

BUILDING A RELIGIOUS CULTURE IN SCHOOL ENVIRONMENT

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Abstract

Many studies have proven that the function of educational institutions is not only to produce intellectual generations, but also to become a place to instill good values in the form of morals in order to answer the needs of society about their children's education to counteract the various influences of today's changes. This paper will try to describe the culture of character building and religious morals in the school environment. To answer the purpose of this study, the writer tries to review various literature related to education, especially the formation of religious moral character in the environment. The data collection process begins with data search, continues with analysis, evaluates and organizes the data into information that is ready to be compiled into a draft before being reviewed to see the suitability of the theme of this study based on the validity and reliability of the findings. The results of this review are efforts that can be made by an educational institution, including by building and shaping a religious culture in schools. The strategy for the formation of religious culture in schools can be done through a power strategy, persuasive strategy, and normative re-educative with exemplary approaches, habituation, reward and punishment and persuasive approaches. With this we can conclude that the religious culture developed in schools is an effort to form school members who have al-Karimah morals as the goal of national education, namely developing the potential of students to have religious spiritual strength and noble morals.

Keywords: Building Morals, Religious Culture, and School Environment

A. Introduction

Cultured human development can be done through educational institutions. Likewise, religious-based culture or morals can be done through education or religious schools. The school environment allows students to interact with friends in an environment that regularly takes

into account the moral standards that are patterned after the formation of the school. The moral formation in question is when the student's condition is in the form of words or actions that appear spontaneously without pretending to be good. Someone who has noble morals (akhlak al karimah) will do kindness spontaneously, and vice versa, someone with bad character (madzmumah morality) will do something bad spontaneously without first thinking or the consequences it causes. (Abdul Majid and Dian Andayani, 2012).

Through the process of religious culture in school educational institutions, it is believed that moral education will be formed by producing students who have noble character and knowledge. One of the efforts to develop the character of students that can be done at school is to develop a religious culture. The development of a religious culture is very important to do, because it will influence words, actions and attitudes. Religious culture in schools can be developed by providing the examples and habits that have been created. School religious culture is a way of thinking, speaking, acting and behaving among school members based on religious values. (Asmaun, 2009).

Religious culture is a culture that is created from the formation and habituation of a religious environment that lasts continuously and for a long time until awareness arises from all school members to say, behave and behave in accordance with religious values (Fathurrohman, 2015). Religious culture becomes the spirit of school members in speaking, behaving and behaving based on religious values and becomes the dominant culture. Culture that is formed in a religious atmosphere at school will become a characteristic and become the dominant culture in the school (Daryanto, 2015). Religious culture in schools can be interpreted as the realization of religious values as a way of thinking, behaving, behaving and speaking by all school members (Fathurrohman, 2015).

Based on the explanation above, the existence of a religious culture in schools is very important to be instilled in school members by creating a religious culture-based school environment. Because religious values that exist in students are often defeated by the influence of negative

cultures they get. It is necessary to create a religious culture in schools to overcome and eliminate negative cultures that exist in students. Religious culture in schools is an absolute obligation that must be carried out with the values that are taught to be taken for granted in students.

B. Method

The data collection approach to answer the purpose of this paper is that the author has tried to review various sources of literature that are directly related to this research theme which focuses on education and the formation of children's religious moral character in the school environment and its surroundings. Literature collection techniques and techniques began with online data searches. With the help of search keywords, for example "moral education", the formation of religious morals ", and education for the school environment." After the data is obtained, it is followed by analysis, evaluation and organizing the data into information that has a deep understanding of how to form character and moral education in schools. Finally, proofreading was compiled into a draft before being reviewed to see the suitability of this research theme based on the validity and reliability of the research findings. So finally we found the results of how educational institutions, including by building and shaping a religious culture in schools. Strategies for the formation of religious culture in schools can be carried out through strength strategies, persuasive strategies, and normative re-education with exemplary approaches, habituation, reward and punishment, and persuasive approaches.

C. Finding and Discussion

1. Definition of Religious Culture

In the Big Indonesian Dictionary, the notion of culture is thought, customs, something that has developed and has become a hereditary habit that is difficult to change (KBBI, 1991). Koentjaraningrat (1969) classifies cultural aspects based on the dimensions of its form, namely: 1) complex clusters or ideas such as thoughts, knowledge, beliefs, norms, values and attitudes. 2) activist complex such as communication patterns, traditional ceremonies, dances. 3) material results such as art, equipment and so on. School religious culture is a manifestation of religious values which are the

core values of culture (Ndraha, 2005). The religious values that are cultured in a person come from religious maturity, namely understanding, living, and applying the religious values they adhere to in everyday life. Because of that, someone tries to be a good follower of religion, which is displayed in religious attitudes and behavior that reflect adherence to his religion (Jalaluddin, 2005).

Based on the explanation above, it can be concluded that religious culture is all norms, values, activities, rules, speech, attitudes, behavior and even basic assumptions that are formed and accustomed to by schools or educators to be conveyed to students based on religious values.

2. Formation of Religious Culture

In order for a culture to unite in a person and become long-lasting values, there must be a process of cultural internalization. Internalization is the process of instilling and developing a culture to become a person's self. The process of planting and developing these values or culture can be done through education and teaching (Ndraha, 1997). Religious culture in schools is an effort to realize religious values as a tradition in behavior and organizational culture of all school members by making religion a guideline in speaking, behaving and behaving. The culture of religious values can be done in several ways, including through the policies of the school principal, the implementation of teaching and learning activities in class, extracurricular activities, traditions and behavior of school residents continuously and consistently, so as to create a religious culture in schools (Fathurrohman, 2016).

According to Lickona in Muhaimin, that in shaping the character values that are entrenched in students, integrated coaching between the three dimensions is needed as shown below:

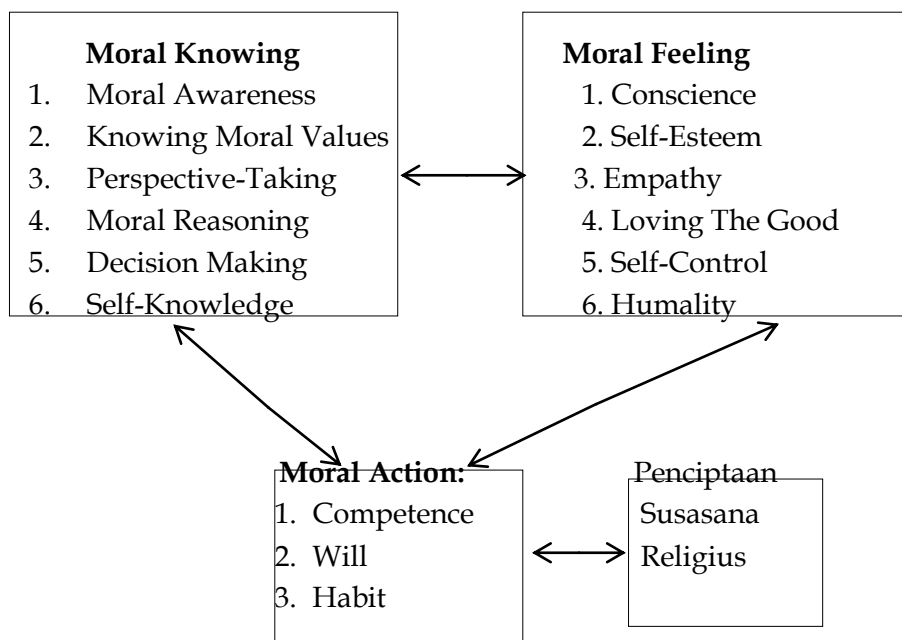


Figure 1
PAI Curriculum Development (Muhaimin, 2009)

Based on the picture above, in order to create religious values in students, a development of moral knowing, moral feeling, and moral action is needed, so from these processes a religious atmosphere in schools is created sequentially. To create a religious culture in schools, it is necessary to know the nature of religious values. The word religious comes from the Latin religion which is understood as religion. Creating a religious atmosphere means creating a culture or environment with religious nuances. The creation of a religious atmosphere in schools needs to be understood that this atmosphere cannot just happen, but through the creation of a long and continuous atmosphere with the existence of relationships or interactions between school members that reflect religious cultural values. The creation of a religious atmosphere according to Asmaun (2009) can be done by: (1) leadership, (2) scenarios for creating a religious atmosphere, (3) places of worship or places of worship, (4) support from community members. Meanwhile, the strategy in

cultivating religious values in schools according to Muhaimin (2009) can be done through:

- a. Power Strategy, namely the strategy of cultivating religion in schools through the policies and power of educational leaders or school principals in forming a religious atmosphere
- b. Persuasive Strategy, namely through the formation of opinions and views of all school members
- c. Normative Educative, namely rules or norms that instill and replace the thinking paradigm of school members.

The three strategies for cultivating religious values in schools mentioned above are then carried out with several approaches, including: exemplary approaches, habituation, reward and punishment, and persuasive approaches.

- a. Exemplary

Exemplary is a good value in the form of attitudes, speech and behavior that should be emulated. According to Ramayulis (2004) exemplary shows exemplary, both that takes place through the creation of social conditions, the behavior of school members, or indirectly through treats in the form of illustrations in the form of exemplary stories. The concept of exemplary in instilling a religious culture in schools is very important. Because an educator is a figure who is always seen and will be imitated by students. Even the form of speech and behavior will always be embedded in students. Thus an educator must be able to become an example in realizing religious culture in the school such as saying honestly, saying greetings, maintaining good manners, maintaining a clean environment, carrying out congregational prayers, and others.

- b. Habit

Habits are activities that have been carried out repeatedly so that they are attached or unified so that it becomes a person's habit in behaving, speaking, behaving and thinking. In habituation it contains experiences, while what is accustomed is something that is practiced (Ibnatul, 2003). Religious culture in schools must be carried out continuously so that it becomes commonplace and

unites with the school community. The habituation method can be done with creating an environment, making school policies, rules or regulations that can support the formation of a religious culture in schools. There are several activities that can be carried out in familiarizing students with a religious culture, including: 1) reading prayers and reading the Koran together before starting lessons, 2) carrying out dzuhur prayers in congregation at school, 3) carrying out Islamic holidays (PHBI), 4) wearing clothes that reflect religious values and so on.

c. Reward dan Punishment

According to language reward is reward or reward (Echol and Shadly, 1996). Reward or reward is a response to a behavior that can increase the likelihood of the behavior returning. The role of appreciation in the process of forming a religious culture in schools is quite important, as an external factor in influencing and directing student behavior. Giving awards is one form of means in the process of forming a religious culture. Students will feel satisfaction which will encourage them to return to doing the same thing. Giving awards will be very useful for students in providing good stimulus. Whereas punishment (punishment) is a consequence given in order to improve the negative behavior of students in the hope that this behavior will not happen again. According to Ngalim Purwanto (2007) punishment is suffering that is given deliberately after an offense or error occurs. Basically a punishment will have an effect in the form of behavior in this case if the effect is unpleasant to students, then this effect is called punishment (Sriyanti, 2009). The purposes of giving punishment according to Abu Ahmadi and Nur Uhbiyati (1991) are: 1) to eradicate crime or eliminate crime, 2) to protect the community from unreasonable acts, 3) to frighten the perpetrator, to leave the offending act.

d. Persuasive Approach

According to Riyanto and Mahfud (2012) communication is something that cannot be separated from everyday human life. In

communication, there are transmissions and interpretations that are expected to have effects in the form of changes in trust, attitudes and behavior of better communicants. Through a persuasive approach it is hoped that a good relationship will occur with all school members, so that if something happens that is not according to the rules, it can immediately taken action and solutions to overcome existing problems. The formation of religious culture through a persuasive approach is to invite communication and maintain relationships of all school members, so that school members do not feel objections and become a burden to carry out the agreements and rules that have been made.

e. The Form of Religious Culture in Schools

Religious culture in schools that has been formed is actualized into cultural actors. According to Koenjaraningrat (1981) the process of civilization is carried out through three levels: first, the level of values adopted. Second, the level of daily practice. Third, the level of cultural symbols. The essence of religious culture in schools does not solely lie in the habituation of students' worship experiences, but what is no less important is the embodiment of the values of religious teachings in the interactions and behaviors between educational components in schools, both among teachers, between teachers and participants. students, between the principal and all staff, teachers, and parents (Shaleh, 2005).

D. Conclusion

Religious culture in schools is the result of creations, tastes, and works that have been created or created by schools that are complex and originate from religion, knowledge, beliefs, morals, customs, arts, laws, and habits that run in schools. Religious culture will build attitudes, behavior and speech of all school members based on religious values. The formation of religious culture in schools can be done by using the Power Strategy, which is a strategy of cultivating religion in schools through the policies and power of educational leaders or school principals in forming

a religious atmosphere, Persuasive Strategy, namely through the formation of opinions and views of all school members, Normative Educative, namely rules or norms that instill and replace the thinking paradigm of school members. The strategy of cultivating religious values in these schools is then carried out with exemplary approaches, habituation, reward and punishment, and persuasive approaches. The form of religious culture in schools can be seen from the attitudes and behavior of daily school members, such as reading prayers and reading the Koran before lessons, praying in congregation, telling honesty, being polite, maintaining environmental cleanliness, maintaining discipline, carrying out the mandate and responsibilities, and others.

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