Development Strategy of Religious Culture at Madrasah Tsanawiyah Negeri 2, Mojokerto, East Java

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Abstract: *This research aims to describe the formulation, implementation, and evaluation of religious culture as the development of Islamic education in madrasa. This study uses a qualitative method and collects the data through observation techniques, interviews, and documentation. Data analysis uses data condensation techniques, data display, and conclusions. The results of this study are: (1) The formulation of religious culture is motivated by the existence of a community culture that needs to be internalized based on religious values so that it becomes a good habit. The purpose of religious culture from the spiritual aspect is to increase students' spirituality, and the social aspect is to shape students' character. (2) The implementation of religious culture includes "Friday Qur'an Recitation" by reciting Surah Yasin, "Friday Sedaqah," which is routinely held on Fridays after reciting Surah Yasin, and "S3TC culture" held every day when students enter the school gate and are greeted by the teachers. (3) Evaluation of the implementation of religious culture through evaluating attitudes and giving rewards and punishments.*

Abstrak: Penelitian ini bertujuan mendeskripsikan formulasi, pelaksanaan, dan evaluasi budaya keagamaan sebagai pengembangan pendidikan Islam di madrasah. Jenis penelitian menggunakan metode kualitatif. Pengumpulan data menggunakan teknik observasi, wawancara dan dokumentasi. Analisis data menggunakan teknik kondensasi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menemukan: (1) Formulasi budaya keagamaan dilatarbelakangi adanya budaya masyarakat yang perlu diinternalisasikan berdasarkan nilai-nilai agama sehingga menjadi kebiasaan yang baik. Tujuan budaya keagamaan dari aspek spiritual yaitu untuk meningkatkan spiritualitas peserta didik dan dari aspek sosial yaitu untuk membentuk karakter peserta didik. (2) Pelaksanaan budaya keagamaan diantaranya "Jum'at Mengaji" setiap hari Jum'at dengan membaca surat Yasin, "Jum'at Sedekah" yang rutin dilaksanakan setiap hari Jum'at setelah pembacaan surat Yasin, dan "budaya S3TC" dilaksanakan setiap hari ketika peserta didik memasuki gerbang sekolah dan disambut oleh para guru. (3) Evaluasi pelaksanaan budaya keagamaan yaitu melalui evaluasi sikap serta pemberian reward and punishment.

INTRODUCTION

Islamic education is an organized effort to prepare students to believe, understand, and practice the principles of Islam through guidance, teaching, and training activities. [1] In general, religious education involves three aspects: cognitive, affective, and psychomotor. Religious education is not just about providing knowledge about religion; more importantly, it is about familiarizing and behaving under the norms set out by each religion.[2]

Islamic education development is one of the things that can be used as a reference for educators in developing learning that is carried out. It is not only fixated on classroom learning; it can also be done outside of learning. In addition, this material is developed so that students do not feel bored and monotonous with the learning delivered. The observations made at State Islamic Junior High School, or Madrasah Tsanawiyah Negeri 2 (MTsN 2) Mojokerto found that Islamic Education subjects, including Quran Hadith, Akidah Akhlak, Jurisprudence, Islamic Culture History, and Arabic Language, have a small time allocation, causing less optimal learning.

In addition to the small time allocation, the monotonous learning process also makes students feel bored and bored. Students are forced to follow the learning delivered by the teacher, causing students to be less enthusiastic in responding to the problems presented by the teacher. Educators must develop varied learning methods so students are comfortable following Islamic learning. Educators must be able to design good learning, choose suitable material, and choose strategies that can involve students optimally. This strategy is supported by good interaction between teachers and students and adequate infrastructure.

Previous research by Afni Ma'rufah (2020) found that the development of Islamic Education learning can be carried out through the learning process in class and extracurricular activities. The religious culture resulting from developing Islamic Education subjects includes conducting dhuha prayers, giving smiles and greetings, shaking hands, tolerance, reciting or tadarus al-Qur'an, conducting istighasah, and congregational prayers.[3]

Abd Rouf (2015) revealed that practicing Islamic Education in public schools still needs to be more optimal, and the time allocation is limited. Therefore, alternative strategies are needed in fulfilling Religious Education, such as extracurricular spiritual activities, additional material outside of class hours, and inserting religious content in all fields of study.[4]

[1] Teti Sumiati, (2023). Implementasi Program Pendidikan Agama Islam melalui Budaya Religius (Religious Culture) di Sekolah. *Jurnal Pendidikan dan Konseling*, 5(1), 3923–3930. https://doi.org/10.31004/jpdk.v5i1.11637

[2] Heru Siswanto. (2018). Pentingnya Pengembangan Budaya Religius di Sekolah. *Jurnal Studi Islam*, 5 (1), 73-84. https://doi.org/10.58518/madinah.v5i1.1422

[3] Afni Ma'rufah, (2020). Pengembangan Mata Pelajaran Pendidikan Agama Islam dalam Mewujudkan Budaya Religius di Sekolah. *Jurnal Pendidikan dan Pembelajaran*, 3 (1), 125-136. http://www.jurnaledukasia.org/index.php/edukasia/article/view/6

[4] Abd. Rouf, (2015). Potret Pendidikan Agama Islam di Sekolah Umum. *Jurnal Pendidikan Agama Islam*, 5 (1), https://doi.org/10.15642/jpai.2015.3.1.187-206

Jailani, Widodo, and Fatimah (2021) also found that learning Islamic Religious Education in the view of students could be more varied and exciting. Therefore, it is necessary to have an innovative learning model to develop Islamic Education materials, such as Neuroscience-based models and Quipper School.[5]

One of the efforts educators can make in developing Islamic Education materials is through religious culture. Religious culture refers to the acculturation of Islamic religious values in life at school and in society. It aims to instill Islamic religious values obtained from the results of learning at school to become an integrated part of students' daily behavior.[6]

Culture is defined as the overall way of life in a particular society. It implies that community members learn, share, or share culture.[7] Etymologically, the word culture or culture in the Indonesian language comes from the Sanskrit language, Buddhayah, which means things related to the human mind and reason. In English, the word culture means culture. The word comes from the Latin Corele, which means cultivating or working, or cultivating the land or farm.[8]

According to Kuntowijoyo, culture is an interrelated system of symbolic forms in the form of nouns, myths, and beliefs closely related to the epistemology of the community's knowledge system.[9] Meanwhile, according to Tylor, culture is a complex system in which knowledge, beliefs, arts, morals, laws, customs, and other abilities a person gets as a member of society. Therefore, culture is associated with the existence of an individual or group in a larger society.[10]

Meanwhile, the term religion comes from the root word *agama*, which means religion, which gets the affixation of *ke* and *an*, becoming *keagamaan* as a noun, which means everything about religion, everything related to religion. Religion is the nature contained in religion, everything about religion. According to Imam Munawir, religion is an effort made by a person or group carried out continuously in connection with religious values.[11]

Another term to express this concept is religion, derived from Latin; Religio, English; religion, rooted in the verb re-ligare, which means to bind back. Scholars write the word religion or religious to mean religion or religiosity, such as religion or belief in God, belief in

[5] Mohammad Jailani, Hendro Widodo dan Siti Fatimah. (2021). Pengembangan Materi Pembelajaran Pendidikan Agama Islam: Implikasinya Terhadap Pendidikan Islam. *Jurnal Kependidikan Islam*, 11 (1), 143-155, https://doi.org/10.24042/alidarah.v11i1.8886

[6] Kristiya Septian Putra. (2015). Implementasi Pendidikan Agama Islam Melalui Budaya Religius (Religious Culture) di Sekolah. *Jurnal Kependidikan*, 3 (2), 14-32, https://doi.org/10.24090/jk.v3i2.897

[7] Aniek Rahmaniah, *Budaya dan Identitas* (Sidoarjo: Dwiputra Pustaka Jaya, 2012), 1.

[8] Indra Tjahyadi, Hosnol Wafa dan Moh Zamroni, *Kajian Budaya Lokal* (Lamongan: Pagan Press, 2019), 3.

[9] Japarudin, *Islam dan Budaya Lokal Dalam Tradisi Tabut* (Yogyakarta: Samudra Biru, 2021), 3.

[10] Dede Burhanudin, et.al., *Pedoman Pengembangan Seni Budaya Keagamaan Nusantara* (Jakarta: Litbangdiklat Press, 2020), 7-8.

[11] Imam Munawir, *Kontekstualisasi Ajaran Agama* (Jakarta: Ikatan Persaudaraan Haji Indonesia, 1995), 50.

the existence of supernatural powers above belief (animism and dynamism).[12]

In the Oxford Student Dictionary, cited by Burhanuddin, *religion* is defined as a belief in the existence of a supernatural governing force that creates and controls the universe. Meanwhile, the view of Darraz, quoted by Burhanuddin, reveals that religion is a belief in the existence of a supreme substance or supernatural substance; it has a will and the authority to manage and regulate affairs relating to human fate.[13]

From this understanding, researcher concludes that religious culture refers to a way of thinking and acting to realize the values of religious teachings that all people follow.

In general, culture can be formed prescriptively and programmed as a learning process or solution to a problem. First is the formation or formation of school religious culture through obeying, imitating, following, and structuring a scenario (tradition, order) from above or outside the cultural actors concerned. This pattern is called the pelakonan pattern. Second, the formation of culture programmatically through the learning process. This pattern starts within the cultural actors and the sound of truth, beliefs, or basic assumptions firmly held as a stand and actualized into reality through attitudes and behavior. The truth is obtained through experience or trial and error assessment, and the proof demonstrates the stance. That is why

the actualization pattern is called the demonstration pattern.[14]

Human behavior will not occur by itself but through human interaction concerning particular objects. According to Shaffat, the factors that influence religious culture are:

First, Psychological Factors. Psychological disorders can affect a person's attitude, perception, and calmness and ultimately interfere with discipline in an activity.

Second, Individual Factors. Individual attitudes not under applicable standards, such as indifference, selfishness, imitating lousy behavior, or overestimating oneself, if left unchecked, let alone become a habit, will interfere with an activity.

Third, Social Factors. Social factors towards an activity can be seen in the influence of social life on someone diligent and punctual to school because the surrounding community is used to living this way.

Fourth, Environmental Factors. Environmental factors can influence activities, as seen in the influence of a conducive environmental atmosphere such as enough air and fresh, quiet, and not noisy. In such conditions, a person can easily carry out an activity as well as possible.[15]

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[12] Muslimah, *Nilai Religious Culture di Lembaga Pendidikan* (Yogyakarta: Aswaja Pressindo, 2016), 16.

[13] Burhanuddin TR, *Islam Agamaku: Buku Teks Pendidikan Agama Islam* (Subang: Royyan Press, 2016), 5.

[14] Asmaun Sahlan, *Mewujudkan Budaya Religius di Sekolah (Upaya Mengembangkan PAI dari*

Teori ke Aksi) (Malang: UIN Maliki Press, 2010), 83.

[15] Idris Shaffat, *Optimized Learning Strategy Pendekatan Teoritis dan Praktis Meraih Keberhasilan Belajar* (Jakarta: Prestasi Pustaka, 2009), 41.

Fifth, Facilities and Infrastructure Factors. Matin and Nurharttati Fuad revealed that educational facilities and infrastructure are essential resources in supporting the learning process in schools. The success of educational programs in schools is strongly influenced by the condition of educational facilities and infrastructure owned by schools and by optimizing their management and utilization..[16]

Researchers found that at MTsN 2 Mojokerto, the implementation of religious and cultural activities includes habituation of Friday Recitation, Friday Almsgiving, and habituation of S3TC culture: *Salam (greeting), Senyum (smile), Terimakasih (saying thank you) and cinta lingkungan (environment care)*. Therefore, the religious culture development strategy implemented at MTsN 2 Mojokerto is interesting to study further. The achievement of Islamic education goals is conveyed through knowledge or theory and implemented in daily.

Based on the explanation above, this study aims to determine religious culture's formulation, implementation, and evaluation from this explanation. This study's results can contribute to knowledge, provide information and input regarding religious culture development strategies, and consider making madrasah programs.

METHOD

This research uses field research with a qualitative approach. The research was conducted from January to March 2023. The location of this research was at MTsN 2 Mojokerto East Java because the author found the uniqueness that there are religious and cultural habits that are different from other madrasas, which include Friday recitation habituation, Friday alms-giving habituation, and S3TC cultural habituation as a supporter of Islamic education.

The data sources of this research are the principal, vice principal for curriculum, teachers, and students of MTsN 2 Mojokerto. Data collection was conducted using observation, interview, and documentation techniques. The data that has been obtained is then analyzed through the stages of data condensation, data presentation, and conclusion drawing. Meanwhile, data validity uses source triangulation and technique triangulation.

FINDING AND DISCUSSION

Developing religious culture in madrasas can be done through (1) *power strategy*, cultivating religious values through people's power. In this case, the role of the leadership, with all its power, is dominant in making changes. *(2) A persuasive strategy is cultivating* religious values by forming opinions and views of the community or school residents. (3) Normative re-educative is cultivating religious values by instilling and replacing the old paradigm of thinking of school residents with new ones.[17]

The first strategy involves the approach of commands and prohibitions or rewards and punishments, such as Allah giving an example to his creatures in the command to pray on time and every day.

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[16] Mattin dan Nurhattati Fuad, *Manajemen Sarana dan Prasarana Pendidikan: Konsep dan Aplikasinya* (Jakarta: PT Raja Grafindo, 2016), 1.

[17] Asmaun Sahlan, *Mewujudkan Budaya Religius di Sekolah (Upaya Mengembangkan PAI dari Teori ke Aksi)*, 86.

Therefore, there is a need for punishment that is educational.

The second and third strategies are related to habituation, exemplary, and persuasive or inviting people in a good way without violence, as well as providing positive understanding and positive reactions. Not only that, it can be in the form of action, namely making actions on their initiative; the type and direction are determined by themselves, so these actions will change and bring better development.

From the strategies described above, the highest power in the school can realize the strategy in shaping religious culture. It can be done by habituation, giving examples, and exemplifying.

1. Religious Culture Formulation

The religious culture program is inseparable from the reasons for the program's formation—the cause of the birth of religious culture. Every application of the activity program is also inseparable from the purpose of holding the activity. Likewise, the application of religious culture has the aim that these activities can improve students' personality to be even better. The purpose of religious culture, when viewed from the spiritual aspect, is to improve students' spirituality. The purpose of religious culture, when viewed from the social aspect, is to instill students' character to be better people, especially caring for the community or others. The background of the formation of Religious Culture at MTsN 2 Mojokerto East Java is as follows:

a. Friday Qur'an Recitation

The Friday recitation activity in the form of reciting Surah Yasin is a local community culture familiarized to facilitate students' reciting of the Qur'an. The habituation of this activity by reciting Surah Yasin aims to bring students closer to the Qur'an. It can be seen that on Fridays, students are accustomed to bringing Yasin books. The researcher also finds that students are accustomed to the habituation on Fridays; it appears that every 07.00 on Friday, students are already in the classroom and rush to recite the Surah Yasin.

b. Friday Alms-giving

The background of the formation of the Friday Alms-giving activity is to familiarize students with the importance of giving alms. In addition, it also instills in students that alms are provisions in the afterlife and foster concern for others. The author sees that students have begun to get used to giving alms, which is done on Fridays. In raising alms, students are alert and do not mind spending the money that has been prepared. The distribution of the alms money is used for the operational costs of the *mushala* and religious activities such as the commemoration of Isra' Mi'raj and the birth or *Maulid* of the Prophet Muhammad.

c. S3TC Culture

The background of forming S3TC cultural activities is to familiarize students with mutual respect for teachers and fellow friends through the habituation of Greeting, Smiling, Saying Thank-you, and Environmental Care. In addition, it also familiarizes students to be disciplined; for example, teachers routinely check the attribute equipment of students when they come to school.

The formation of religious culture in schools through the stages of obeying, imitating, following, and structuring a

scenario called the *pelakonan*. [18] Religious, cultural activities in MTsN 2 Mojokerto are formed through habituation, imitation of previous habits until it becomes a tradition. Every behavior and action based on Islamic teachings always contains meaning because of Allah. Thus, the culture that stems from religion, then all actions in the field of culture are done because piety is worship.[19]

Reception theory states that a law can be enforced when it has been accepted by the customary law that has been in effect before without any conflict. [20] From this theory, it is assumed that the community will easily accept religion if its teachings do not conflict and have similarities with the culture of the community. Religious cultural activities in MTsN 2 Mojokerto that are carried out do not conflict with religious teachings, and one of the activities is motivated by local culture.

2. Religious Culture Implementation

Religious culture implementation at MTsN 2 Mojokerto East Java is based on the vision and mission of the madrasah, namely guiding students to uphold honor, self-esteem, and noble character. The religious culture implemented at MTsN 2 Mojokerto includes:

a. Friday Qur'an Recitation

Friday Qur'an recitation activities are carried out on Fridays before class begins. The researcher found that when the bell rang at 07.00, all students flocked to their respective classes. The class coordinator distributes the Yasin books provided while waiting for the guide to lead the reciting Surah Yasin. This activity is guided by students whom the teacher appoints in turn. Learners who are appointed are usually those who are already very fluent in reciting the Qur'an. The leader of the recitation of Surat Yasin uses a loudspeaker, which all students follow in their respective classes. After finishing reciting Surat Yasin, it is closed by praying together.

b. Friday Alms-giving

Friday Almsgiving is implemented regularly on Fridays after the reciting of Surah Yasin is complete. Before reciting Surat Yasin, the class treasurer, and leader circulate the container to raise alms. Then, the funds collected are counted and labeled with the class name in the alms box. After that, the officer collects the results of the alms from the teachers.

c. S3TC Culture

he implementation of S3TC culture is carried out every morning while at school. This activity starts when the students enter the school gate at 06.30; students are welcomed by teachers who stand at the entrance. Every learner who comes must greet and shake hands with the teachers. In addition, teachers also check the students' attributes, such as uniforms, shoes, belts, and ties. S3TC cultural activities are carried out in the morning, and when meeting teachers outside of class hours, they must greet

[18] Bani. (2019). Pembentukan Budaya Keagamaan di Lembaga Pendidikan. *Jurnal Pendidikan dan Kebudayaan*, 1 (1), 158-175, http://jurnal.stitnualhikmah.ac.id/index.php/scholastica/article/view/546

[19] Lebba Kdorre Pongsibanne, (2017). *Islam dan Budaya Lokal: Kajian Antropologi Agama*. Yogyakarta: Kaukaba Dipantara

[20] Achmad Ali, (2015). *Menguak Tabir Hukum, Kajian Filosofis dan Sosiologis*. Jakarta: Chandra Pratama

them politely, especially if they want to enter the teacher's room.

The implementation of the religious culture is fully supported by the participants' parents and the community around the school. This activity follows the opinion conveyed by Shaffat that environmental factors can influence activities, as seen in the influence of a conducive environmental atmosphere such as enough air and fresh, quiet, and not noisy. In such conditions, a person can easily carry out an activity as well as possible.[21]

A strategy used to cultivate religious values can be done through normative re-educative, which is cultivating religious values by instilling and replacing the old paradigm of thinking of school members with new ones. This strategy is developed through habituation, exemplary, and persuasive approaches by subtly inviting students to learn.[22]

From the implementation of religious culture found at MTsN 2, Mojokerto is one of the developments of Islamic Education from the scope of Al-Qur'an Hadith and Aqidah Akhlak. Teaching morals means teaching about the inner form of a person that is seen in his behavior. In practice, this teaching means the process of teaching and learning activities to achieve the goal of teaching good morals. Meanwhile, Qira'at Qur'an is the skill of reciting the Qur'an correctly under the rules compiled in the science of tajweed. Training to get used to

pronouncing Arabic letters with the correct pronunciation at the initial level will help and make it easier to teach tajweed and songs at the level of reciting or reciting with rhythm.[23]

3. Evaluasi of Religious Culture

In an implementation, of course, teachers want success, and of course, they need to know how much success the activities implemented are through evaluation. Evaluation is information about a program's implementation and success, which is then used to determine the following policy. [24] Evaluation is carried out through attitude observation, reward, and punishment. Teachers carry out monitoring of students' behavior during religious and cultural activities. Non-participation of students who exceed the limit will be subject to sanctions, namely by writing an apology not to repeat and reducing the value of learning.

The researcher also found inhibiting factors in implementing religious culture at MTsN 2 Mojokerto from several aspects: students, teachers, and infrastructure.

a. Student Factor

Obstacles to implementing religious culture are seen from student factors, namely: First, some students still need to catch up during the reciting of Surat Yasin. Although only a small number of students are late, it can affect the reciting of Surat Yasin. Consequently, students who are late will be cut off time and the reciting of

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[21] Idris Shaffat, (2009). *Optimized Learning Strategy Pendekatan Teoritis dan Praktis Meraih Keberhasilan Belajar*. Jakarta: Prestasi Pustaka

[22] Amru Almu'tasim, (2016). Penciptaan Budaya Religius Perguruan Tinggi Islam (Berkaca Nilai Religius UIN Maulana Malik Ibrahim Malang). *Jurnal Pendidikan Agama Islam*, 3 (1), 105-120, https://doi.org/10.18860/jpai.v3i1.3994

[23] Zakiah Darajat, et.al. (2011). *Metodik Khusus Pengajaran Agama Islam*. Jakarta: Bumi Aksara

[24] Moh. Sahlan, (2015). *Evaluasi Pembelajaran Panduan Praktis Bagi Pendidik dan Calon Pendidik*. Jember: STAIN Jember Press

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Surah Yasin so that it becomes less than optimal. Second, some students are less severe if not under teacher supervision. The lack of teacher supervision is an obstacle because students tend to joke when there is a trigger. Third, there needs to be more awareness of Friday Almsgiving for some students who feel that alms is a burdensome habit because it is required to set aside some of their pocket money. Fourth, there needs to be more discipline in implementing the S3TC culture. Some learners still need to be more obedient to the rules made by the school related to the optimization of S3TC culture; for example, some do not wear complete school attributes.

According to the theory explained by Shaffat, individual attitudes that are not following applicable standards, such as indifference, selfishness, and imitating bad behavior or overestimating themselves, if left unchecked, let alone become a habit, will interfere with activity. Thus, the individual's behavior is the most essential thing to achieve a particular goal.[25]

b. Teacher Factor

Obstacles to implementing religious culture are seen from the teacher factor: First, some teachers come late both in the recitation of Yasin Letter and S3TC activities. The tardiness of some of these teachers causes the implementation of religious culture to be less than optimal, so students will feel negligent because they are not under teacher supervision. Second, some teachers are supposed to picket in S3TC activities but do not carry out as they should. If a teacher is

negligent of his responsibilities, it will impact students' negligence in familiarizing themselves with the religious culture.

The theory explained by Hurlock, quoted by Ananta and Hayati, says that the relationship between teachers and students will affect students' disciplinary attitudes. Students will feel happy if the teacher is kind to them. Students who feel well cared for will behave well with the teacher. Thus, students will show the state of the teacher's orders and carry them out.[26]

c. Facilities and Infrastructure Factor

Obstacles to implementing religious culture, seen from the facilities and infrastructure factor, are constrained by speakers that do not reach the back of the class. The lack of adequate facilities is an obstacle in an activity; for example, reciting the Surah Yasin is less than optimal because several classes are some distance away and cannot hear the chanting of the guide who recites the Surah Yasin. As a result, the class needs to catch up in reciting the Surah Yasin. Following the opinion expressed by Sulfeni (2020), facilities and infrastructure are all movable and immovable objects needed to support the implementation of the teaching and learning process at educational institutions.

CONCLUSION

Formulation of religious culture, namely the background of the formation of religious culture programs, refers to the existence of a sound community culture and the

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[25] Idris Shaffat, (2009). *Optimized Learning Strategy Pendekatan Teoritis dan Praktis Meraih Keberhasilan Belajar*. Jakarta: Prestasi Pustaka

[26] Rusydi Ananta dan Fitri Hayati, (2020), *Variabel Belajar (Kompilasi Konsep)*, Medan: CV. Pusdikra MJ

internalization of religious values to become good habits. The purpose of religious culture from the spiritual aspect is to improve students' spirituality and, from the social aspect, to form good student character. Implementing the Friday Qur'an recitation religious culture begins every Friday morning by reciting the Yasin letter. Friday Almsgiving is also routinely carried out after reciting the Surah Yasin. Furthermore, S3TC culture is carried out every morning, starting when students enter the school gate and are greeted by the teacher on duty. The implementation of religious culture is none other than to develop Islamic Education into daily activities. Religious culture is evaluated by observing attitudes and giving rewards and punishments.

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