school community. In addition, it is necessary to supervise and control the process of civilizing in schools by making control books for students.[18]

To shape the personality of religious students, it is necessary to have a strategy to create a religious culture in schools. These

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[16] Suratno Arsyad Lincoln, *Metodologi Penelitian Untuk Ekonomi dan Bisnis*, (Yogyakarta: UPP AMP YKPN,1995),55

[17] Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2006), 6.

[18] Asmaun Sahlan, *Mewujudkan Budaya Religious di Sekolah*, (UIN-Maliki Press, 2009), 153-154

strategies include the ways below.

A. Adding class hours and subject groups

Through Permendiknas Number 22 of 2006 concerning Content Standards, the government provides a reference in the structure of the SMA/MA curriculum that the content of the PAI curriculum is 2 hours of lessons. However, the content is understood as a minimum standard, and schools or madrasas can add them as needed. The allocation of time, which is only 2 hours of lessons or approximately 90 minutes in one week, felt lacking. This needs to be considered not only by PAI teachers but also by school principals to seek development innovations, both quantitatively by adding hours and subjects and creating a religious atmosphere and culture.

B. Improving the quality of learning

Improving the quality of learning must be done systematically; namely, the elements of learning, including objectives, materials, strategies, and evaluations, must be integrated and interrelated. Therefore, learning implementation and evaluation must be systemic, consistent, and systematic in the learning process from the planning stage. By the new paradigm of learning, that learning must be student-centered. Learning is an effort to find and explore new knowledge (inquiry. Therefore, the learning process must be carried out interactively, inspiring, fun, challenging, motivating, or oriented to *PAKEM* (Active, creative, effective, and fun learning).

C. Value development of extracurricular activities

Along with the purpose of education, schools must develop a religious culture. Therefore, extracurricular activities, especially in the field of religion, are very helpful in developing PAI in schools, especially in developing the religious culture. In the Education Unit Level Curriculum (KTSP), schools are also required to allocate extracurricular activities in self-development, equivalent to 2 hours of lessons. Along with the central role of religion in education, this form of self-development can be used for religious activities.

D. Habituation of religious values at school

Islamic religious education is full of values, both religious and human values. As the formulation of the goal of PAI in schools, to realize Indonesian people who are strong in religion and have noble character. Namely, humans are knowledgeable, diligent in worship, intelligent, productive, honest, fair, ethical, disciplined, tolerant (*tamaasuh*), maintaining personal and social harmony, and developing culture. Religion in the school community. Among the religious values in schools can be 3S culture (smiles, greetings, greetings), mutual respect and tolerance, Monday-Thursday fasting, Duha prayer, reciting Al-Quran, *istighosah,* and prayer together.

V. Conclusion

Implementing religious culture in shaping students' character is carried out by applying habituation within the individual. It will be faster to understand and understand the religious culture contained in daily actions. The second, providing an example by applying the lecture method; every day from the madrasah requires one of the students to pray in the congregation to represent the class on duty or lecture after finishing congregational prayers *tahghigh* and *tarhib* method. Teachers can indirectly awaken and inspire students to be aware of the importance of carrying out congregational prayers. This method contains arguments about threats and pleasures for people who carry out and leave congregational prayers and togetherness in civilizing religious activities.

Recommendation

1. For the Ministry of Religion

The results of this study can be used as material to guide educational institutions under its auspices to improve learning by prioritizing the formation of religious culture.

2. For teachers

The results of this study can be used as information material for teachers to improve their professionalism in carrying out the learning process.

3. For the head of the madrasa

The results of this study can be used to always pay attention to the progress and development of madrasas and develop the welfare of teachers so that a teacher will be able to devote all his efforts to realizing the ultimate goal of education, namely cultivating religious character in students.

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