



# Representation of Religious Culture in High Schools Multi Case Study

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**Article Information:**

Received Okt 15, 2023

Revised Nov 12, 2023

Accepted Dec 28, 2023

**Keywords:** *Religious culture, character, observation.*

### Abstract

The religious culture implemented in schools is an effort to shape the students' good habits. So religious culture is essential to be applied in schools so that students have an Islamic soul and noble character. The objectives of this study are: 1) To find out the form of religious culture in SMA Negeri 1 Pacet and Diponegoro Islamic High School. This research method uses qualitative research with a descriptive qualitative approach with a multi-case design, and data collection techniques with observation, interviews, and documentation. The results of this study are the forms of religious culture in SMA Negeri 1 Pacet: 1) Islamic Clothing, 2) Cultural greetings, 3) Istighasah and prayer together, 4) Tilawah al-Qur'an, 5) Salat Duhur and Asr in congregation, 6) Kultum, 7) PHBI, 8) Pondok Ramadhan, 9) Tahlilan, 10) Yasinan, 11) Friday Prayers in Congregation, 12) Dluha Prayers, 13) Banjari. While the Religious Culture in Diponegoro Islamic High School are: 1) Islamic Clothing, 2) Salam culture, 3) Istighasah and prayer together, 4) Dluha Prayers, 5) Tahlilan, 6) Prayers and Asr Prayers, 7) Friday Prayers' at Jama'ah, 8) Banjari, 9) Friday Almsgiving, 10) Tilawah al-Qur'an, 11) Safari Friday, 12) PHBI, 13) Pondok Ramadhan, 14) Alms Sacrifice.

## INTRODUCTION

One of the highest ideals in education is how to make the life of this nation intelligent through quality education (Ramdlani, 2020). The problems facing the world of education today are certainly greater than the challenges facing the world of education in the next 15 years due to changing times and changes in time (Bozkurt & Sharma, 2020). So, as one of the parties who is responsible for facing these challenges, we are required to prepare for the possibilities that will occur in the future by improving the quality of superior and high-quality human resources. The development of the world of education today is very fast and in line with technological advances (Malik, 2018). Educational institutions are challenged to be able to respond to various local problems and global changes that are occurring so rapidly (Reisch, 2013; Jayabalan et al., 2021). Therefore, educational institutions must prepare themselves by improving quality, one way that must be done is by controlling religious education and character in schools (Satria & Shahbana, 2020).

**How to cite:** Putra, B., Affan, F, M, Susanti, W. (2023). Representation of Religious Culture in High Schools Multi Case Study: *Khalafa: Journal of Education and Learning*, 10(2), 28-39.

**E-ISSN:** 3031-2256

**Published by:** Institute of Research and Community Service STAI Yayasan Tarbiyah Islamiyah (YASTIS) Lubuk Bagalung Padang

To improve the life of the nation, it must start by structuring all aspects of education, starting from aspects of objectives, facilities, learning, managerial, and other aspects that directly or indirectly influence the quality of learning (Ferri et al., 2020)

Therefore, educational institutions must prepare themselves by improving their quality, one way that must be done is by controlling religious education and character in schools (Isom et al., 2021). To improve the life of the nation, it must start by structuring all aspects of education, starting from aspects of objectives, facilities, learning, managerial, and other aspects that directly or indirectly influence the quality of learning (Ferri et al., 2020). Understanding religious or religious culture in schools, the perception that emerges is an effort to create a religious culture, a culture full of an Islamic atmosphere for Muslims themselves, as well as for people of other religions. Religious culture itself is a comprehensive value education method (Altaş, 2015; Maarif et al., 2020).

Because in its realization there is the inclusion of values, providing role models, and preparing the younger generation to be independent by teaching and implementing responsible moral decisions and other life skills (Taufik, 2020). This is of course understandable, because the world of education, which has so far played a role as a center for knowledge and human resources, a research and study resource center as well as a cultural center, has not been successful in carrying out its mission. Religious culture according to Islam is implementing religious teachings as a whole (Zafi et al., 2021; Jumahir et al., 2023). By Surah al-Baqarah verse 208 as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Meaning: *“O you who believe, enter the whole of Islam, and do not follow the steps of the devil. Indeed, Satan is a real enemy for you.”*

To foster Islamic values in lessons or students, it is necessary to have a program that combines general lessons with religious and cultural values in every teaching and learning activity or outside class hours (Hussin & Tamuri, 2019; Sismanto et al., 2022). Integrating science with religion is an effort that emerged as a reaction to the concepts of religion and science that were included in western society and modern societal culture (Bowie, 2021). Apart from emerging from complementary thinking in raising awareness of religious values, this program can be considered something new by several schools that have just implemented it. To form students who are faithful and devout and have noble morals requires extra effort and cannot only rely on Islamic religious education lessons at school, but it is necessary to instill the value of religiosity, provide examples and role models, and provide continuous and ongoing guidance outside of hours (Ismail, 2016; Baharun, 2017). Islamic religious education lessons, both in class and outside of class, or outside of school through the cultivation of religious culture (Fausi, 2020).

Efforts to develop Islamic Religious Education in instilling a school religious culture cannot be separated from the role of Islamic Religious Education teachers and the support of all parties, especially school principals (Abbas et al., 2021; Rahmawati et al., 2022). Islamic education teachers have a very important role in managing active learning (Nurjannah et al., 2021). Active learning means increasing teacher competence (Van den Bergh et al., 2014; Niemi et al., 2016). Teachers are responsible for the policy lines attached to the teacher because teachers have the following names, namely ustadzah, mu'allim, murabby, murshid, mudarris, and mu'addib which means people who provide knowledge to educate and develop morals. students to become people with good personalities (Ismail, 2016; Khaidir & Suud, 2020).

## **METHOD**

The type of research that will be used in this research is a multi-case study, namely a research strategy that examines in detail more than one setting, subject, or

document storage location (Reddy, 2015). This multi-case study is intended to try to observe and try to find the truth of developments and phenomena that occur in a group, institution, or educational institution. Because the background and place of research which is the storage of data that will be studied is more than one, or two places and has different characteristics, but has similarities in research, namely the strategy of Islamic religious education teachers in instilling a religious culture in students. Multiple case studies attempt to examine certain subjects and compare or contrast certain subjects, these comparisons include similarities and differences (Bass et al., 2018). The research approach used in this research is classified as a qualitative approach. Namely, research is aimed at describing and analyzing phenomena, events, social activities, attitudes, beliefs, perceptions, and thoughts of people individually and in groups (Mezi & Dewantara, 2020; Astuti, 2023)

Therefore, a qualitative approach is used to describe, explore, and describe the form of religious culture at SMA Negeri 1 Pacet and SMA Islam Diponegoro Gondang. To be able to describe some of these problems, observations were made of what research informants said. Based on the statement above, the research approach taken is qualitative. This selection is based more on the fact that qualitative research has a natural flow as a data source, while the researcher functions as a key instrument (Yilmaz, 2013). Qualitative research tends to analyze data inductively and meaning is a concern, especially in a qualitative approach.

The informants include the principal of SMA Negeri 1 Pacet and SMA Islam Diponegoro as people who are influential in the development of education at their institutions; the Deputy head of student affairs for SMA Negeri 1 Pacet and SMA Islam Diponegoro who is directly responsible for student development; Islamic Religious Education Teacher at Pacet 1 Public High School and Diponegoro Islamic High School; Students from SMA Negeri 1 Pacet and SMA Islam Diponegoro. Apart from that, primary data in the form of documents are documents from SMA Negeri 1 Pacet and SMA Islam Diponegoro which are related to the research focus, for example, school history documents, teacher data, student data, infrastructure data, and guidebooks for students. Secondary data is data that researchers obtained from documentation results in the form of text, and soft files, which are related to the research focus at SMA Negeri 1 Pacet and SMA Islam Diponegoro.

## **RESULT AND DISCUSSION**

### **RESULT**

Religious culture in educational institutions is a culture that is created from long-term and continuous habituation to a religious atmosphere, even to the point that all members of educational institutions become aware of implementing these religious values. The basis of religious culture is the existence of religiosity or religiosity (Gebauer et al., 2013). Religiosity is practicing religion as a whole. By practicing religion thoroughly, a person has internalized religious values (Ashraf et al., 2023).

Religious culture is needed in educational institutions because educational institutions are one of the institutions that transform values or carry out values education (Maarif et al., 2020; Nirwana & Darmadali, 2021). Meanwhile, religious culture is part of a vehicle for transferring values to students (Atika & Sumiarti, 2022). Without a religious culture, teachers will find it difficult to transfer values to students and this transfer of values is not only enough to rely on learning in the classroom, because learning in the classroom on average only teaches and fulfills the cognitive aspect, and is only applicable. that's a lot outside the classroom.

According to Muhaimin, religious activities such as khatmil al-Qur'an and istighasah can create an atmosphere of calm and peace among the academic community of educational institutions. Therefore, an educational institution must

and is obliged to develop a religious culture to create calm and tranquility for the people within it (Tsoraya et al., 2022).

Based on the research results that have been presented, the religious culture in SMA Negeri 1 Pacet is 1) Islamic clothing, 2) Greeting culture, 3) Istighasah and prayer together, 4) Recitations of the Qur'an, 5) Midday prayers and Asr in congregation, 6) Kultum, 7) PHBI, 8) Pondok Ramadhan, 9) Tahlilan, 10) Yasinan, 11) Friday prayers in congregation, 12) Dluha prayers, 13) Banjari.

Instilling religious culture at SMA Negeri 1 Pacet is realized in several aspects of school life, both in terms of religious rituals and behavior. Religious activities not only occur when someone carries out certain rituals but also when they carry out other activities due to encouragement from supernatural forces. According to Abdul Karim Soroush, religiosity is defined as religiousness, which means it includes various sides or dimensions that do not only occur when someone carries out ritual behavior (worship).

Religious culture at SMA Negeri 1 Pacet is a culture that was created from getting used to a religious atmosphere that has been going on for a long time and continuously, even to the point where awareness emerged from educational institutions to implement these religious values. The initial foundation of religious culture is religiosity or religiousness (Mahmud, M, E, Religiosity is practicing religion as a whole. By practicing religion, a person can be said to have internalized religious values. The religious culture that exists at SMA Negeri 1 Pacet is efforts to encourage students to express themselves, develop talents, interests, creativity, and abilities from absorbing religious education, then express them in the form of activities and daily life so that they become students who are faithful and devout, have high academic achievements, and can face life challenges and the development of information technology as well as being environmentally friendly.

SMA Negeri 1 Pacet instills religious culture as a form of developing the Islamic religion and the experience of the Islamic religion which has been taught by the Koran and Hadith, both obtained in school and outside school. This form of experience is not only carried out by students but also by the entire school community. Forms of practicing religious culture at SMA Negeri 1 Pacet include getting used to greetings, smiling, saying hello, being polite, and courteous, praying, Duha prayers, congregational prayers, Friday prayers, Asr prayers in congregation, PHBI, and banjari.

As a public school-based school, religious values are seen as a form of application of the values of Islamic teachings, so in the school's vision and mission it is stated that people are believers and devoted to God Almighty and uphold the values of akhlakul karimah (character) which can be seen from the many religious activities that take place at this school. Apart from that, all forms of religious activities at SMA Negeri 1 Pacet still exist, survive, and continue to exist, so we need to update and evaluate each activity, we need to include the religious values carried out by students as a form of psychomotor values in student report cards.

Religious culture at Diponegoro Islamic High School is an important thing and must be created in the school because educational institutions are one of the institutions that transform values or carry out value education, Diponegoro Islamic High School is a private school that is under the Islamic Education Foundation, while religious culture itself is a place to transfer Islamic religious values to students for application in everyday life (Roslan Mohd Nor & Malim, 2014). Without a religious culture, educators will of course find it difficult to instill values in students because it is not enough to rely on learning in the classroom alone.

Based on the results of research conducted by researchers in the previous discussion, the religious culture that exists at Diponegoro Islamic High School is as follows: 1) Islamic clothing, 2) Greeting culture, 3) Istighasah and prayer together, 4)

Lhuha prayer, 5) Tahlilan, 6) Congregational Noon and Asr prayers, 7) Congregational Friday prayers, 8) Banjari, 9) Almsgiving Friday, 10) Recitation of the Qur'an, 11) Friday Safari, 12) PHBI, 13) Ramadhan Pondok, 14) Qurban alms.

If related to the theory of religious culture presented by Koetjaraningrat, there are three aspects of religious culture based on the dimensions of its form, namely: 1) Complex groups or ideas such as thoughts, knowledge, values, beliefs, norms, and attitudes. 2) Complex activities such as communication patterns, dances, and traditional ceremonies. 3) Material objects such as art, equipment, and so on (Aji et al., 2019).

The characteristics of the religious culture at Diponegoro Islamic High School are based on the concept of an Islamic school under the auspices of the Islamic Education Foundation (YPI) so that the religious culture at the school is the result of the Foundation's thoughts and ideas which are then developed, updated and evaluated by the school through leadership meetings. school and the entire school community. The Islamic education foundation does not only have one institution but several educational institutions starting from kindergarten, PAUD, elementary school, middle school, and high school (Sahin, 2018).

This school also implements classroom learning, not only teaching Islamic Religious Education but also teaching subjects such as those taught at Madrasah Aliyah, namely the addition of Aswaja, Al-Qur'an Hadith, and Aqidah Akhlak. So that this school prioritizes morals, manners, and morals for students, considering the rapid flow of globalization and information technology that is spreading from urban areas to rural areas, including for students. The Diponegoro Islamic High School has not yet established a full-day school system due to a lack of local learning so it is divided into two classes, namely the morning class and the afternoon class. This school lacks local resources for the teaching and learning process so students have to take turns using these classes. Then the religious culture that exists in this school is a reference and implementation of laws in the National Education system (Andreassen, 2014). Therefore, the curriculum in the field of Islam only has one week and only a few hours, so as an alternative, we add several Islamic religious education subjects to learning in the same class as Islamic Religious Education (Genc, 2018; Ayuningsih et al., 2020).

## **DISCUSSION**

Culture is a term that comes from the discipline of social anthropology. In the world of education, culture can be used as a means of transmitting knowledge, because what is covered by culture is very broad. Culture is like software in the human brain, which guides perception, identifies what is seen, directs focus on one thing, and avoids others.

According to the Big Indonesian Dictionary, culture is defined as thoughts; customs; something that has developed; something that becomes a habit that is difficult to change (Khadavi, 2023). The term culture, according to Kotter and Heskett, can be interpreted as the totality of behavior, arts, beliefs, institutions, and all other products of human work and thought that characterize the condition of a society or population that is transmigrated together. In everyday use, people synonymize the definition of culture with tradition (Jannah et al., 2022). Tradition, in this case, is defined as the general ideas, attitudes, and habits of society that are visible from the daily behavior that is the habit of groups in that society (Southerton, 2013). Even though tradition and culture are different. Culture can incorporate science into it, while tradition does not incorporate science into the tradition.

Tylor, as quoted by Budiningsih, defines culture as a unique unity and not the sum of parts, an immaterial human creative ability, in the form of psychological abilities such as science, technology, belief, faith, art, and so on. (Asri Budiningsih, 2004: 18) Culture can take the form of artistic results, it can also take the form of

community groups, or others, as an objective reality obtained from the environment and does not occur in the lives of isolated humans, but rather in the life of a society. The linguistic understanding of religion is taken from two terms that have different meanings, namely religion and religiosity (Altmeyer & Klein, 2016). Religion comes from the word religion as a form of a noun which means religion or belief in the existence of a natural power above humans, while religiosity comes from the word religious which relates to religion or the religious nature inherent in a person (Paloutzian & Park, 2021).

Religion is usually defined by the word religion. According to Frazer, religion, as quoted by Nuruddin, is a belief system that constantly experiences changes and developments according to a person's cognitive level (Sidiq, 2019; Zahra et al., 2023). Bowie, (2021) meanwhile, according to Clifford Geerts, as quoted by Robin, religion is not just a matter of spirit, but there has been an intense relationship between religion as a source of values and religion as a cognitive source. First, religion is a pattern for human action (pattern for behavior). In this case, religion becomes a guide that directs human actions. Second, religion is a pattern in human action (pattern for behavior) (Karovelil, 2020; Koopman, 2023). In this case, religion is considered the result of human knowledge and experience which has often become institutionalized into mystical power (Chanifah et al., 2021; Ismail et al., 2022)

Religion in this second perspective is often understood as part of a cultural system, the level of effectiveness of its teaching functions is sometimes no less than that of formal religion (Ismail et al., 2022; Komariah & Nihayah, 2023). However, religion is a source of values whose authenticity aspect must be maintained (Moscarelli et al., 2020). So on the one hand, religion is understood as the result of producing and interacting with culture (Firdaus et al., 2020). On the other hand, religion also appears as a value system that directs how humans behave. According to Majdid, religion is not just belief in the supernatural and carrying out certain rituals. Religion is the totality of praiseworthy human behavior, which is carried out to gain Allah's approval (Hayat & Ramzan, 2019). Religion, in other words, covers all human behavior in this life, which behavior forms the integrity of a virtuous human being (having *akhlaq karimah*) based on trust or faith in Allah SWT and personal responsibility in the future. (Nurcholis Madjid, 2010: 90) So in this case religion includes the totality of human behavior in everyday life which is based on faith in Allah SWT, so that all behavior is based on faith and will form the character of character that is used in personal and daily behavior.

And what needs to be emphasized is that religion is not synonymous with religion. A religious person should be a religious person at the same time. However, it often happens that people are persistent adherents of a religion, but are motivated by trade or career advancement. Apart from that, some people change religions because they are required to do so by their future in-laws, who happen to not have the same religion as their future wife or husband. There is also an incident, according to outsiders' opinion, in someone who is very diligent and obedient in carrying out the teachings of his religion outwardly, but outside of people's observation, he is a usurer, while in his household he is also cruel to his wife, and secretly he likes gambling, cheating, and so on. This religious person only wants to be respected and gain certain material benefits. He is not a religious person (Tzenios, 2023).

Concrete steps to realize religious culture in educational institutions, according to Koentjaraningrat's theory, efforts to instill religious culture consist of three levels, namely the level of espoused values, the level of daily practices, and the level of cultural symbols (Aji et al., 2019). The level of values adopted needs to be formulated together with agreed religious values and needs to be developed in educational institutions, to further build shared commitment and loyalty among all members of educational institutions towards the agreed values. At this stage it is also necessary to

be consistent in implementing the agreed values and requires the competence of the person who formulates the values to provide examples of how to apply and manifest the values in everyday life; At the level of daily practice, the agreed religious values are realized in the form of daily attitudes and behavior by all school members. This development process can be carried out in three stages, namely: first, the socialization of religious values which are agreed upon as ideal attitudes and behavior to be achieved in the future in educational institutions. Second, establish a weekly or monthly action plan as a systematic stage and step that will be carried out by all parties in educational institutions that embody the agreed religious values. Third, giving awards to the achievements of members of educational institutions, such as teachers, education staff, and students is a habit formation effort that upholds attitudes and behavior that are committed and loyal to agreed religious teachings and values. Reward does not always mean material (economic), but also in social, cultural, psychological, or other terms; At the level of cultural symbols, the planting that needs to be done is to replace cultural symbols that are less in line with religious teachings and values with religious cultural symbols. Changes to symbols can be made by changing the style of clothing with the principle of covering the private parts, displaying students' work, photos, and mottos that contain messages of religious values. (Prasetya, B., 2014).

The strategy for cultivating religious values in educational institutions can be carried out through power strategy, namely the strategy of cultivating religion in educational institutions by using power or through people's power, in this case, the role of the head of the educational institution with all his power is very dominant in making changes; persuasive strategy, which is implemented through forming opinions and views of the public or members of educational institutions; normative re educative. Norms are rules that apply in society, norms are socialized through norm education coupled with re-education to instill and replace the old paradigm of thinking in institutional society with a new one. The first strategy was developed through a command and prohibition or reward and punishment approach. Meanwhile, the second and third strategies are developed through habituation, example, and a persuasive approach or subtly inviting citizens, by providing good reasons and prospects that can convince them. The nature of the activity can be a positive action and a positive reaction. It can also take the form of production, namely taking action on your initiative, determining the type and direction yourself, but reading the emergence of actions so that you can contribute color and direction to development. It can also take the form of antipathy, namely active actions to create ideal situations and conditions to achieve ideal goals (Khadavi, 2023).

Models are usually considered correct, but conditional. Therefore, the model of cultivating religious culture is greatly influenced by the situation and conditions in which the model will be applied along with the application of the values that underlie it. The model for creating religious culture is the same as the model for creating a religious atmosphere (Nurhayati & Hendar, 2020). Because religious culture is always preceded by a religious atmosphere. There are four types of models for cultivating a religious culture in educational institutions, including the structural model, namely a model of cultivating a culture that is encouraged by the existence of regulations and building impressions, both from the outside world, of the leadership or policies of an educational institution or organization. This model is usually "top down", namely religious activities carried out on the initiative or instructions of superior officials or leaders; The formal model, namely the model of cultivating religious culture based on the understanding that religious education is a human effort to teach only matters of the afterlife or spiritual life, so that Islamic education with non-Islamic Christian education with non-Christians, and so on. This model of creating religious culture has implications for the development of religious education which is more oriented

towards the afterlife, while world problems are considered unimportant. This model usually uses a normative, doctrinaire, and absolutist religious approach. Students are directed to become loyal religious practitioners and have an attitude of commitment and dedication.

Mechanical model, namely the cultivation of a religious culture based on the understanding that life consists of various aspects; and education is seen as the cultivation and development of a set of life values, each of which moves and operates according to its function. Each beak is like a machine consisting of several components or elements, each of which carries out its function, and one can consult with each other or not. This model has implications for the development of religious education which emphasizes moral and spiritual functions or affective dimensions rather than cognitive and psychomotor (AS et al., 2024). This means that the cognitive and psychomotor dimensions are directed towards affective (moral and spiritual) development, which is different from other subjects (religious activities and studies are only for deepening religion and spiritual activities); The Organic model, namely the cultivation of religion culture which is encouraged by the view that religious education is a unit or as a system (consisting of complex components) which seeks to develop a religious view/spirit of life, which is manifested in a religious attitude to life and life skills; This model of cultivating religious culture has implications for the development of religious education which is built from fundamental doctrines and fundamental values contained in the Al-Qur'an and al-Sunnah as thoughts from experts and taking into account the historical context. Therefore, Divine values/religion/revelation are placed as a source of wise consultation, while other aspects of life are placed as human values which have a horizontal-lateral or lateral-sequential relationship but must have a vertical-linear relationship with Divine values. or religion.

## CONCLUSION

Based on the results of the research and discussion, the following research conclusions are: 1. The forms of religious culture in SMA Negeri 1 Pacet and SMA Islam Diponegoro are: 1) Islamic clothing, 2) Greeting culture, 3) Istighasah and prayer together, 4) Tilawah al- Qur'an, 5) Duhur and Asr prayers in congregation, 6) Kultum, 7) PHBI, 8) Pondok Ramadhan, 9) Tahlilan, 10) Yasinan, 11) Friday prayers in congregation, 12) Dluha prayers, Banjari. Meanwhile, at Diponegoro Islamic High School, these are 1) Islamic clothing, 2) Greeting culture, 3) Istighasah and prayer together, 4) Dluha prayer, 5) Tahlilan, 6) Duhr and Asr prayers in congregation, 7) Friday prayers in congregation. , 8) Banjari, 9) Almsgiving Friday, 10) Al-Qur'an Recitation, 11) Friday Safari, 12) PHBI, 13) Ramadhan Pondok, 14) Qurban Alms.

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Khalafa: Journal of Education and Learning

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