

Religious Activity-Based School Culture Program Implementation In MA Paradigma Palembang

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ABSTRACT

The background of this research is that the religious culture of the school is essentially the embodiment of the values of religious teachings as a culture of behaviour and an organizational culture that all school members follow. This needs to be done so that Islamic religious discounts are always reflected in the daily conduct of all school members, especially students, and they can be calm in dealing with negative cultures in their environment. The method in this research is descriptive research with a qualitative approach. Data collection techniques using observation, interviews, and documentation. The study results a show that implementing The religious culture contained in MA Paradigma is a set of religious values, namely the mandatory tradition of wearing the hijab, the habit of shaking hands with teachers when entering the school gate, the practice of reading the Koran and short letters, muhadhoroh, and performing midday prayers in congregation. The supporting factors are 1) Islamic-based schools; 2) Morals to teachers and elders; 3) Parents or guardians of students who can be invited to work together; 4) Having a broad understanding and view of Islam; and 5) Supervising teachers who participate directly in activities. The inhibiting factors are 1) the schedule of religious activities that collide with the teaching and learning schedule, 2) Students who are still negligent in participating in activities, and 3) Media information.

Keywords: *Religious Activity, School Culture, Implementation*

A. INTRODUCTION

Education is needed to develop human life (Indy, 2019). Therefore, education has always been the primary concern to advance the lives of generations in line with the guidance of the progress of society and the nation (David, 2021). The Indonesian nation is a nation with only character, but now the nature of the Indonesian government is eroding. Therefore it is necessary to handle it so that moral degradation does not expand (Iwan Hermawan, 2020). The best treatment can be done with the educational pathway.

In Law No. 20 of 2003 concerning the National Education System, article 1, paragraph 1 explains 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 skills needed by themselves, society, nation and state (Ministry of Education and Culture, 2013). Education as a system has a predetermined purpose. The purpose of National Education article 3 of UUSPP No. 20 of 2003, namely to develop the ability and shape the character and civilization of a dignified nation to educate the nation's life, aims to develop the potential of students to become human beings who believe and are devoted to God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens (Ministry of Education and Culture, 2013).

Education is a place to produce the nation's next generation so that it cannot be separated from the country's goal, which is to give birth to a quality generation (Muhardi, 2004). Of course, it gives birth to intellectually and emotionally intelligent generals who have good character and can use their knowledge correctly (Muslimah, 2021).

According to M. Arifin, religious education in the national education system exists to achieve national education goals in general (Haris, 2015). However, in this case, religious education specifically aims to instil taqwa and morals and uphold the truth to form a personal and virtuous human being according to Islamic teachings (Yani, 2020).

To achieve this goal, Islamic education must occur contextually with values because Islam, as a religion of revelation, contains a value system that guides human life (Rustam, 2018). Religious education is essentially value education (M. Hadi, 2013). Therefore, religious education focuses more on forming religious attitudes and behaviours or morals that align with spiritual guidance (Elihami & Syahid, 2018).

The development of the affective domain in religious formation plays a vital role because, in addition to the religion related to attitudes, views on values that are believed to be valid must also be practised (Shalha, 2015). This effective development has much to do with

forming faith and noble morals (Tamjidnoor, 2012). Therefore, religious education must be instilled as early as possible in children as a guideline for their lives.

Religious education starts in the family environment (Haderani, 2019). The family becomes the first and foremost educator for children's education, especially in the cultivation of faith, and this faith is needed by children as a foundation for noble morals (Khasanah, 2014). Family education is the basis for forming a religious soul (Hidayati, 2018). According to the Prophet SAW, the function and role of parents can even shape the direction of their children's beliefs

(Haderani, 2019). The form of view adopted by children depends entirely on the guidance, maintenance, and influence of both parents. Religious values obtained in the family become capital for children to obtain further education (Wahyuni, 2022).

In addition to the family environment, religious education is also instilled in the school environment (Sadari, 2019). Religious education in schools aims to grow and improve faith by providing and accumulating students' knowledge, appreciation, practice, and experience about Islam (N. F. Hadi, 2022). Religious education in any educational institution will affect the formation of one's spiritual soul (Sudarto, 2018). The word religion refers to a state that is religious and nuanced submission to God, namely believing in God and following the teachings He has set (Zuhirsyan & Nurlinda, 2018). Religious education can motivate children to understand religious values through the learning process in the classroom and guidance outside the classroom (Elihami & Syahid, 2018).

According to Mawardi Lubis, internalizing religious values still shows less success when seen from the outbreak of symptoms of moral decline in students, such as drug abuse, crime, violence, and other less commendable behaviours (Lubis, 2009). On the other hand, not a few of the younger generation fail to display commendable morals (*mahmudah* morals) in front of their parents (Zahidah, 2017).

School religious culture is essentially the realization of spiritual values as a culture in behaviour and organizational culture that all school residents follow (Alfiyanto, 2020). This needs to be done so that Islamic religious discounts are always reflected in the daily behaviour of all school residents, especially students and can be calm in the face of negative cultures in their environment (Putra, 2017).

According to Asmaun Sahlan, cultivating religious values can be done in several ways, including through school leadership policies, implementation of teaching and learning activities in class, extracurricular activities outside the classroom and traditions and behaviours

of school residents continuously and consistently to create this religious culture in the school environment (Munir, 2021).

Apart from the above, MA Paradigma Palembang is located in Palembang City, Seberang Ulu II District, which is on the edge of the highway, which makes it easy to get transportation. MA Paradigma has a vision of faith, knowledge, skill, society, and environmental orientation. Seeing this vision is very thick with religious culture (religious).

In addition, based on interim findings related to implementing school culture programs based on religious activities at MA Paradigma, the critical role of a teacher as an educator and as a guide in implementing the teacher's spiritual culture in the field of religious behaviour. Religious culture in an educational institution still needs to be emphasized, even though the educational institution is based on Islam. The religious culture found in MA Paradigma is a set of spiritual values, namely, the tradition of mandatory wearing hijab, the habit of shaking hands with teachers when entering the school gate, the practice of reading the Quran and short letters, muhadhoroh, and performing duhr prayers in congregation.

However, in brief observations, several things were found related to a religious culture that the community activities around madrassas experienced a shift in civilization because not always faith-based educational institutions continuously maintain their culture. In addition, the development of Science and Technology (IPTEK) also contributes to colouring the culture of the surrounding community. Namely, with the development of access to information and telecommunications, religious habits have undergone modernist changes due to the influences of modernization of sophisticated times, as well as religious activity schedules that often collide with teaching and learning schedules, and also many students who often neglect to participate in planned religious activities. And there are also supporting factors, namely, existing habits or traditions.

At this high school level, psychologically, students are developing their identity (identity) (Mulyono, 2019). Religious beliefs that had grown before experienced shocks. Negative cultures that produce strongly attract adolescents to try them (Yuhani'ah, 2021). Therefore, creating religious and cultural conditions is necessary to minimize the development of opposing cultures. Therefore, researchers are interested in knowing more deeply through research entitled "Implementation of School Culture Programs Based on Religious Activities at MA Paradigma Palembang".

B. METHODS

Judging from the type of data, the research approach used in this study is qualitative as for what is meant by qualitative research, namely research that intends to understand the phenomenon of what is experienced by the research subject holistically, namely an approach that emphasizes more analysis on the process of inferring deductive and educational data, as well as analysis of the dynamics of relationships in the observed phenomenon, using elaboration or sentence explanation (Annur, 2013).

In this study, the data research procedure will be carried out by 1) Observation is used to collect data in a study (Fatoni, 2011). In this study, researchers observed directly how the implementation of school cultural programs based on religious activities at MA Paradigma Palembang; 2) The interview is to obtain descriptive data related to the performance of spiritual exercises, how the implementation is carried out (Suharsimi, 2016). These interviews are addressed to principals, teachers, employees, and students; and 3) Documentation is to obtain objective data, namely collecting data on facilities and infrastructure, number of students, number of teachers, number of employees, library, school history, and other things related to this research (Suharsimi, 2016).

In presenting data analysis, the author proposes a curative descriptive analysis through 1) Data Reduction, which is the process of simplifying data that arises from selected research sources through several stages, because the data needed by the author cannot be written all so it needs to be simplified again (Sugiyono, 2022); 2) Data Presentation, i.e. the author carries out the process of collecting data narratively with the analysis of data collection needed by the author cannot be written all so it needs to be simplified again (Yusuf, 2017); and 3) Verification/Withdrawal of Kesimpulan, that the meanings that arise from the data must be tested for correctness, robustness, suitability which is validity (Sugiyono, 2022).

C. RESULTS AND DISCUSSION

3.1 Implementation of Cultural Programs Based on Religious Activities at MA Paradigma Palembang

According to Arinda Firdianti, implementation can be interpreted as implementation or application. As in the extensive Indonesian dictionary, implementation means application. Browne and Wildavsky suggest that implementation is an expansion of activities that adapt to each other. This understanding shows that implementation refers to a system's activity, action, action, or mechanism. The expression mechanism means that implementation is not just an activity but an activity that is planned and carried out seriously based on certain norms to

achieve the objectives of the action. From this understanding, implementation can be interpreted as the application or operationalization of a movement to achieve a goal or target.

The religious culture applied at MA Paradigma Palembang is greetings and greetings, this is as conveyed in the interview, namely:

1. Greetings and greetings

Based on the interview results, researchers can take the point that greetings and greetings are one of the teachings of Islam recommended to be done by every Muslim to anyone. This shows that greetings and greetings can shape a person's morals. So if it is cultivated within the scope of the school, greetings and greetings are one of the good things applied in the school. Based on observations, when researchers came to the school at the beginning of last year before the COVID-19 pandemic, it was confirmed that when students arrived at school, they were greeted at the gate by the principal, teachers, and other staff to shake hands before entering the school grounds. In addition, MA Paradigma Palembang also applies the daily habits carried out by all Darun Najjah mosque students. As Mr AK, the principal, said in his interview, namely:

2. Religious activities carried out inside the mosque

Based on the results of interviews, researchers can conclude that religious activities carried out at the Darun Najjah mosque are very good because female students are required to carry out religious activities before teaching and learning activities, which can make students more prepared when entering their respective classes. Based on observations, researchers cannot see directly because of the COVID-19 pandemic, so the teaching and learning process is done online. But from the documentation provided, it can be seen that religious activities are carried out in the mosque. And also, when the researcher made observations, the researcher met one of the classes XI students and said it was confirmed that religious activities were carried out in the mosque before entering the classroom. The activities varied, including *barzanji, muhadoroh, tahsinul Quran*, etc.

According to Asmaun Sahlan, a madrasah's religious culture is the way of thinking and acting of madrasah residents based on spiritual values (religiousness). The religious culture of the madrasah is essentially the fulfilment of the importance of religious teachings as traditions in behaviour and organizational culture that all madrasah residents follow. By consciously or unconsciously making religion a tradition in madrassas, when madrasah residents follow these embedded traditions, madrasah residents practice religious teachings (Alfiyanto, 2020).

Based on this, of course, religious culture has a vital role. It is one of the efforts that can be used as an alternative support for the success of religious education, especially in

madrasahs, namely creating a religious culture in madrasah to develop Islamic religious education (Zainuddin, 2022). The implementation of the cultivation of religious culture in madrasahs is under the head of the madrasah, which is technically assisted by the deputy heads of madrasahs, educators, and education personnel in the madrasah environment (Rasmi, 2019). The bottom line is that cultivating religious values in every educational institution is at the core of the madrasah policy.

Religious culture, in addition to being a form of development of Islamic religious education which tends to only lead to cognitive aspects, it is hoped that the existence of religious culture can maximize the purpose of Islamic religious education itself, in addition to increasing public interest in the importance of cultivating religious culture which in this case is not only the responsibility of madrasahs alone, but also a shared responsibility, between madrasah residents such as madrasah heads, educators, education staff, and of course with the surrounding community and the parents of the students themselves (Nurrohman, 2022).

At MA Paradigma Palembang, one of the customs carried out in religious activities is the dhuha prayer. Dhuha prayers are performed daily by all students and female students at Darul Najjah mosque. As the head of the madrasah, Mr AK said:

3. Dhuha prayer

Based on the results of interviews, researchers can conclude that performing dhuha prayers is usually done between 8:30 a.m. and 9:00 p.m. Shalat dhuha is done because its benefits are to facilitate sustenance and forgiveness of sins. So beautiful is the school decorated with the coolness of its students who carry out sunnah practices, especially dhuha prayers. In addition, it can make students accustomed to performing dhuha prayers when they graduate and plunge directly into the community later.

Based on the results of observations when researchers saw that there was complete equipment in the hall or temporary prayer room because the Darun Najjah mosque was being renovated from equipment that could be said to be quite broad, ranging from carpet prayer mats, mukenah, sound systems, ablution water taps that were quite a lot. Due to the COVID-19 pandemic, learning is carried out at home. But while the researcher was making observations, the researcher interviewed one of the students coming to school to collect assignments. The student said that in this school, students must perform dhuha prayers in the congregation. One form of activity in religious culture carried out at MA Paradigma Palembang is reading or reciting the Quran and memorizing the Quran. This was also conveyed by Mr AK in his interview, namely:

4. Reading the Quran

Based on the interview results, the researcher concluded that reading the Quran is also an essential and critical culture. Hence, students make the Quran a guideline for life and implement it in the future, especially when students have graduated from it. In addition, the Qur'an is a guide for every believer, we are obliged to believe and believe in its truth, and we do not disobey nor deny it.

Based on observations, researchers met with the student. The student said that if we read the Quran with the teacher, we are obliged to bring the Quran from home.

Another religious culture in MA Paradigma Palembang is the congregational duhr prayer, which was conveyed directly by Mr AK in his interview, namely:

5. Duhr prayer in the congregation

Based on the results of the interview, it can be concluded that with the congregational prayer activities carried out at MA Paradigma Palembang, teachers and especially religious activity guidance teachers with other teachers always invited to perform congregational prayers every day at their primary school duhr prayer because when it comes time for duhr students begin to arrive to pray at the Darul Najjah mosque with the intention of the teachers with the purpose of the teachers. Inviting students to pray duhr in the congregation can be carried to the house later when the call to prayer echoes the students can step foot to munajat in the house of Allah SWT (mosque). Because what is seen in the minds of the community is that when the child is in a place his feet can do good things, the school has succeeded in carrying out the educational process.

Based on observations, it is known that when entering the duhr prayer time, students must pray duhr first before returning to their respective homes. But when researchers came to the madrassa before the Covid-19 pandemic, it was confirmed that duhr prayers were required before going home. In addition, another culture is specifically for male students who are obliged to perform Friday prayers at school every Friday.

6. Friday prayers in the congregation

Based on the interview results, the researcher concluded that the implementation of Friday prayers in congregation at school is quite a good thing because many students are far enough from home to school, which can make these students late for Friday prayers. Based on observations, before the Covid-19 pandemic, it was confirmed that there were congregational Friday prayers for male students, so female students were allowed to go home during school hours on Fridays. Still, male students were required to pray Friday in congregation at the school.

7. Infaq routine

Based on the results of the interview, several conclusions can be drawn. Namely, the routine infaq that is carried out every week is quite good because it trains students from an early age to have empathy and sympathy for others. This infaq is also for providing the students themselves in the afterlife. Based on observations, it is known that Bawasa every Friday is indeed in the presence of infaq.

With this, implementation can be classified into three parts according to the provisions in performance:

1. Planning

Planning is one of the most critical management functions. Even this planning activity is permanently attached to our daily activities, whether we realize it or not. A plan will affect the success or failure of a job. Therefore good work is planned, and we should do work by the program. Because the environment of educational institutions is always grey along with the times, communication is needed in terms of the education planning system related to decision-making, program preparation, supervision, evaluation, and policy formulation, which requires communication as supporting material for educational planning.

In this case, a system of approaches is needed, namely participatory education planning. Participatory planning involves several interested parties in planning something that is opposed to planning only made by a person or several people based on the authority of the position, such as planning at the central level of heads of education offices in the regions. The relationship between educational institutions and their communication is the basis for facilitating the implementation of participatory education planning, such as the habits of educational institutions and communities working together to build education.

The supervisors concerned attended the meeting held at MA Paradigma Palembang, namely, making sub-sub-religious activities. In this case, the head of the foundation gives full rights to the head of the madrasah to regulate and determine the actions at MA Paradigma Palembang, in which the principal and religious activity guidance teachers plan the activities that will be carried out by students at school, namely the activities designed are the culture of greetings and greetings, congregational dhuha prayers, congregational duhr prayer, infaq, *tahsinul Qur'an*, *barzanji*, *marhabah*, and *muhadoroh*.

Activity schedule:

Religious activities	Implementation
Tahsinul Quran, Barzanji, Muhadoroh, marhabah	Every morning 6.40 – 7.30

Dhuha prayer in congregation	Every day from 8.30 – 09.00
Duhr prayer in congregation	Every day at 11 o'clock. 45 to completion
Friday prayer in congregation	Every Friday at 11.45 until it ends
Infaq	Every Friday

2. Implementation

Implementation is an action or implementation of a plan prepared carefully and in detail. Implementation is usually done after the planning is considered ready. In simple terms, implementation can be interpreted as application. Majone and Wildavsky suggest that implementation is an expansion of activities that adapt to each other.

The above definitions show that the word implementation boils down to a system's activity, action, action or mechanism. The expression mechanism means that implementation is not just an activity but an activity that is planned and carried out seriously based on certain norms to achieve the objectives of the action.

Implementation is an activity or effort to implement all plans and policies formulated and determined to meet all needs. These necessary tools implement, where the implementation begins and how it must be implemented, a process of a series of follow-up activities after the program or policy is determined consisting of decision making, strategic and operational steps or Policies becoming a reality to achieve the goals of the initially set program. Several implementations of religious culture have been implemented at MA Paradigma Palembang, including the culture of greetings and greetings, congregational dhuha prayer, congregational duhr prayer, infaq, *tahsinul Qur-an*, *barzanji*, *marhabah*, and *muhadoroh*.

3. Evaluation

Several notions of evaluation are put forward by experts, such as those put forward by Sciven quoted by Fitzpatrick, Sander and Worthen, stating that "evaluation is judging the worth or merit of something". Based on this definition, Sciven, Fitzpatrick, Sanders, and Worthen affirm that evaluation is to define the benefits or value of an object of evaluation. More broadly, evaluation can be defined as identifying, clarifying and applying several criteria to determine the thing being evaluated. Tayibnapis quoted Tyler's opinion stating that evaluation is a process to determine the extent of a student's ability in the learning process. Then it was also explained that evaluation is carried out through measurement and assessment, which is the basis for improving the overall learning process.

Stufflebeam defines evaluation as an assessment of an object in a systematic and focused manner. But then they add that general limits and criteria should be important to

consider when assessing programs. Arikunto said there are two definitions of the program: in general and in particular. In general, a program can be interpreted as a plan, such as the plan of someone who has passed the exam, whether then work or continue education to a higher level. In particular, programs associated with evaluation, Arikunto defined as a unit or unit of activity that is the realization or implementation of a policy, takes place continuously and occurs in an organization involving a group of people. Furthermore, program evaluation can be defined as an effort to carefully determine the level of policy implementation by knowing each competency's effectiveness.

The extracurricular activities at MA Paradigma Palembang are:

1. Scout
2. Drumband
3. Hadroh
4. Dance
5. Juvenile Red Cross
6. Fitting the Flag Raiser
7. Science Club
8. Literary studio
9. English Club
10. Nasyid

3.2 Supporting Factors and Inhibiting Factors

The following are the supporting and inhibiting factors faced in the implementation of religious culture programs at MA Paradigma Palembang:

1. Supporting Factors

The supporting factors in implementing religious culture programs at MA Paradigma Palembang are Islamic-based schools, morals to teachers and elders, parents or guardians of students who can be collaborated, and students who have a broad understanding and view of Islam.

2. Inhibiting Factors

The factors that exist in the implementation of the religious culture program at MA Paradigma are a) religious activities that collide with the schedule of teaching and learning activities; b) students who still neglect to participate in activities; c) factors from within the student; and d) information

D. CONCLUSION

Based on the results of research and discussion, it can be concluded that the background of implementing the religious activity-based school culture program at MA Paradigma Palembang is a conscious effort that religious culture is not only cultural but also to shape the personality of students for the better. The purpose of implementing the religious activity-based school culture program at MA Paradigma Palembang is by the national education goals, vision, mission, school goals, and Islamic religious education objectives contained in the curriculum. The implementation of school culture programs based on religious activities at MA Paradigma Palembang is greetings and greetings, tahsinul Al-Quran, Barzanji, Muhadoroh, Marhabah, congregational dhuha prayer, congregational duhr prayer, Friday prayer, and also infaq.

From the conclusions mentioned above, suggestions can be described, namely 1) suggestions for school principals and religious activity guidance teachers at MA Paradigma Palembang to minimize obstacles in the implementation of this religious activity; 2) All students are always expected to follow the religious culture that has been planned and implemented with complete self-awareness and responsibility of each student ; 3) For the next researcher, it can be used as a reference and reference and can develop their knowledge.

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