

School Culture-Based Religious Character Education Design at MI Nursyamiyah Plumpang Tuban

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ABSTRACT

Religious character is one of the characters that play a significant role in the formation of an individual personality. Religious character education should be given as early as possible so that children can behave following the teachings of Islam. As educational institutions, schools are responsible for material learning and the formation and development of student character. This article describes the school culture-based religious character education design contained in MI Nursyamiyah Plumpang Tuban. This research uses qualitative research with a case study approach. This study resulted in findings that the design of school culture-based religious character education was implemented through compulsory school activities, teacher habituation and example, and school rules. Compulsory school activities include Dhuha and Dzuhur prayers in congregation, *Asmaul Husna* readings, *wirid* readings, *barzanji* readings, and *tahlil* readings. The habits applied are good habits that students must make, while the teacher's example is given through giving examples by the teacher in speaking and acting following Islamic law. School rules are made by considering Islamic values and norms that apply in society.

Introduction

The development of the times affects human lifestyles and the world of education. Traditional education, which has long been implemented, is being replaced by modern education. Learning at school does not require students to meet directly with the teacher in one class, but can be done through distance learning by utilizing the internet network. On the one hand, distance learning is advantageous because it is flexible. On the other hand, it will raise concerns about student character because student behavior cannot be observed directly. To overcome this problem,

educational institutions must develop activities containing religious values (Novitasari et al., 2019).

Degradation of a nation's character values will result in hampered development because the character is the beginning of a nation's progress (Cahyono, 2016). The Indonesian nation experiences problems related not only to the large number of citizens who have not received an education but also to the problem of education, which has not been able to form character. This degradation can be seen through abuses such as corruption and immoral behavior by educated children (Esmael & Nafiah, 2018). To overcome the degradation of character values, character education is necessary to form and develop character in society from an early age.

Religious character values that are instilled as early as possible in life will make a person aware that all actions are directed by God (Baharun & Mahmudah, 2018). Religious character is a person's attitude and behavior as a servant of God who is obedient in carrying out the teachings of his religion. Religious character guides a person in carrying out every action. Because, in essence, they believe that God Almighty supervises every action they take. The religious character must begin to appear at elementary school age so that personality is formed from an early age. If the school does not teach good behavior, then bad habits carried out by children can form a bad personality in them (Hariandi & Irawan, 2016).

National education has the function of developing abilities and forming dignified national character and civilization to make the nation's life more intelligent. In this explanation, it can be seen that character education occupies an essential position in the national education system. In education, a teacher's job is not only to educate by teaching his students. Teaching is only part of a teacher's job. Thus, teachers must be able to reflect religious values through their actions or behavior. A teacher plays an important role in the formation and development of student character. Character education goes through systematic and gradual stages, per students' growth and development phases (Ma'mur, 2016, p. 85).

Schools should pay more attention to developing student's character in religious values so that bad habits do not happen again. Many parents hope that school can become a second home for their children in terms of guiding them in a better direction. In this case, apart from the family, the school is also responsible for the child's character. Thus, cooperation between school principals, teachers, and related parties is needed to develop students' religious character. With good cooperation, religious character development can be carried out systematically and more focused. Strategy in education means general patterns of teacher activity that position teachers and students as educators and students in realizing learning to achieve predetermined goals (Gunawan, 2012, p.185). To realize the development of religious character requires efforts that are planned and programmed in every activity that will be carried out.

MI Nursyamiyah Jatimulyo Plumpang Tuban is one of the elementary schools that prioritizes the religious character education of its students. The design of religious character education in this school is implemented through several

strategies, namely school policy, teacher practice, and example, as well as school rules and regulations. From the results of the observations that have been made, researchers discovered a unique uniqueness regarding the design of religious character education implemented at this school. In this school, activities are established as a form of school policy in realizing religious character education. These activities include congregational Dhuha prayers, midday prayers, asmaul husna, Sholawat Nariyah and barzanji, and tahlil on Fridays.

Based on the description of the importance of religious character and observations of the development of students' religious character at MI Nursyamiyah, researchers are interested in researching the design of developing religious characters based on school culture.

Method

This research uses qualitative research with a case study approach. The case study approach examines a program, event, or activity in detail to obtain in-depth information (Fadli, 2021). Data collection techniques in this research used observation, interviews, and documentation. The interview was aimed at MI Nursyamiyah teachers and students. The data sources used by researchers were obtained from interviews and documentation. The data analysis technique is carried out in three stages: data reduction, data presentation, and drawing conclusions (Rijali, 2018). Data reduction was carried out by summarizing the design of religious character education through data obtained from observations and interviews with teachers and students. Data presentation was carried out by re-describing the reduced data regarding the design of religious character education in a narrative description. The researcher concludes the data obtained after the data reduction and presentation stage. Checking the validity of the data uses technical triangulation and source triangulation. Source triangulation is obtained by comparing information from teachers and students. Triangulation techniques are obtained by comparing the results of interviews and observations made by researchers.

Result and Discussion

Design of Religious Character Education at MI Nursyamiyah Based on School Culture

MI Nursyamiyah is one of the Islamic-based elementary schools in Tuban Regency. In realizing religious character education, MI Nursyamiyah has strategic characteristics of the school. Researchers use Muhaimin's theory in analyzing religious character education strategies at MI Nursyamiyah. Muhaimin explained that strategies for cultivating religious values in schools can be carried out through power, persuasive, and normative re-education (Muhaimin, 2011, p. 137-138). The conceptualization can be depicted in the following chart:

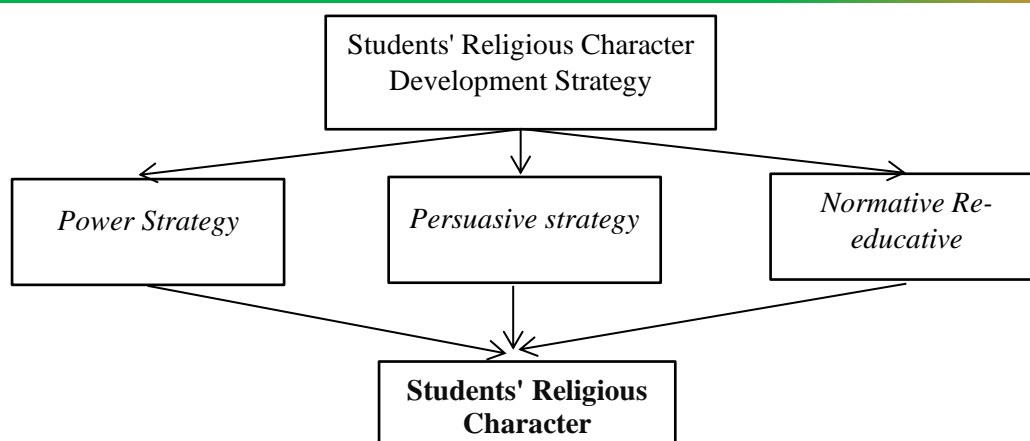


Figure 1: Conceptualization of strategies to cultivate religious values

The explanation of the strategy for religious character education at MI Nursyamiyah is as follows:

a. Power Strategy

Power strategy is a strategy for cultivating religious values in schools using power or people's power (Muhaimin, 2011). In this case, what is meant is the role of the school principal as a pioneer of religious activity who uses power to carry out transformation. The principal's policies greatly influence the conditions in the school, including the education of students' religious character.

In this stage, the school implements policies that have legal consequences for students at MI Nursyamiyah. The head of MI Nursyamiyah has determined that all students must adhere to religious activities. This policy includes congregational Dhuha and midday prayers, the Nariyah prayer after the Dhuha prayer, the Asmaul Husna after the Dhuha prayer, and *tahlil* and *barzanji* every Friday.

1) Dhuha and Midday prayers together

Congregational Dhuha and Midday prayers are performed every day at school. Dhuha prayers in congregation are mandatory for all students without exception. Meanwhile, congregational midday prayers are only required for students in grades 3 to 6 at MI Nursyamiyah. In this activity, teachers supervise and provide good examples for students. Since elementary school is still immature, most students are often noisy during congregational prayers. To deal with this problem, MI Nursyamiyah formed picket teachers to supervise students so that they carry out their worship in an orderly manner.

The Dhuha and Dzuhur prayers in congregation aim to cultivate religious activities to instill discipline in students. Discipline here is contained in implementing the Duha Prayer following its implementation. 08.30, all learning activities stop, and the Dhuha prayer is performed. This also happens during midday prayers, the

congregational prayer time is scheduled for 12.00 WIB. This time, the clock was designed to bridge the midday prayer time, which is always at home, so implementing the chosen time can consistently foster discipline.

To control the congregational Dhuha and midday prayers, picket teachers were appointed consisting of one male and one female teacher. The female picket teacher is tasked with supervising and checking female students who are unable to attend congregational prayers. The purpose of having a picket teacher here is to train students' discipline and responsibility in carrying out mandatory school activities. Students who deliberately do not participate in congregational prayer activities will be given punishment in the form of cleaning the office, mosque or classroom. It is hoped that implementing Dhuha and Midday prayers in the congregation will foster religious character values, namely the value of worship. The value of worship is a form of obedience to God implemented through daily activities, such as prayer, fasting, and so on (Faturrohman, 2015).

2) Reading Sholawat Nariyah

Reading Sholawat Nariyah aims to instill students' love for sholawat. This routine is carried out eleven times after the congregational Dhuha prayer. Implementing the Nariyah prayer is like the Dhuha prayer in the congregation. It is carried out every day and must be followed by students. Where the implementation is controlled directly by the picket teacher.

Through the cultivation of the reading of Nariyah prayers, it is hoped that the values of moral character and exemplary growth will grow. Become a person who likes to chant prayers for the Prophet Muhammad SAW.

3) Reading Asmaul Husna

The reading of Asmaul Husna is carried out every morning before starting the first class simultaneously. Apart from that, Asmaul Husna is also read after the Dhuha prayer is finished. Habituation like this is for students to get used to and memorize the pronunciation of Asmaul Husna.

MI Nursyamiyah students are required to be able to memorize Asmaul Husna. Schools require the recitation of Asmaul Husna after the Dhuha prayer in congregation to make it easier for students to memorize. The reading of Asmaul Husna at MI Nursyamiyah is chanted with a predetermined rhythm. The purpose of this rhythm is to attract students' interest in chanting Asmaul Husna. With this habit, it is hoped that it will be able to foster the value of worship in students.

4) Reading Tahlil

Tahlil reading is carried out every Friday after the congregational Dhuha prayer. The tahlil reading at MI Nursyamiyah is addressed to the founder of MI Nursyamiyah, namely KH. Nursyam. The aim of

reading tahlil at school is so that students know and can practice aswaja traditions.

The tahlil reading was addressed to the founder of MI Nursyamiyah, KH. Nursyam. A male picket teacher led the implementation of this activity. As a routine activity, reading the tahlil every Friday is also mandatory for all students. There are punishment consequences for those who do not participate in this activity.

5) Reading Barzanji

Barzanji reading is done every Friday after the Dhuha prayer. The part of the barzanji that is read is *mahallul qiyam*. Reading Barzanji at school aims to enable students to know and apply it in social life. Through this activity, students are expected to be able to contribute to religious activities (the Prophet's birthday, etc.) in society.

The religious activities implemented at MI Nursyamiyah are able to grow and develop religious character in students. These activities have been able to instill good habits in students. Students are expected to be able to bring religious character education at school to social life. The results of this research are relevant to previous research conducted by Kholifatul Laela and Prisilia Ayu Arimbi. Research conducted by Kholifatul Laela and Prisilia Ayu Arimbi obtained research results that the habit of sholawat and asmaul husna was able to form akhlakul karimah in students at SDN 2 Setu Kulon (Laela & Arimbi, 2021; Rochanah et al., 2022).

b. Persuasive Strategy

Persuasive strategy is a strategy carried out through forming the opinions of students or school residents. Persuasive strategies can be developed through example and habituation.

1) Habituation

The habits implemented at MI Nursyamiyah include smiling, greeting and saying hello (3S), eating and drinking according to Islamic law, and visiting sick friends. a) 3S culture is applied at school and outside school. Students greet the teacher by saying hello when they meet. 3S cultivation aims to train students to be respectful towards other people, especially teachers and parents. b) Eating and drinking following Islamic law is indicated when students eat and drink during break times. Teachers do not hesitate to reprimand and give advice to students who eat food that does not follow Islamic teachings. c) Visiting a sick friend is done if the friend is absent for more than three days. Students visit friends who are sick together with the homeroom teacher or representative teacher. Visiting sick friends aims to enable students to foster a high sense of brotherhood and affection between friends.

The habits implemented at MI Nursyamiyah can foster religious character in its students. This research's results align with the results of previous research conducted by Muhammad Nahdi Fahmi and Sofyan Susanto. Research conducted by Muhammad Nahdi Fahmi and Sofyan

Susanto regarding the implementation of Islamic education habits in forming the religious character of elementary school students showed that research results showed that Islamic education habits were able to improve students' religious character in 87% of the total number of students (Fahmi & Susanto, 2018).

2) Role Model

A teacher's example has a big influence on student behavior. Teachers at school are figures who are role models for students. Good habits carried out by teachers will have a significant impact on students. Students tend to imitate what they see. Muhammad Mushfi El Iq Bali and Nurul Fadilah explained that role modeling in education is a method that has a high level of success in forming students' morals and social ethos (Bali & Fadilah, 2019).

The role models of teachers at MI Nursyamiyah include participating in religious programs at school, being disciplined in teaching, dressing according to the schedule and Islamic law, and speaking politely. a) Participating in religious programs is demonstrated by the teacher's participation in carrying out Dhuha and Midday prayers in the congregation and other religious activities. Apart from providing a good example, the teacher's participation also serves as a supervisor for students in seriously carrying out religious activities. b) Discipline in teaching is shown by the teacher's presence in the classroom on time. c) Dressing according to the schedule and Islamic law is demonstrated by how the teacher dresses in accordance with the rules of the school institution. The prescribed teacher clothing at MI Nursyamiyah is wearing a white shirt with dark trousers or skirts on Mondays and Tuesdays, typical regional batik clothes on Wednesdays and Thursdays, and loose batik clothes on Fridays and Saturdays. The example of teachers shown at school is able to influence students' attitudes. MI Nursyamiyah students have high respect for teachers and tend to imitate the behavior shown by teachers at school. The results of this research are relevant to previous research conducted by Azizah Munawaroh. Research conducted by Azizah Munawaroh regarding exemplary as a method of character education showed that exemplary can be used as the primary method of character education. The example shown by educators, whether educators in the family, school, or community environment, influences children's character as students (Munawaroh, 2019).

c. Normative Re-Educative

Normative Re-Educative is the adoption of norms that apply in society into school regulations. The school regulations referred to here are the rules and regulations that students must obey. The normative re-education strategy found at MI Nursyamiyah is the prohibition on bringing cigarettes,

alcoholic drinks and dangerous objects. These prohibitions are written prohibitions that students must obey.

Supervision of students is carried out through periodic bag checks. Students who are proven to be carrying prohibited objects will be subject to light punishment. Teachers also monitor student behavior outside of school by collaborating with parents to supervise children in the home environment. With good cooperation between the school and the student's parents, religious character education for students can be optimized. These prohibitions aim to ensure that students can obey society's norms and not deviate from them.

At first, students will obey school rules with a sense of compulsion. However, this sense of compulsion will form good habits in students. Muhammad Mushfi El Iq Bali and Nurul Fadilah's research regarding the internalization of religious character at Nurul Jadid Junior High School explains that enforcing rules is the beginning of good habits in students. Students process through the existing regulations so that they are accustomed to and able to carry out the rules well (Bali & Fadilah, 2019).

From the descriptions above, the design of religious characters at MI Nursyamiyah is done in several ways. First, the school principal's policy in developing students' religious character through a congregational Dhuha and Dhuhur prayer program, recitation of nariyah sholawat, recitation of asmaul husna, recitation of tahlil, and recitation of barzanji. Second, the persuasive strategy is demonstrated by habituation and example. The habits carried out at MI Nursyamiyah are cultivating the 3S, eating and drinking with etiquette following Islamic law, and visiting sick friends. The role models shown by teachers include participating in religious programs at school, being disciplined in teaching, dressing according to the schedule and Islamic law, and speaking politely. Third, MI Nursyamiyah pays attention to the norms that apply in society when making school regulations. At this school, there are several prohibitions, including prohibitions on smoking, bringing alcohol, and carrying dangerous objects.

The implementation of the design for developing religious character through school culture can be described in Chart 2 below:

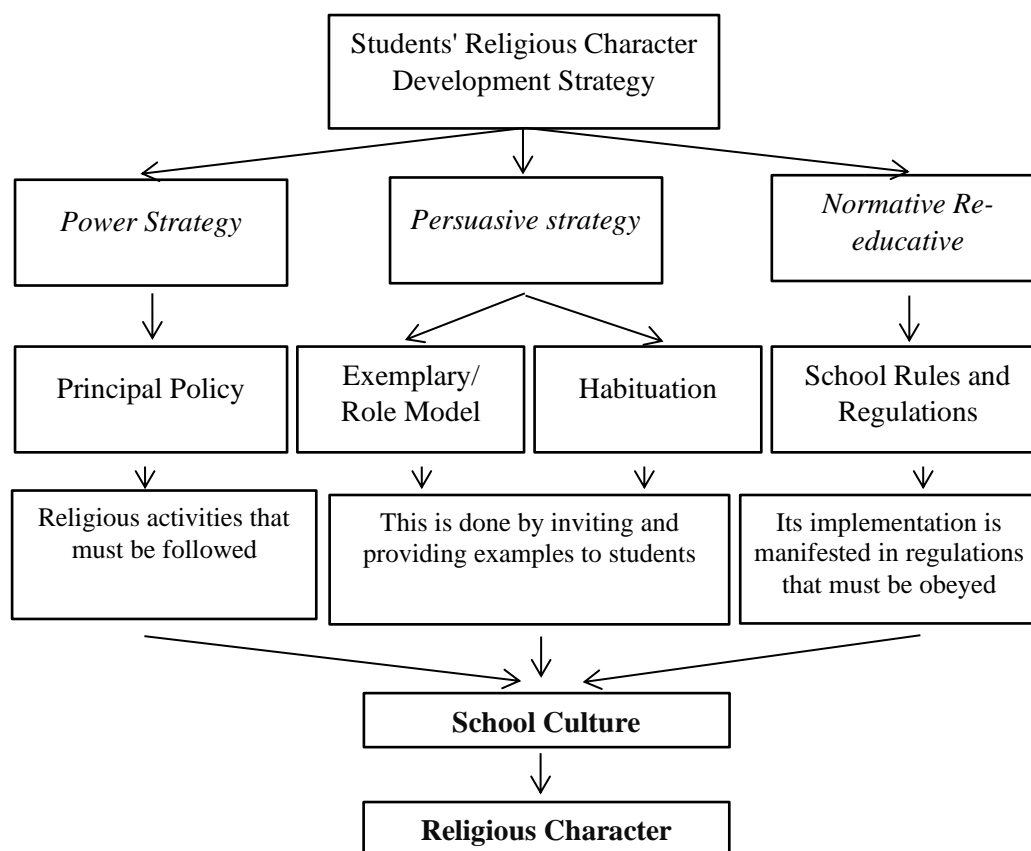


Figure 2: development of religious character through school culture

Conclusion

The religious character education design implemented at MI Nursyamiyah based on school culture is realized through institutional policies – teacher training and example, as well as school rules and regulations. The institution's policy in educating students' religious character is implemented through mandatory activities, such as: carrying out Dhuha and midday prayers in congregation, reciting the Nariyah Sholawat after the Dhuha prayer, reciting the Asmaul Husna after the Dhuha prayer and reciting the tahlil and barzanji every Friday. The habits implemented at MI Nursyamiyah include cultivating smiles, greeting, saying hello (3S), eating and drinking according to Islamic law, and visiting sick friends. Meanwhile, exemplary teacher behavior includes participating in religious programs at school, being disciplined in teaching, dressing according to the schedule and Islamic law, and speaking politely. The rules and regulations at MI Nursyamiyah that describe student character education include the prohibition of bringing cigarettes, alcohol, and dangerous objects.

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