

IMPLEMENTATION OF RELIGIOUS CHARACTER EDUCATION THROUGH ISLAMIC SCHOOL CULTURE

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Abstract: The aim of the research is to describe the implementation of religious character education through the culture of Islamic schools in MAN 2 Ponorogo, to analyse the results of the realization of the education of religion through Islamic school culture in MAN 2, and to analyze the obstacles and solutions in implementing religion character education via Islamic culture in the school. The study uses a method of qualitative descriptive approach. Data collection techniques through observation techniques, interviews, and documentation. Data analysis techniques use the data analysis model of Miles and Huberman : data collection, data reduction, data presentation, and conclusion drawings. The results of the study indicate that: (1) Implementation of religious character education through Islamic school culture in MAN 2 Ponorogo covers three stages namely planning, implementation, and evaluation, (2) Implications and solutions in the implementation of religion education through the Islamic culture in school MAN 2 Ponorogo, it's a weakness of discipline of praying jama'ah, the minimum ability of the students in reading the Qur'an, and lazy students. The dimension of prayer by performing the prayer in time and responsibility. The dimensions of experience with khusyu, in sincerity, and in responsibility in worship. The size of knowledge by applying tajwid knowledge in reading the Qur'an.

Keywords. *Religious Character Education; Islamic School Culture*

A. INTRODUCTION

Education is essential to human welfare because it develops a strong sense of self-respect and loyalty in addition to intellectual advancement. As per RI No. 20 Tahun 2003, education is an ongoing endeavor to maximize students' abilities, cultivating their mental fortitude, consciousness, and self-assurance, culminating in a more satisfying existence (Undang-Undang (UU) Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2003). The development of globalization, science and technology has influenced every component of the life of the world's societies, one of the influences of this globalisation due to information and communication technology is the increasingly globalizing cultural values. However, in other circumstances, the advances of science and technology tend not to develop noble morality. The technological development of this era, which began with the presence of modernization, including in Indonesia itself, is accompanied by symptoms of very worrying moral decay (Iskarim, 2016). Moral degradation, or “moral decadence,” impacts not only adults but also adolescents and students, leading to crimes such as hostility, fraud, and coercion. Teachers, parents, and stakeholders are impressed by student behavior that goes beyond benevolence and benevolence, instead leading to violence, riots, anarchic acts, robbery, drunkenness, and hedonistic lifestyles.

A case occurred in Kupang, East Nusa Tenggara (NTT) on September 21, 2022. A student harassed his teacher while learning was going on, the harassment case was triggered when the student who did not accept was reprimanded by his teacher because of a storm in the classroom while learning is going on (Bere, 2022). Similar cases of moral degradation occurred in Sentani, Jayapura District, Papua on October 20, 2022, where two students who were still in high school and high school were by their teachers as positive for using cannabis-like drugs (*Dilaporkan Guru Ke BNN, 1 Siswa SMP Dan SMA Di Sentani Positif Pakai Ganja Usai Dites Urine - Kompas.Com*, 2022).

Then the real goal of national learning has not been realized and there is still a moral crisis that cannot be controlled by studying Islamic education in schools. Success in all aspects of life is shown not only by knowledge and skill, but also by character and personality. However, not all students have poor character, on the other hand there are still many students and young generations who have many achievements, good manners, and have a spirit to demand science, thus participating in eradicating the existence of moral degradation that is now on the brink, with the role of educational institutions in orienting students to always keep positive values ahead in themselves (Dewi, 2017). In the study carried out by Rini Sutra Devi, its title is "Implementation of character education done through learning Islamic Religion Education that begins when making the curriculum and implementation plan of learning (RPP)", by adding 18 character indicators enhanced by Kemendikbud, which was further developed through methods, materials, and media of education by PAI teacher when teaching to help the formation of religious character in the students themselves.

Yanuar Dila's research on MAN 1 Magetan focuses on the formation of religious character in students through extracultural activities in muroqobah, including customary practices like prayer, science study, yasin reading, and tomb pilgrimage. The program includes daily, weekly, monthly, and annual activities, with prayer before and after each activity. The study aims to make students knowledgeable, benevolent, and fearful through character education in Islamic schools, distinguishing it from similar studies (Alifa, 2022). According to the findings of Elis Sumiyati's study, it is posited that the adoption of Islamic school culture could potentially serve as a viable remedy for addressing the issue of moral deterioration among 11th grade high school students in the Tangerang District (Elis, 2020).

Islamic culture significantly influences the educational environment, promoting principles that cultivate exemplary behavior and equip young individuals with self-sufficiency tools. Islamic schools offer instruction and resources that foster responsible moral judgment and life skills among students. Implementing Islamic culture in schools primarily aims to foster religious values and develop resilient individuals with noble character traits, forming the bedrock of students' attitudes in the ever-evolving societal landscape (Ponorogo, 2016). MAN 2 Ponorogo is a madrasah that endeavors to enhance the standard of education by incorporating religious education and fostering an Islamic educational atmosphere. The vision of MAN 2 Ponorogo is characterized by the values of religiosity, greatness, cultural preservation, and integrity (Ponorogo, 2022). Religious character qualities are incorporated into the MAN 2 Ponorogo vision, which motivates scholars to conduct research in this madrasah. In addition to developing a fine workman and discipline, the religious culture that is applied aims to shape the students in accordance with their vision of having a religious character.

B. METHODS

This study uses a qualitative approach with descriptive methods. Qualitative research is research that uses open interviews to examine and understand attitudes, views, feelings and behaviour of individuals or a group of people (Moleong, 2017). Descriptive approach aims to

provide symptoms, facts, or events systematically and accurately about the characteristics of a particular population or region.

The study was carried out over a period of two months, specifically from January to March 2023, in the Madrasah Aliyah State 2 district located in Ponorogo, East Java. The data utilized in this study originates from many sources, including Waka Humas, the Cultural Coordinator of an Islamic school, the instructor of Islamic Religious Education, and the students enrolled at MAN 2 Ponorogo. The employed methods for data collection encompass observations, interviews, and documentation. The present study employs the Miles and Huberman (Miles & Huberman, 1992) model data analysis technique, which encompasses three distinct stages: data reduction, data display, and conclusion drafting.

C. RESULT & DISCUSSION

Implementation of Religious Character Education Through Islamic School Culture in MAN 2 Ponorogo

The incorporation of religious character education into the school culture represents a proactive endeavor aimed at cultivating students' character, characterized by moral excellence and grounded in religious principles. According to a study conducted at Pontianak Mujahidin High School, the incorporation of religious character education into the school culture can be achieved by the organization of various religious events, including worship, studies, and social engagements (Erlanda et al., 2021). The study conducted at MIN 2 Lampung South demonstrates that the implementation of religious character education and discipline within the school culture can be achieved through the establishment of uniformity, customization, and the enforcement of sanctions in response to any infractions (Chairani, 2021). The research conducted at SDIT Jabal Nur Gamping indicates that the integration of religious character education within the school culture can be achieved through the establishment of an artifact culture, such as the provision of a suitable place of worship, as well as the cultivation of a behavioral culture, exemplified by the uniformity of attire among the school's administrators, teachers, and staff members (Indarti, 2018).

Implementation can be defined as the systematic implementation of a series of actions aimed at achieving a desired outcome that aligns with predetermined objectives. This process is often undertaken in accordance with established goals and agreements (Rosad, 2019). According to Deal and Peterson, the culture of Islamic schools encompasses a collection of values that provide as the foundation for the establishment of traditions, behaviors, customs, and symbols. These elements are embraced and practiced by teachers, school administrators, staff, students, and the wider school community (Muhaimin, 2009). To effectively achieve the stated objectives, it is important to establish a stage of implementation for the Islamic school cultural programming. The commencement of the implementation phase of a program entails the sequential implementation of planning, implementation, and evaluation processes. The integration of religious character education into the Islamic school culture at MAN 2 Ponorogo aligns with the aforementioned theoretical framework, which encompasses three distinct phases: planning, implementation, and evaluation.

The First by making structured and sustainable meetings . The initial strategy is arranging a gathering or assembly at MAN 2 Ponorogo, whereby a meeting will be conducted twice during a single academic semester. The purpose of this conference is to assess the efficacy of the long-term program that is occasionally implemented prior to the UTS (midterm examination). The meeting conducted at MAN 2 Ponorogo was attended by all the instructors and staff members present at the institution.

The second, Preparing an activity plan on the culture of Islamic schools. In this case, the

head of MAN 2 Ponorogo gives confidence to the coordinator of the cultural program of the Islamic school to organize and establish on the cultural activities of Islamic schools that are in MAN 2 Ponorogo, which is the school head and coordinator at the same time all the teachers, head of staff, as well as the staff who are in the neighborhood of the madrasah plan the form of activities that will be carried out later in the students of the MAN 2 Ponorogo are the forms of activities planned among them culture 5S (Senyum, Salam, Sapa, Sopan and Santun), prayer before and after the process of learning, reading asmaul husna, reading Al-Quran, praying together, Jum'at alms, literacy and *muhadharah*.

Third, Generally speaking, implementation also means implementation. Browne and Wildavsky understood the implementation as an activity that was more extensive and more mutually adaptive. This definition indicates that the word implementation refers to the activity, existence of a mechanism, action, or action of a system.

His relationship with the Implementation of Religious Character Education through the Culture of Islamic Schools in MAN 2 Ponorogo is based on the implementation of the Islamic Culture School, Muhaimin suggested in applying Islamic culture in the education of religious character there are a number of forms of strategy, namely the following (Muhaimin, 2009):

Power Strategy, is a strategy by facilitating religious values through people's power or using all of its power. In this context, the leadership role with all the power that it has is very dominant to drive change. Persuasive Strategy is a strategy that is shaped through the views or opinions of the academic community and society. Normative re-educative, is a strategy by facilitating religious values through the cultivation and replacement of the old school people's paradigm of thinking with the new one.

The strategy will work well if all the components in the agency work together. This is demonstrated by the cultural activities of the Islamic school that are carried out every day at MAN 2 Ponorogo, among them:

1. The 5S Cultural Activities (Senyum, Salam, Sapa, Sopan and Santun) began in the morning right at the entrance to the school gate welcomed by the father and mother of the teacher. The teacher's greeting and smiling faces to every student who comes. And the disciples also greeted the parents of the teachers with courtesy and gentleness. The implementation of the 5S culture has been running since ancient times until now the school only remains to continue and implant to its students including new students who entered the MAN 2 Ponorogo. The school must instruct its students if they meet with their teachers outside of school hours to say greetings and to say hello in a polite and humble manner.
2. Having everyone in the class pray together before the first lesson starts, with the teacher in charge. The researchers found that all teachers and students should be ready to go in the teacher's room or the classroom when the bell rang after the group prayer. Every morning, before and after the study, do'a readings are done. Agus Wibowo (Wibowo, 2012) says that this activity fits with his indicator of success for religious character education. This indicator says that the benchmark in the process of character education implementation has been met when students have done prayer reading activities before and after the learning activity.
3. The asmaul husna reading activities. The researchers found that the average student was asked by the teacher to perform asmaul husna reading activities which were usually led by his own students or usually by his teacher. As part of these events, people said and learned the 99 names of Allah. The goal of these events was to help the students better understand and connect with the divine qualities. Plus, the researchers found that these reading tasks really helped the students get better at pronouncing and understanding the asmaul husna. There was no doubt that this way of teaching helped the students learn about religion and do better in

school generally.

4. The Qur'an is read every day before the beginning of the lesson, and the Quran is read for about 10 to 15 minutes. The Quran is performed in a classroom with the teacher's parents as their companions who will teach in the first hour. In this activity there is also a special monitoring book that contains records of readings that have been read in one class.
5. Every day students and teachers at MAN 2 Ponorogo perform dzuhur prayers together. When dzuhur is mandatory and when the time has come, the students must attend the mosque to fulfill the Dzuhur. With whom he becomes a priest is one of the teachers scheduled to be his priest. By giving an example as a strategy is by providing an example or an example of teachers of the implementation of the shalat dzuhur jointly according to the priest musbiki. This example will make the students follow him.
6. Every student actively participates in religious literacy, also referred to as the regular engagement in reading religious texts and acquiring knowledge about religious beliefs and practices, as part of their daily routine. This particular activity commences approximately twenty minutes before to the sounding of the bell, which serves as an indicator of the conclusion of the class session.
7. The Friday infaq is a regularly scheduled activity that takes place every Friday during designated periods of rest. During each designated hour of relaxation, the Assembly officers visit classrooms ranging from grade 10 to grade 12 in order to collect donations, specifically in the form of infaq money. The outcomes of the upcoming Friday's infaq will be allocated towards assisting underprivileged members of the school community, as well as providing aid to students and their families who have been impacted by natural calamities. Additionally, the funds collected during this Friday's infaq, coinciding with the celebration of Idul Adha, will be utilized for Qurban purposes, specifically benefiting individuals who are economically disadvantaged.
8. The last one is Muhadharah. Doing this is so that the student can be able to speak or give a speech will be more confident and his potential will be increased to appear in public.

Evaluation in the implementation of the Islamic culture of the school is carried out after the whole series of activities have been completed. The evaluation of the implementation of Islamic school culture in MAN 2 Ponorogo is conducted twice in one semester, after the Middle Semester Examination and after the Final Semester, the evaluation is carried out in three forms: written, oral and also student daily behaviour. The written evaluation was conducted by analyzing the results of the written tasks of students related to the Islamic culture of school. The oral assessment was performed through interviews with students to find out their understanding of the culture of the islamic school. Whereas the assessment of student day-to-day behavior was done by observing attitudes and behaviors of students in applying Islamic values around the school. With this evaluation, it is expected to continue to improve the culture of Islamic schools in MAN 2 Ponorogo.

Challenges and Solutions in Implementing Religious Character Education Through Islamic School Culture in MAN 2 Ponorogo

Achieving learning goals often encounters obstacles that can affect the implementation of learning processes. In everyday life, this obstacle is also identified as an obstacle. This obstacle or obstacle has a connection to an activity carried out. The impediment can trigger the implementation of an activity becoming obstructed. In Oemar's expression, obstacles are all kinds of obstacles that a person experiences in the course of his daily life while carrying out an activity in order to his purpose (Ambiyar & Muharika, 2019). Implementation of Islamic school culture in the

formation of religious character students will surely face the obstacles arising from the presence of obstacles, whether external or internal, that trigger the achievement of the goal. This obstacle is being faced by the manager of MAN 2 Ponorogo and students in running the program of cultural activities in Islamic schools. One of the obstacles that may be faced is the resistance of some students who have not fully understood or accepted Islamic values. Moreover, the influence of the outside environment, which does not always support religious practices can also be an obstacle. However, with the cooperation between school administrators, teachers, and parents, as well as the appropriate approach in the delivery of Islamic values, these obstacles are expected to be overcome, and the goal of forming the religious character of the students can be achieved.

Based on the research findings there are a number of obstacles in the implementation of character education through religious culture in MAN 2 Ponorogo, among others: (1) The weak discipline of prayer in jama'ah, joint prayer at school has become a compulsory activity that must be followed by all students, who become priests prayer jointly is the teacher at school. Because of the limitations of wudhu places that are not comparable to the number of students in the school becomes an obstacle, wudho is performed alternately because of the large numbers of students, and what causes students lazy to wait for the turn and usually there are a few students who only fill the absences, besides the background of the parents of the students daily do not perform prayer, and the inadequacy of the student in carrying out the duty of worship. (2) The minimum ability of students in reading the Qur'an, usually experienced by students of the tenth grade or new students so that there are some students who are not so well able to read the Quran, usually also from the background of parents who do not understand the importance of learning and reading the Quran. (c) The student's oblivion, the lazy student is also due to his lack of understanding of the purpose and usefulness of learning, and limited time for rest.

The obstacles above need to be resolved as one of the efforts to prevent them from reappearing. First, in order to overcome the discipline of prayer, the school has a solution, i.e. if there is an absence record, if there are students who have not completed the prayer then the educator will soon know, usually there is a penalty for students who do not perform prayer. In order to overcome the minimum ability of students in reading the Qur'an, the school must facilitate special guidance or matriculation for students who have not been able to read the Quran, this is carried out outside the learning hours every week two to three times depending on the level of fluency and wishes of students. Third, in order to overcome the student's laziness, the teacher usually gives advice and motivation to his students to have a consciousness to follow the existing order. Therefore, there is a need for supervision to prevent the actions of students as expressed by Iin Meriza in his journal "Supervision (Controlling) In Educational Institutions" that supervision is all activities to control, adjust all its activities to go according to the plan and the desired results. Such supervision not only to find and justify mistakes, but as a prevention of the appearance of misconduct of the policies and regulations enforced, then it can be ensured that the activities of educational institutions are running smoothly, in accordance with the policies implemented, and get the optimal results. This monitoring is also intended to reduce the student's sense of trouble so that the cultural program can proceed well and as expected (Meriza, 2018).

Based on the results of interviews, observations, as well as documentation, the implementation of the cultural program of the Islamic school has been implemented in accordance with the goals and plans that have been planned. There is an increase in the religious character of the students marked by some indicators that appear in the student so that they can be said to have a religious dimension. The indicator of the dimension of religiosity here is in line with Glock & Stark's theory, which is as follows (Surawan & Mazrur, 2020).

The dimension of belief. In this case in connection with customization is the application of

5S culture (senyum, salam, Sapa, sopan, dan santun). With the impact that will occur can make students who previously rarely or not even do so become they will be accustomed to applying it in the survival of everyday life as well as the good morals that they have. They will be used to praying before and after what they do, as if they were believing in the presence of God every step they take. Besides, the dimension of faith is created from the practice of flying asmaul husna. Through this, the students will know better the good names of God.

The dimension of religious practice or personality. This is a way of reading the Qur'an and of doing the praying dzuhur together, with the impact of the students giving their time to keep the signs of the Quran and prayer Dzuhur together. For those who used to rarely or almost never do it.

The dimension of experience. The dimension relates to a unique experience or a miracle. This dimension also relates to the behavior of students influenced by the teachings of Islam. For the implementation of the Islamic school culture this dimension is realized by the common practice of dzuhur prayer. Those who have not been taught in the first century will be taught and taught, and those who are taught will be given more responsibility for their worship.

The dimension of knowledge is related to the level of students' understanding of the law and teachings of Islam. In Islamic schools, this dimension is embodied in the reading of the Qur'an, with the impact that students will be more frequently reading the holy verses of the Quran and more knowledge of the use of Tajwid.

The dimension of practice relates to charity or acts of survival in relation to fellow human beings. In the enforcement of the Islamic school culture this dimension is embodied in the practice of Friday infaq. With the impact of the students will more often do infaq that before is still less or even never had. Besides, with the presence of this Friday infaq, students have a sense of concern and solidarity to help others. This is in line with what Thomas Lickona (2016) expressed when the student had a religious character that is to have an attitude of affection, solidarity, have a sense of concern to help others.

As to how much the impact of the implementation of the Islamic school culture contained in MAN 2 Ponorogo on the religious character of students, of course, depends on the students themselves. Because the reality of this program is that as a form of madrasah's efforts in the formation of the religious character of his students in harmony with the vision of Madrasah, so that the students who are seriously implementing it, will indirectly form the character of their religion, as well as the opposite. Then, the magnitude of the impact or the result of the practice is dependent on the interests of the will and desire of the student himself who ended up making the student more religious character according to the vision of the madrasah.

D. CONCLUSION

The implementation of the cultural programme of the Islamic school as an attempt to enhance the religious character of the students MAN 2 Ponorogo there are three stages: (a) The planning stage, at this stage of planning there are two stages in it namely making a schedule of meetings or meetings with the teachers' assemblies and drawing up a plan of activities concerning the culture of Islamic schools, (b) The Implementation stage, the implementation of this Islamic culture of the school is carried out every day from the morning when they come to school until they return to school. The Islamic cultural school includes the 5S culture (Smile, Salam, Sapa, Sopan and Santun), reading the prayer before and after learning, reading Asmaul Husna, sholat dzuhur berjama'ah, religious literature, and there is also the islamic school culture that is done once a week namely infaq' Friday, and muhadhoroh, (c) The evaluation stage, this stage is done to know to what extent the school culture program and Islamic measures are implemented, determining what actions are taken for improvement. The evaluation of the Islamic school's cultural program is

conducted twice in one semester, after the mid-semester exam and the final exam. In MAN 2 Ponorogo there are three forms of evaluation that are carried out in the implementation of Islamic school culture: oral, written and observation.

The obstacles faced in the implementation of religious character education through Islamic school culture in MAN 2 Ponorogo are as follows: (a) weak prayer discipline; (b) minimal ability of the students in reading the Qur'an; (c) difficulty of students in following religious lessons; (d) lack of understanding and practicing religious values in everyday life; (e) high influence of popular culture that is not in line with the values of religion. All these obstacles are a challenge in implementing religious character education in MAN 2 Ponorogo, but with consistent efforts and collaboration between teachers, students, and parents, it is expected to overcome those obstacles and create a religious school environment.

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