



Management of Students' Religious Culture

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ABSTRACT

Being a religious person is everyone's dream, including a child's. Religious attitudes do not come instantly but through a process. Educational institutions such as schools are places where students' religious attitudes are formed. The participation of all elements, including parents and society, is the key to forming religious attitudes. The goal to be achieved in implementing this religious culture is so that students have good and polite personalities, can behave in the wider community and can be good examples. Appropriate methods and strategies must also be applied to create a sense of love for the Creator and enthusiasm for carrying out their human duties. Religious culture is one of the methods in value education, where teachers as uswah must carry out their duties properly because their learning achievement has only assessed the education that students get so far, so religion as the main foundation is increasing being abandoned, therefore the participation of various elements especially related institutions and teachers as key figures are needed.

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ABSTRAK

Kata Kunci:
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Pribadi yang religius menjadi salah satu karakteristik kepemimpinan ideal. Sikap religius tidak datang secara instan namun melalui proses. Lembaga pendidikan seperti sekolah menjadi wadah tempat terbentuknya sikap religius siswa. Peran serta seluruh elemen termasuk orang tua dan masyarakat menjadi kunci terbentuknya sikap religius. Tujuan yang ingin dicapai dalam menerapkan budaya religius ini adalah, agar siswa memiliki kepribadian yang baik dan santun, mampu bersikap ditengah masyarakat luas, dapat menjadi contoh yang baik. Metode dan strategi yang tepat juga harus diterapkan agar tercipta rasa cinta pada sang Pencipta dan semangat melaksanakan tugasnya sebagai manusia. Budaya religius menjadi salah satu metode dalam pendidikan nilai, di mana guru sebagai uswah harus menjalankan tugas dengan sebaiknya, sebab pendidikan yang didapatkan siswa selama ini hanya dinilai dari prestasi belajar saja sehingga agama sebagai pondasi utama semakin ditinggalkan, oleh sebab itu peran serta dari berbagai elemen terkait terutama lembaga pendidikan dan guru sebagai tokoh kunci sangat dibutuhkan.

INTRODUCTION

Education is the most essential aspect of human life because it distinguishes humans from animals (Darajat, 2012). God endows humans with reason and intellect so they can advance the learning process in a cultured society (Buchanan & Huczynski, 2019). The human mind can recognize and differentiate between good and evil. Until now, education has only been evaluated based on learning achievement, the output received from schools to colleges, and the wide gap between students' religious understanding and religious behavior, which has led to an increase in the number of students involved in criminal acts and brawls among students (Salabi, 2021).

It is expected that religious cultural behavior will be fostered so that students do not engage in deviant behavior, as they are new individuals who are growing and developing and entering a vulnerable period. In order for

students to be polite and moral, therefore, it is necessary to inculcate them with religious values.

The objective of fostering a religious culture is to enable students to shape their hearts to be more focused on remembering God and to behave and behave well (Berkey, 2007). Instilling a religious culture focuses primarily on new people, specifically students. Inculcating a religious culture is the responsibility of the school's principal, teachers, and all educational components. Principals, teachers, and all other members of the education community must continue to set exemplary examples for their students. The cultivation of religious culture must be conducted without regard to gender, culture (culture), social class, or economic status (May, 2015).

Humans who are educated regardless of cultural differences, social class, or economic status constitute a school. Schools are believed to be able to accommodate various components of society from diverse groups (Laila, 2015). The objective of establishing an educational institution is to generate and cultivate high-quality human resources. Producing quality human resources is quite challenging, especially for schools as institutions engaged in education and human resource development. In carrying out their duties and responsibilities, schools will consider a number of factors, including school goals, school policies, human resource development planning in a school, work procedures human resource development, and administrative processes that have been carried out by the school (Tan & Ibrahim, 2017).

As an institution whose purpose is to transmit culture, according to Latief. School is a place where students internalize religious culture in order to build a solid foundation for a noble character. In the meantime, noble character is the foundation for enhancing human resources, which are presently declining (Latief, 2016).

RESULT AND DISCUSSION

Religious culture is more than merely a religious ambiance. A religious atmosphere is one with religious overtones, such as becoming accustomed to reading the Koran and praying at the beginning of each learning process, and praying *zuhur* in congregation (Hasnadi, 2019). Nevertheless, religious culture is a religious milieu that has become a daily practice and continues to be observed. In essence, teachers, principals, and their devices must increase their awareness in order to support religious culture. In the National Education Goals (UUSPN) No. 20 of 2003 article 1, it is stated that "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, noble character, and the skills they need., society, nation, and state." Religious culture is also an effort to build education development to realize the National Education Goals (UUSPN) No. 20 of 2003 (Redaksi, 2011).

The organization has synergy in constructing a school system because its members collaborate to achieve the desired outcomes. All of this makes it abundantly clear that the long-term strategy implemented thus far, (Schechter & Feldman, 2010) and the presence of personal administration can aid the school's current system in attracting, utilizing, and developing the human resources required by the community and achieving its overall objectives (Costantini & Monni, 2005; Prasetyo et al., 2022).

Management of religious culture has its allure for those who wish to delve more deeply into the religious side. Because religious culture is not only associated with the nature of religious life but also with an individual's attitudes and behaviour in social life. Religious value is inseparable from religious life; the greater a person's religiosity, the greater his or her sense of being rooted in religion. Such as through prayer, almsgiving, and fostering a sense of mutual

assistance. Religion is the primary means by which humans conduct their worldly affairs.

Religion comprises the life values that must be interpreted, maintained, and enforced in human life. Humans, as religious beings, have imbued themselves with religious values because humans require the highest relationship in the form of divine worship. This consists of horizontal human relationships (*habluminallah and hahlumminannas*).

The term religious culture or culture derives from the field of social anthropology. Knowledge can be transmitted in the world of cultural education because culture encompasses a wide range of topics. Culture is comparable to a vast world in the human brain, which guides, identifies what is observed, directs, and focuses on one thing while ignoring others.

Religion can be understood through the term religion. According to Boyd, as cited by Nuruddin, religion is a belief system that changes and evolves according to an individual's level of intelligence (Mohd et al., 2016). Religion is a matter of both the spirit and reciprocal vertical and horizontal relationships. Religion is not synonymous with religiosity; instead, religion refers to the nature of religiosity. Religion recognizes more facets of the human heart's interior. A personal attitude is essentially a mystery to others because it is a form of total soul and heart unification within the human personality (Tymon, 2013).

In order to realize the values of religious teachings as a tradition in behavior and organizational culture that is adhered to by all citizens of educational institutions, religious culture in educational institutions requires strong and directed management by making religion a tradition in educational institutions, whether consciously or unconsciously, when citizens of the institution adhere to the embedded tradition, members of the educational institution have effectively and deliberately implemented religious teachings.

Religion manifests the human heart's concern, as revealed by its response to the call of the Supreme and Eternal (Nazar, 2022). This sublime concern is expressed through *hablumminallah* relationships in human life. Enhancing the quality and standard of living through self-realization is a cultural occurrence. The process of discovering one's self-identity, self-respect, dignity, and initiative, as well as the capacity to stand alone and foster originality, are the most essential aspects of a good society.

Religion or religiosity can manifest itself in numerous facets of human life, including not only rituals (worship) but also other activities motivated by supernatural forces (Mohiuddin, 2018; Prasetyo, 2022). Related not only to activities that are visible and can be seen with the eye, but also to activities that are not visible and take place in a person's heart (Berkey, 2007).

For students' religiosity to increase, there must be an increase in their faith and devotion to Allah swt. The stages of increasing a child's religiosity require family (parents), school, and community involvement. The success of a student's religiosity in everyday life will be determined by the positive support of family and community in the application of religious values. This indicates that religiosity should not be left solely to schools as formal educational institutions; family and community support are also crucial.

School culture is the psychological, social, emotional, and intellectual experiences of students that are assimilated into their hearts and minds while in the school environment. Teachers and other school personnel, including homeroom services and administrative staff, local beauty arrangements, cleanliness and comfort of the school environment, will all contribute to the formation of a positive school culture based on the responses of students in their daily lives. Everything will affect the psychological appreciation of all school members, including students, which will in turn shape values, attitudes, habits, and behavior patterns (Muhaimin, 2009).

The following are a few of the reasons why Management in Islamic Religious Education should be developed into a school culture: (1) Parents have a growing right to choose schools for their children, quality schools are sought after more frequently, and low-quality schools will be abandoned. This occurs in nearly every Indonesian city. In this age of globalization, parents in a variety of cities prefer quality schools that can provide more religious content. The purpose of religious education in the current digital and technological era is to protect against negative influences. (2) It is impossible to separate the implementation of education in public and private schools from values, behavioral norms, beliefs, and culture. What else does a school established by an Islamic foundation offer? (Ilham, 2021). (3) Until now, many people's perceptions of school achievement have been that it is based on observable and quantifiable factors, particularly the acquisition of UNAS scores and the physical condition of the school. In contrast, the human side of the organization, which includes values, beliefs, culture, and behavioral norms, has a greater influence on the performance of individuals and organizations (schools) so that they become superior (Kumar & Kumar, 2022). (4) School culture has a significant influence on employee performance. The school's culture is the most important determinant of its success or failure (Ilham & Rahmat, 2021).

If work performance is caused by the creation of a school culture based on religious values as the foundation of the nation's culture, it will be of double value, in that the school will have a competitive and comparative advantage while maintaining religious values as the foundation of the nation's culture. Additionally, school principals, teachers, and education staff as actors indicate that they have practiced divine, *ubudiyah*, and *muamalah* values in order to receive double rewards and have positive effects on future life.

The habituation method is also highly effective for conditioning the formation of particular behaviors through repeated practice (Sanjaya, 2016).

Gagne refers to this technique as the direct method because it is used deliberately and directly to alter behavior (Gagne, 1985). The conditioning learning method is a continuation of the connectionism learning theory and is part of the behaviorism approach. Learning is the result of the relationship between stimulus and response, according to the principle of stimulus and response. In connectionism learning theory or stimulus-response theory, learning is described as a form of organism/individual behavior modification resulting from maturation and experience.

According to Muhaimin, school/madrasah culture is created when the values of the principal/madrasah as a leader and the teachers and employees in the school/madrasah converge. Together, these minds produce what is known as the "organizational mind." From the mind of this organization, values that are believed to be shared will emerge, and these values will become the primary ingredients in forming the school's/culture. madrasah's This culture manifests itself in a variety of symbols and actions that are perceptible to the senses in school/madrasah life (Muhaimin et al., 2010). This demonstrates that the culture of the school/madrasah in this case is a religious culture in an absolute school, and it must be implemented in the hope that the students will internalize the values taught. The culture developed in the school environment is adapted to the PAI curriculum used in schools/madrasahs, so that the curriculum is not only in the form of physical evidence, but can also be incorporated into the learning process.

According to Ahmad Tafsir, the objective of the learning objectives is to instruct students in the concept (Tafsir, 2010). And it is expected that students can implement and apply their knowledge. Both of these things will imprint and become a part of the student once he realizes he will apply his knowledge (Muhaimin, 2003). The development of Islamic religious education as a culture in schools entails the quantitative and qualitative development of Islamic religious education in schools, so that it can serve as a foundation for values,

enthusiasm, attitudes, and behavior for all actors in schools, including school principals, teachers, and other education personnel, students' parents, and students themselves.

Religious values in Islam can be interpreted as *hablun minal Allah*, must be interpreted with the presence of God, the last day, there is a world and the hereafter, spiritual aspects that are part of humans, human relations as a form of worship, and moral values that must be developed and created as a tradition.

Muhaimin stated that to cultivate religious values in schools, the following strategies must be implemented: (1) Power Strategy, i.e. the strategy of civilizing religion in schools through the use of great power or authority, i.e. the role of the principal with all of his dominant powers. able to make modifications (2) Persuasive Strategy, which is implemented by forming community or school member opinions and perspectives. (3) Nominative Educative, norms as applicable social rules This norm is coupled with re-education (re-education) to instill and replace the old paradigm for community-based thinking.

At the level of daily practice, these religious values must be embodied by all school members in their attitudes and actions. Therefore, it is necessary to establish a robust system for providing students with religious guidance. Students also require *uswah* from their elders, in this case their parents, teachers, and the larger community.

Teacher Management Develops a Religious Spirit.

Education is a conscious effort to educate the nation's life and is expected to significantly contribute to its ability to face global competition as it exists today. In addition, education must be able to inspire fervor and make a substantial contribution to shaping its vision and mission, as well as permeate every aspect of national life.

To accelerate development through education, immediate internal and external efforts must be made to ensure that each school prepares and improves madrasa and public school teacher performance. These two components are the most crucial ones. Teachers are accountable for the learning process in schools. Teachers are field teaching personnel who support the implementation of the learning process in educational institutions as a vital spearhead. Externally, school-based education can never perform its own managerial function (Yusridawati, 2022). This is due to limitations in administrative management, teacher professionalism, mastery of learning methodologies, administration, and finances. Therefore, madrasa- and school-based education must be able to make quality-improving innovations.

Professionalism in Islamic education entails both an intellectual component and a strong commitment to work following the teachers' abilities. In addition to professionalism, teachers must also be accountable for the tasks they perform and able to satisfy their students. Students must also possess professional skills constituting the proficiency or expertise required to perform the job (position) effectively and efficiently with a high level of expertise to accomplish the job's objectives (position). As a professional component, the capacity to carry out tasks that are the teacher's responsibility, namely: (1) learning; (2) tutoring; (3) curriculum development; (4) professional development; and (5) community cooperation development.

Students will develop an optimistic mindset (positive thinking). Observable characteristics of their behavior include a willingness to admit common errors, the absence of negative biases, an openness to criticism, and a willingness to work with anyone regardless of race, ethnicity, or religion. Students will also maintain ethics by speaking politely, such as greeting the teacher, kissing the teacher's hand when shaking hands or greeting guests, saying thank you when given something, apologizing quickly if they make a mistake, and telling the truth. Such behaviors must be taught at a young age in

order to foster a positive attitude. Positive attitudes develop, such as a willingness to respect the views of others, tell the truth, and behave courteously.

According to the teachings of Islam, behavior that derives from religious behavior is good behavior. Good conduct is comparable to having empathy for others. Affection, respect for parents, respect for community, avoiding harming others, a willingness to build cooperation, and maturity.

Madrasas are educational institutions staffed by individuals accustomed to living in a religious setting. Religious attitudes will adhere to themselves and can be implemented anywhere. Similar to his manner of speech, his thoughts are always governed by applicable religious, moral, and ethical standards. Suppose a religious atmosphere such as this is implemented in all schools, particularly for teachers. In that case, the next generation will be religious, ethically dependable, possess Islamic morals, and be of noble character (Effendi, 2020).

Schools as sites for the development of religious culture are expected to fulfill their role as cultural agents, particularly about religious values and symbols (Nursyidah, 2020; Schechter et al., 2021). This action will be taken by educators, including madrasa/school principals, teachers, and all staff members. In educational institutions, as the top manager, the principal must prioritize religious aspects and implement them in the institutions he oversees, particularly for religious teachers and general teachers, as they will interact directly with their students during the learning process.

Culture of Exemplary and Discipline.

The entire academic community in both madrasas and public schools, including madrasa principals/principals, vice principals, teachers, staff, and students, must possess the following three essential qualities: (1) competency, about the ability to perform tasks professionally, which includes competence

materials, teaching skills, and methodologies; (2) personality, involving high integrity, commitment, and dedication; and (3) religiosity, knowledge, skills, and practice in the religion of Islam (Yeo, 2007).

If these three things can be implemented, the teacher will be able to serve as a model and set an example for students. Every teacher in the school is a religious educator and is familiar with all religious forms and procedures. In other words, the task of imparting religious values is the responsibility of all elements of educational institutions, including the madrasah's leader and teachers. All members of the madrasa community must be capable of serving as *uswatun hasanah* for their students.

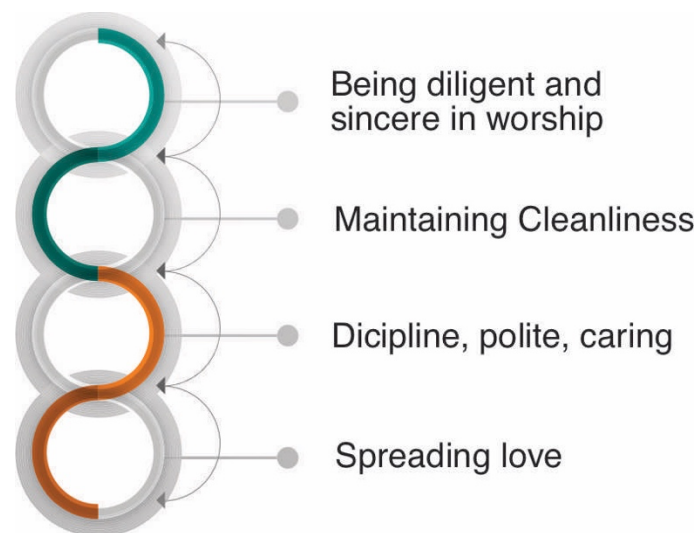


Figure 1: Research Finding

Figure 1 describes teachers must be patient, meticulous, and sincere when guiding students; exemplary guidance will imprint on students' souls and be neatly stored in their memories. Religious implementation must begin with the head of the madrasa and become his or her responsibility. The head of the madrasa must build religious schools and encourage all faculty and staff to become more religious. The example set by the principal of a madrasah must be serious and complete, not merely temporary, and must endure forever. Several things must be done, including: (1) being diligent and sincere in worship; (2)

maintaining cleanliness; (3) always being disciplined, polite, and caring; and (4) spreading love, maintaining cleanliness, and performing a variety of tasks related to the primary job.

CONCLUSION

Instilling religious culture in a child from an early age is crucial. Because religious culture can bring an individual closer to moral excellence. Instilling a religious culture requires solid and directed management, enabling an individual to improve. Institutions of education play a central role in inculcating religious attitudes. The role of the teacher and the educational tools used must be compatible with the student's circumstances. The inculcation of religious attitudes must begin young so that students can avoid disgraceful behavior and seize their future. To accomplish all of this, multiple parties must exert effort.

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