Developing Religious Culture In School

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Abstract: The principal issues that made this research topic is how to build a religious culture in schools (the study focused on the management of Islamic education curriculum in Building a Culture of Religious SMA and SMA BPI 2 Bandung STATE 7). This study aims to analyze and describe the activities carried out in the planning, implementation, and evaluation of the curriculum of Islamic education in realizing the religious culture in schools; as well as supporting and inhibiting factors. The theories used as the basis for the implementation of the research is primarily concerned with Cultural Education, Curriculum Management, and Islamic Education, equipped with relevant research results. This study used a qualitative approach with case studies. The main data source is the Principal, Vice Principal, teachers, school committee, and Students. Data collected through observation, interviews and documentation study analyzed qualitatively, through data reduction, organizing and grouping data, investigation, interpretation and verification. The final conclusion is that the Islamic education curriculum management starting from planning, implementation until the evaluation has been directed and designed to embody the religious culture in schools. In the implementation of management curriculum of Islamic religious education in realizing the religious culture in the school is demanding independence of teachers and principals to conduct participatory decision making and collaborative. Management of Islamic Education curriculum has also been developed by some of the main characteristics of the school, taking into account the principles of curriculum development. However, implementation is still found some inhibiting factors, such as the school environment is not yet fully support towards the realization of religious culture. Recommendations presented to various parties to undertake further study, and perform a variety of efforts to improve the management of Islamic religious education curriculum in realizing the religious culture in schools.

Keyword: Religious culture, curriculum management, spirituality.

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1 INTRODUCTION

Islamic Religious Education (PAI) in each unit of education, from primary to higher education should be the basis for the personal formation of students. In addition, PAI is also supposed to be the cornerstone for education or other subjects in school, so as to improve the overall quality of education. However, in reality the quality of education, especially the quality of educational output is still low when compared with the output quality of education in other countries, both in Asia and in the Asean region. The low quality of education, especially PAI require thorough treatment. This is primarily related to the acceleration of the information flow, and global kesemerawutan which has affected various aspects of life, including a growing erosion of Islamic values in some communities. This condition, according to Mulyasa (2015) occurred "when society dictated to enter the 'spiritual emptiness', which makes it alienated from himself, environmental and moral values espoused". Almost every day, we are treated to examples of sad in films and television, which are freely exhibit violent behavior, crime, adultery, drug abuse and corruption, which has been entrenched in most societies, even among officials and artists (Azizy; 2002 : 93). These examples show how low and fragile foundation of moral and spiritual life of the nation, so has cast the morality of our nation at the lowest point, which is impressive Indonesian man living law of the jungle in the jungle town. It seems clear that the country has turned into a farce republic, led by state leaders like without the burden of being accused of corruption, collusion and nepotism. We also heard and saw, how the youth and students are expected to be the backbone of the nation has been involved with sex, drugs, and gambling. In the life of the nation has not grown quality culture, the culture of shame, and work culture, both among leaders and among the public at large; making it difficult to find a figure or figures which can be imitated. This is evidence of a shift towards value destruction, or the creation of new values on the basis of pragmatism, materialism, hedonism, secularism, even atheism. Various problems mentioned above, is a challenge for education, especially Islamic education, because of the moral bankruptcy related to the failure of the education system, including the failure of religious education in schools. Islamic education is taught to the public, especially in the

school had the vision to realize the man who fear Allah SWT and noble, and aims to produce a man who is honest, fair, virtuous, ethical, respectful, disciplined, harmonious and productive, both personal and socially. Lack of success in school religious education in particular and society in general is still wide gap between public understandings of religion with religious behavior is expected. A very real indicator is the growing number of students who are involved in criminal acts, such as fights, drug use, theft, rape, promiscuity and so on. In fact, Muhaimin (2012: 49); suggests that the frequency of fights and criminal offenses committed students continues to increase each year. The fact is enough to encourage experts and practitioners conduct systematic reviews to fix or improve the management and the education system is currently down. For this framework to build a religious culture in schools to bring religious values in a self-learners need to be done seriously and continuously through a planned program. Given the importance of this moral issue, it needs strategic effort revamping this issue, especially for the youth through religious and moral guidance in schools. Islamic education development efforts in establishing a religious culture in schools is certainly not easy, but it requires painstaking effort and support of all parties, especially the leadership of the school. In general, this study aims to analyze and describe the management curriculum of Islamic education in building a religious culture in schools. The study specifically aims to study and find empirically:

1. Planning the curriculum of Islamic education in building a religious culture in schools.
2. Implementation of the curriculum of Islamic education in building a religious culture in schools.
3. Evaluation of the curriculum of Islamic education in building a religious culture in schools.
4. Supporting factors and obstacles encountered in building a religious culture in schools.

2. RESEARCH METHODOLOGY

This study used a qualitative approach with descriptive method of the case study. The study was conducted in two high schools in the city of Bandung with multiple methods of case, namely: in SMA BPI 2 and SMA Negeri 7 Bandung. Both the high school and the location chosen as a case study, since

the results of the initial assessment and various preliminary information indicates that both schools have been successful in developing a curriculum of Islamic Religious Education (PAI) in realizing the religious culture in schools. To obtain the data in a holistic and integrative, and with regard to the relevance of the data to focus on the goals, then the data collection This study used three techniques, such as the proposed Best and Kahn (2009: 211), namely: in-depth interviews; participant observation (participant observation); and documentation study. Data were analyzed through three grooves activities going on simultaneously: data reduction, data presentation, drawing conclusions / verification, as proposed McMillan & Schumacher. (2011: 174).

3. RESULT and DISCUSSION

The results showed that building a religious culture in schools is the duty of all citizens of the school, and more specifically for teachers PAI. Therefore, the curriculum management, PAI Teachers are obliged to plan, implement, and monitoring and assessment to improve learning in spiritual potential and shaping learners in order to become a man of faith and fear of God Almighty and berakhlakul karimah. Increased spiritual potential include experience, understanding and cultivation of religious values as well as put into practice for themselves, their families and communities. This is in line with what is disclosed Ismail Raji (2002: 119); which is also supported by Tilaar (1997: 6).

Planning the curriculum to develop a culture of religious

The results showed that PAI curriculum planning in building religious culture in schools, including the planning of academic and non-academic activity planning. In the academic planning, it was found that the planning of the curriculum become the foundation of a school trip, so that the direction and goals of education can be seen from planning curriculum. Curriculum planning as guidance organizing learning activities to achieve educational goals. In the mindset of management, planning is a major task, whose functions include setting goals or actions necessary framework for achieving the goals. The implementation of the curriculum in establishing a religious culture in schools. The results showed that building a religious culture in schools is done by implementing school programs, which are described in various activities such as In House Training on the implementation of the curriculum, implementation of learning, as well as carry out other activities to the vision and mission of the school. Customized school activities carried out by the School Budget Plan and Income Schools with School Budget. Conducting a known and approved by the school committee. This activity is about: (a) socialization curriculum, which includes the delivery of the vision, mission and strategy of schools, so that teachers in the achievement of learning objectives are expected to be guided by the vision and mission, (b) the achievement of the results of the draft budget and school fees, so for the purposes learning each teacher is allowed to submit the budget when there are good activities relating to the learning process as well as extracurricular, (c) creation of learning tools, especially the syllabus by presenting the help of a team of supervisors of Religious Affairs of West Java province, and coordinated through meetings of subject teachers, (d) headmaster trying to motivate teachers PAI to complete the learning device with rewards for teachers who have completed the learning device

instantly get incentives, (e) specify the criteria for minimum completeness (KKM) Islamic Education, in accordance with the level of complexity, carrying capacity and intake of students, (f) completing learning undertaken by all teachers in accordance with the field of study and in accordance with the schedule of learning that has been made, (g) conducting extracurricular by teachers who have been appointed, whether related to academic achievement, talent development and the connected by fostering religious and morals, (h) carry out activities to improve the competence of teachers in the form of courses in English and Arabic were carried by fellow teachers, or discussion about improving the quality of Islamic education. PAI curriculum implementation in building a religious culture in schools, including:

a. students are required to memorize juzz amma,
b. The first hour before learning activities chanting epithets for God, prayer and tadarus,
c. Duha prayer together, dzuhur together, with the priests of religious teachers,
d. installing aphorisms from the hadith,
e. civilize for Smiles, greetings, Sapa, Polite, Courteous and Shaking hands.

The values instilled and developed in building religious culture in the school is a religious value, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, the spirit of nationalism, love of the homeland, recognize excellence, friendship, love peace , likes to read, care for the environment, social care, and responsibility. The values instilled and developed in building religious culture in schools comes from various sources, namely: Religion, Pancasila, Culture, and the National Education Goals. The strategy used in instilling and developing these values are power strategies, persuasive strategy, and normative re-educative strategy. This is consistent with the proposed management strategy Rowe (1989: 121). The method is exemplary, habituation, discipline, motivation and encouragement, reward and punishment, and creates an atmosphere conducive to the growth of students. In building the religious culture in schools, the school principal plays a very important, especially in creating a favorable climate for the entire school community. Type of school leadership is a critical influence on the curriculum management phases, because the type of leadership that is displayed each school principal influence on the organization of the personnel system and supervision system implemented in the school. The school principal democratic and transparent, able to mobilize all personnel, given the task professionally and create a more conducive working atmosphere. Under these conditions, according to Tyler (1986) can make the program and the implementation of curriculum easier.

Monitoring and Evaluation of the curriculum in realizing the religious culture.

The results showed that the evaluation of the curriculum in the realization of religious culture in the school have a strategy, types, and almost the same way. Supervision is conducted by the principal who is assisted by a team formed by the principal, vice-principal especially curriculum areas. The first surveillance is focused on the implementation of the vision and mission and objectives of the school. This is very important, because it is a target to be achieved by the school. Supervision is done by constantly reminding all school personnel both teachers, staff and students. Evaluation and

264

monitoring carried out in the vision, mission and goals of the school curriculum as well as budget execution. The principals are researched intensively trying to implement the vision, mission and objectives of the school in any activity. This is done in line with what was stated Rowe (1989: 92). The most important evaluation and monitoring should be done by the head of the school is monitoring the implementation of the curriculum in the learning process, according to the division of tasks that have been submitted for each subject teachers. Monitoring carried out by the head of each school is to check each teacher is already collecting learning device or not. While the implementation of learning, supervision is done by holding classroom supervision or classroom visits. Ideally, these activities are carried out by the principal to observe directly the learning process, especially in the selection and use of teaching methods, the media used and the involvement of students in the learning process, and to know that learners can establish a basic competence in himself.

Determinant factors and obstacles

In building the religious culture in both schools were examined, it was found barriers that are not much different as: (a) in the preparation of curriculum design, teacher less complete understanding of the Education Unit Level Curriculum, (b) in preparing the syllabus, teachers are still difficulties limit the space the scope or breadth of material in PAI Graduate Competency Standards for centrally determined. However, the two schools studied had been making various efforts such as helping teachers to make curriculum design and learning tools to provide In House Training, joined Furum teachers, their working groups of teachers, joined the seminar workshops and so forth but the result is still not optimal. There are at least seven factors that support the curriculum of PAI management success in building a religious culture in schools. First, the school leadership policies that encourage the development of PAI; second, successful learning in classes conducted by teachers; Third, the splendor of the religious field extracurricular activities undertaken by the board Student Organization (OSIS), particularly Section of Religion; Fourth, support the school community towards the successful development of PAI; Fifth, the motivation of learners are relatively high, in addition to management of the principal is very supportive of the educational achievement; sixth, has provided multi-media and internet access as well as loaded with religious activity and habituation-conditioning which is support for realizing the religious culture; seventh, the support and the support from the principal to the activities of a religious nature and involve all teachers to participate and be responsible for these activities. For example, principals invite teachers, "Let us together create a religious culture in schools because it is the collective responsibility of not only the responsibility of teachers PAI. Obstacles still facing PAI curriculum management in realizing the religious culture in schools are as follows. First; unpreparedness of some teachers in the face of changes in the school-based curriculum model that is very demanding teacher's ability to create and innovate in the learning process is doing. Second, there is lack of courage comprehensiveness of understanding at the same time the policy holder at the school level in making education policies more innovative and competitive in accordance with the demands of global competition. Third, the government's political will regarding education funding has not been fully realized in accordance with the provisions that already exist.

Fourth, the responsibility of teachers than teachers PAI is still lacking in developing religious activities outside school hours, as if that responsibility belongs only to teachers PAI alone. Fifth; The school committee in its position as a provider of consideration, supporting educational service activities, control activities and the education service as a liaison between the community and school communication is still not performing in line with expectations.

4. Summary

In general it can be concluded that building a religious culture in schools can be conducted intensively and programmed through Islamic education curriculum management, from planning and implementation through evaluation and oversight. In the implementation, building a religious culture in schools through the management curriculum of Islamic education is largely determined by independent teachers and principals to make decisions in a participatory and collaborative, both with regard to the planning, implementation, and evaluation and monitoring; included in harnessing the power and opportunity that is owned by the school, as well as the weaknesses and challenges faced. Build a religious culture in schools through curriculum management PAI has also been developed by some of the main characteristics of the school, with regard to the principles of curriculum development Education Unit. However, implementation is still found some inhibiting factors, such as the school environments is not yet fully support the realization of the religious culture in schools. In particular can be summarized as follows:

- First; PAI curriculum planning activities in building religious culture in schools is part of the duties and functions of PAI teachers, under the direction of the principal whose implementation is delegated to the vice principal of curriculum areas.
- Second; In the implementation phase it can be concluded that the management curriculum of PAI in to two schools under study to show a relatively similar pattern, both in the planning, implementation, and evaluation of learning. Learning undertaken by PAI teacher teaching methods by utilizing contextual learning media provided, but there are still teachers who are still conventional, which provides learning materials based only on the order of the material in textbooks, the learning method that is dominated by lecture and question and answer. The values instilled and developed in building religious culture in the school is a religious value, honesty, tolerance, discipline, hard work, creative, independent, democratic, curiosity, the spirit of nationalism, love of the homeland, recognize excellence, friendship, love peace , likes to read, care for the environment, social care, and responsibility.
- Third; monitoring and evaluation system conducted by principals include strategy, the type, and the same way. Supervision is conducted by the principal who is assisted by a team formed by the principal, vice-principal especially curriculum areas. The first surveillance is focused on the implementation of the vision and mission and objectives of the school, as a target to be achieved by the school. Supervision is done by constantly reminded of the vision and mission of the school to all school personnel, teachers, staff and students. PAI curriculum evaluation activities in building religious culture in schools adhere to the principle of sustainable and comprehensive

265

assessment in order to support the efforts empowering students to learn, collaborate and judge yourself. Because of that assessment are carried out in the form of Class-Based Assessment (CPB), which is implemented in an integrated manner in the learning activities. Assessments carried out include assessment of learning outcomes, process assessment, project assessment and portfolio assessment.

- Fourth; build a religious culture in schools associated with supporting and inhibiting factor; that overall there are similarities factors supporting the implementation of the curriculum management that inhibit PAI in building religious culture in schools. Factors supporting and PAI curriculum management is critical to success in building a religious culture in schools.

Based on the findings during the study, the researchers recommend to all parties the following things.

1. For the principals as administrators and education managers, it is recommended to improve and streamline the supervision or monitoring of learning activities undertaken by teachers at his school, as the form of PAI good curriculum management related to the planning, implementation and evaluation of learning is being done teacher, whose results are attempting discussed so that teachers know about the weaknesses in the learning process.
2. For PAI supervisor, it is recommended to improve and intensify its program to every school and improve supervision activities optimally, so that it can be a material increase in the competence of teachers, especially teachers PAI.
3. For the School Committee, it is recommended that cooperation and the school committee can be woven more synergistic, i.e the potential to empower communities, school alumni, and parents, to participate actively, both in contributing ideas, funding and infrastructure for the betterment of the school ,
4. For the board of PAI teacher forum, it is recommended to reactivate and improve its performance, so as to enhance the professionalism of teachers by way of fellow teachers anticipate sharing competencies outlined in the curriculum and look for alternative appropriate learning and find a wide variety of methods and a variety of media to improve the quality learning.
5. Teachers PAI are recommended in order to constantly improving the competence, in connection with their duties and functions in preparing and developing the curriculum undertaken by the appropriate subject teachers.
6. For other researchers who are interested in conducting research in the same field, can perform advanced research approaches and methods vary, and connect with numerous variables. This is important because the research was only conducted in two schools. Therefore, other researchers can analyze quantitatively, with representative sampling.

5. Theorem

From the research that has been discussed and summarized above, may be formulated some proposition associated with building a religious culture in schools, especially about PAI curriculum management in realizing the religious culture in schools, as follows.

1. Build a religious culture in schools can be done either through a planned curriculum management appropriately, effectively implemented and integrated, involving various elements of the school.
2. Build a religious culture in schools is an ongoing process and never ends (never ending process), resulting in a continuous quality improvement (continuous quality improvement).
3. Build a religious culture in schools needs to be supported by the entire school community, who work together in creating a better community through PAI quality management.
4. Curriculum PAI laden with religious values, if supported by adequate infrastructure to build a religious culture in schools.
5. Culture religious schools can encourage the creation of students who are able to address issues and challenges of the times.
6. Effective School has a system of cultural development and implemented an integrated school in the learning process.

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