
RELIGIOUS CULTURE-BASED MANAGEMENT IN THE FOCUS OF EDUCATION

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Abstract

The objective of this research is to enhance the standard of education by employing a religious-cultural approach, specifically a prescriptive approach. This approach entails individuals submitting to, imitating, adhering to, and adopting cultural scenarios dictated by authorities. Additionally, it involves a programmed approach through a learning process where culture develops internally within individuals based on religious beliefs and values. The research employed a qualitative-descriptive methodology. The research findings indicate that the implementation of Religious Cultural Based Management has been effectively executed. Teachers demonstrate strong enthusiasm for implementing religious and cultural norms, while the school principal plays a crucial role in overseeing management methods based on religious culture. The teacher's degree of professionalism is commendable in both the teaching and evaluation domains. The influence of religious culture on management practices impacts work discipline, motivation, and the achievement of optimal work results. Key factors facilitating the integration of Christian culture in schools encompass the proactive involvement of teachers in offering assistance and encouragement, alongside students' recognition of the significance of these endeavors. Nevertheless, there are also constraining elements, such as pupils' lack of awareness, that might result in an uneven distribution of time spent on schooling. In general, the integration of religious culture is executed proficiently and smoothly, with robust facilitating elements and few constraining elements. Implementing religious culture-based management in schools has the capacity to enhance educational standards.

Keywords

Education Quality, Management, MA Nurul Jadid, Religious Culture.



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INTRODUCTION

Religious culture encompasses a set of values that underlie the behavior, traditions, daily habits, and symbols practiced within educational institutions, involving the head of school, teachers, administrators, pupils, and the wider school community. It serves as a method of imparting comprehensive values, involving the inculcation of moral principles, preparation for independent decision-making, and the development of life skills in the younger generation (Sudirman et al., 2023). Religious values form the foundation of religious culture, emphasizing the importance of cultivating these values for the establishment of a meaningful religious culture (Kurmanaliyeva et al., 2014). The term "religious value" combines "value" and "religion," with the former signifying the price or degree and the latter representing a comprehensive set of beliefs and practices (Goody, 1961).

Culture, as defined by Eppink (2013), encompasses concepts, values, norms, sciences, and various social, religious, and structural elements (Eppink, 2013). The relationship between education and culture is intricate, with culture shaping the educational system of a society. Educational patterns derive guidance from the cultural patterns of a society, reflecting its spiritual or materialistic values. Education, in turn, plays a crucial role in preserving, transmitting, and diffusing culture (Fathurrohman, 2016). The interaction between culture and education extends to the aims, teaching methods, and the cultural ideals and values of educators. Culturally Responsive Pedagogy is a teaching strategy that acknowledges and incorporates the cultural backgrounds of learners, fostering a supportive learning environment values (Najma Lashkarian Yazd, 2020), (Hoque, 2022), and (Samar Chourasiya, 2023). The impact of culture on education is multifaceted. Firstly, culture shapes the educational system's focus based on its spiritual or materialistic orientation. Secondly, it influences teaching methods and the cultural ideals of educators. Thirdly, culture influences the curriculum, determining what knowledge is considered essential, which may sometimes neglect certain areas of study. Lastly, culture influences teacher-student interactions, shaping the dynamics in the classroom (Studio, 2022) and (Scramper, 2022).

Values inherent in religious culture provide direction and purpose in the educational process, motivating educational activities. The concept of educational purpose based on tauhid values, specifically "ahdaf al-rabbani," emphasizes a divine purpose that should guide the educational framework, thinking, behavior, and life view within the educational system (Ismail, 2016).

Given the significance of education in human life, effective educational institutions play a crucial role. According to Awaliyah & Nurzaman (2018), an effective educational institution is one that fosters personal development, encompassing self-education, environmental education, and education from others (teachers). Educational institutions are not merely sites for knowledge transfer; they are environments where discipline, respect, healthy living, fair competition, and other essential habits are instilled on a daily basis (Awaliyah & Nurzaman, 2018). Parents today seek educational institutions that not only impart knowledge but also instill morals and cultivate good habits, aligning with the national education objectives outlined in the National Education System Act, Act No. 20 of 2003. To address this, schools can incorporate religious culture into their programs, blending general lessons with religious cultural values in every teaching-learning activity. Schools that embrace religious culture aim to shape students' attitudes, characters, actions, and morals, fostering honesty, intelligence, and noble morality based on religious values (Ismail, 2016). However, for religious culture to function optimally, effective management is essential. Deal & Peterson (1999) propose that religious cultures in schools thrive when a set of religious values is collectively agreed upon within the school organization, influencing the behavior, traditions, customs, and symbols practiced by all school stakeholders (Deal & Peterson, 1999). The presence of religious culture-based management in schools is expected not only to cultivate religious values but also to enhance overall school quality, performance, and quality of life. A healthy school culture can optimize school functionality, efficiency, and spirit, fostering continuous development (Gruenert & Whitaker, 2015).

Research conducted at MA Nurul Jadid, a unique Islamic institution, reveals the implementation of religious culture in school activities. The school enforces specific dress codes, class separations, and programs dedicated to Islamic studies and Quran memorization (Kipp, 1993). The integration of Islamic characteristics into the educational system, from purposes to curricula, distinguishes MA Nurul Jadid from other schools. This reflects the school's commitment to religious culture, providing an intriguing case study (Askuri, 2022).

The primary purpose of this research is to analyze the implementation of Religious Cultural Management in Improving the Quality of Education at MA Nurul Jadid. The research aims to scrutinize the implementation process, identify supportive and inhibitory factors, and contribute to the existing body of knowledge on religious culture in educational institutions (Lese, 2018). Previous studies in this field have explored diverse aspects of religious culture in education. For instance,

research on SMA IT Ukhuwah Banjarmasin focused on the process of implementing religious culture-based management, strategies employed, and factors influencing its execution. Similarly, studies on SMK Muhammadiyah 1 Palu, State MTs 3 Pulosari Pemasang, and SMPN 7 Bandar Lampung delved into the implementation of religious culture in schools, the impact on academic and non-academic achievements, and teacher performance management. Furthermore, research on SMAN 1 Bukit Bener Meriah District explored the marketing of educational services based on religious culture (Syakdillah, 2022).

Despite these valuable contributions, each study presents unique patterns and circumstances. The diversity of educational institutions, ranging from general high schools to Islamic integrated high schools and madrasas, highlights the importance of understanding the nuances of religious culture implementation across different contexts. In conclusion, the existing research emphasizes the ongoing importance of promoting religious culture in various educational settings. The religious principles instilled in individuals contribute to the formation of noble and virtuous personalities. In the Indonesian context, where Pancasila serves as the foundational principle uniting people of diverse religions, the integration of religious values into education becomes crucial. This study seeks to add to the growing body of knowledge by examining the specific case of MA Nurul Jadid. The analysis will encompass the implementation process, supportive and inhibitory factors, and the overall impact of Religious Cultural Management on the quality of education. Through this research, we aim to provide valuable insights that can contribute to the ongoing discourse on the role of religious culture in educational institutions.

METHOD

This research is qualitative with a phenomenological approach at MA Nurul Jadid Probolinggo City, Paiton District. At the same time, the type of research used is discreet. In qualitative research, the researcher is the primary research instrument. The researchers jumped directly into the field and could not be represented by anything or anyone. During the course of the research, researchers participate in the research background to observe the source in depth in order to develop the research focus. Research data is in the form of qualitative-descriptive. In qualitative research, the researcher is the primary research instrument. The researchers jumped directly into the field and could not be represented by anything or anyone. During the course of the research, researchers participate in the research background to observe the source in depth in order to develop

the research focus. Researchers are required to build familiarity, so there is no distance like researchers in quantitative research. Researchers in qualitative research usually choose unconnected contact to maintain objectivity. In this study, data sources consist of four types, including speech and action, written data sources, and pictures. First, speech and action. The speech or action obtained from someone who becomes an informant by means of an interview is the most needed source of data. The assumption of primary data sources through interviews or direct observations is a combination of looking, hearing, and asking. Primary data sources can also be video recordings, photographs, and documentation in film form. Secondly, written sources. Written data sources are divided into several sections, including books and scientific journals, sources from archives, personal documents, and official documents. Third, picture. An image will create descriptive data that is quite important and can be used to study subjective forms, which are then analyzed inductively. In qualitative research, photos are divided into two categories, namely, images obtained by others and images produced by the researchers. Data collection techniques were carried out using observation, interviews, and documentation. At the observation stage, the researcher briefly observed the object of the study starting from September 25 to October 28, 2023. In collecting data through interviews, researchers involved several main respondents, such as the principal (Misbahul Munir, M.Pd.I, M.S.I), 5 PAI teachers, three general teachers, and 65 MA Nurul Jadid students. The documentation used to complete this research includes open books, newspapers, documents, diaries, and minutes. Data analysis with data reduction, data presentation, drawing conclusions, and verification. Data reduction is a short form and summary according to the data needed. Data presentation is presented in the format of brief explanations, charts, graphs, and matrices. Data analysis is carried out by removing things that are deemed unnecessary and selecting things that are basic and important to refer to and strengthen research. Conclusions and verification are carried out by researchers by drawing conclusions based on what has been obtained and produced in research systematically and practically. Apart from that, conclusions must also be carried out from the beginning of the research. Furthermore, researchers also compared it with several journal studies.

FINDINGS AND DISCUSSION

Findings

Religious Cultural Management at School

The implementation of religious culture-based management at the Nurul Jadid MA has gone

well, and the teachers show high enthusiasm for applying religious cultural values. They always strive to do their best in such aspects as discipline in attendance and teaching on time, correct reading of the Qur'an before starting the learning process at the first lesson, accompanying students in praying together, and anointing co-operation between teachers in carrying out their duties. Besides, they also help each other when a teacher is facing problems related to his job.

Table 1. Religious Cultural Based Management at MA Nurul Jadid

Planning	Implementation	Evaluation	Supporting and Inhibiting Factors
Promoting values such as discipline, integrity, communal prayer, and charity.	Involves the sequencing, imitation, adhering, and setting up of a cultural scenario from the authority or from outside the individual or group that forms the culture	Culture grows from within individuals or groups based on beliefs, values, or principles that are then actualized through behavior and attitudes.	Supporting: Direct teacher's guidance, Tahfizhul Qur'an activities, students' awareness, and students' motivation to include themselves in all religious activities. Inhibiting: Less awareness of students, inaccurate timing to school.

The head of the school also plays a role in managing religious-cultural management measures, including planning, organization, implementation, and supervision. The level of professionalism of teachers in schools also looks good, especially in terms of learning devices, learning processes, and assessment. Teachers get guidance and training from the assistant headmaster, who is responsible for the curriculum. It helps them make the Learning Implementation Plan (RPP) and other learning tools properly so that the learning process goes well. The head of the school has successfully implemented religious culture-based management to enhance the professionalism of teachers by promoting values such as discipline, integrity, solidarity, communal prayer, and charity.

Generally, culture can be formed through two approaches: the first is a prescriptive approach, involving the sequencing, imitation, adhering, and setting up of a cultural scenario from the authority or from outside the individual or group that forms the culture. The second is a programmed approach through the learning process. In this approach, culture grows from within individuals or groups based on beliefs, values, or principles that are then actualized through behavior and attitudes. This belief is often acquired through experience, experimentation, and proof of their establishment. This approach is known as a pattern of cultural protection (Carey, 1975).

Thus, religious culture-based management needs to be well presented to teachers, both through words, actions, and activities that have religious values (Marini et al., 2018). The head of the school has a key role in doing this, and this can have a positive impact on the improvement of teacher professionalism. Religious culture-based management can influence work discipline, motivation, and optimum work outcomes (Chan & Ananthram, 2019).

Through religious culture-based management, teachers will feel committed to performing school duties in accordance with the rules and regulations in force (Herman et al., 2022). They will carry out their duties with high discipline and enthusiasm because they see this as a calling of heart and will always obey the rules of the school. This discipline is reflected in various aspects of their work, including timely attendance, good learning preparation, disciplined learning implementation, and helping students overcome learning difficulties. When obstacles come to the school, they will send a letter of permission to the head of the school and give the student a task to continue learning. In the context of such research results, this approach allows greater options to improve the quality of education.

Supportive and Inhibitor Factors in the Implementation of Religious Culture

As has been explained earlier, the implementation of religious culture at MA Nurul Jadid runs effectively and efficiently. The factors that supported the implementation of this religious culture played a key role in its success.

First, the teacher factor is very important in supporting the cultural activities of training (Niemi, 2016). Teachers provide strong support, encouragement, and motivation to undertake the activities. They are actively engaged in various activities such as Tahfidz al-Qur'an, which involves all teachers in giving guidance to students. Teachers also collaborate to train students in tartil and tahfidz Al-Qur'an so that students can perform well in the race. This support encourages students to participate actively in such activities.

Secondly, students also play an important role in the success of religious and cultural activities. The student's awareness of the importance of this activity encourages them to attend school on time every day. Students' motivation is very important because it can improve the effectiveness of activities. Students who have high motivation will strive hard to reach their goals in religious and cultural activities (Hidayah et al., 2021).

However, there are also some factors that hinder religious and cultural activities. First, some students may still be less aware of the importance of this activity, resulting in inaccurate timing to

school. Students who lack self-awareness in this activity tend to consider it easy. Therefore, it is necessary to build intrinsic motivation in the students so that they do such activities not only for duty but also for self-awareness.

Discussion

This is in dialogue with the theory of the relationship between education and culture introduced by Charles L. Edgar and Robert K. Sawyer in 1967 (Browne, 1989, pp. 1967–1988). This theory emphasizes the importance of understanding the relationship between education and culture in the context of curriculum development and learning that is more relevant and contextual. The relationship between education and popular culture is generally associated with the works of (Giroux, 2007). Where he argues that education must pay attention to the influence of popular culture in the learning process, as well as provide opportunities for students to develop a critical understanding of popular culture and mass media.

The focus axis is a continuum from a focus on supporting change at the individual level to a focus on changing institutional structures and environments. The outcomes axis is also a continuum; it represents whether the outcomes of the action taken are prescribed by the change agent or emergent (Feola et al., 2023). On the other side, religious traditions, such as those of deity, texts and their authority, myth, ritual, teachers and their traditions, and caste (instead of focusing on the various religious traditions individually), while part two focuses on how these individual religious traditions have been shaped by the historical processes set in motion by their encounter with the modern (Sharma, 2015).

From the explanation above, we can conclude that education, religion, and culture have an important rule and relations with each other. Among them, they can stimulate each other in their process contextually, whereas the curriculum continues to develop and repair year by year. In Indonesia, some forms of the curriculum are KTSP, Kurtilas, National Curriculum, and Independence Curriculum. Meanwhile, culture and education also changed based on the perspective of the governor to look at the education sight.

It's different from some research we've done before (Syakdillah, 2022). This research tends to refer to the administrative and vision-related school missions in the sense that the concept offered seems to have no mature planning and preparation because it only covers planning, organization, implementation, and evaluation. Meanwhile, the researchers did not show any factual results from the application of religious culture itself. Then (Lese, 2018), in his research, highlighted and

emphasized the resource management aspects of a school embedded in a culture of religiousness. Thus, the results of his research showed that strengthening the resources of the community of schools with religious activities can improve the quality of education of the people of schools. That is shown through the attitude of decency, giving greetings when meeting, throwing garbage in its place, and praying Dhuha, Zuhur, kultum, tahfizh, and tilawah.

In developing the concept of religious culture-based management, references from Banks (2008) offer perspectives related to diversity and group identity in the context of global education. The integration of values and views from different cultures can help create an inclusive learning environment, which in turn can support management approaches that are sensitive to cultural diversity (Banks, 2008). Biesta (2012), in his research on "returning teaching to education," provides an in-depth understanding of the role of teachers in the learning process. In the context of religious culture-based educational management, emphasis on the role of teachers as cultural mediators and spiritual leaders can be the foundation for effective management strategies (Biesta, 2012). In the context of character strengthening in schools, the implementation of Character Education Strengthening (PPK) with religious values, including character building based on religious values, is also very necessary. This involves developing a school climate that supports the growth of religious values, implementation of religious character-based extracurricular activities, and community involvement, especially among parents, to encourage the growth of religious awareness and student tolerance (Hayati & Susatya, 2020).

Other research also shows that nature-based learning management at SMK Pariwisata Bubohu adopts nature as a space, media, and learning object, which greatly influences it. There is an integration of religious values in learning activities, with an emphasis on religious values, creativity, patriotism, love of reading, and concern for the environment (Masaong & Tipuwo, 2019). In shaping a positive school culture, the principal also has a key role. Culturally relevant leadership emphasizes high expectations and creates policies that engage students emotionally, socially, and politically. However, research shows that school principals in Northern Mindanao are less culturally relevant, maintaining social inequality (Brooks & Brooks, 2019);(Abdulla, 2018).

It is hoped that future researchers will be able to research the same thing on different objects to continue to make a positive contribution to the generation of the Indonesian people in general, those who are educated at universities and Islamic universities in particular. Thus, the results of this variety of research will give rise to the continued synergy between education and culture in Islamic

schools and universities because education is a very important forum for implementing religious values, which then ultimately become a permanent culture.

CONCLUSION

Culture can be shaped through two approaches, namely a prescriptive approach that involves following, imitating, and following cultural scenarios from the authorities, as well as a programmed approach through learning processes in which culture grows from within individuals or groups based on beliefs and values that are actualized through behavior. Religious culture-based management needs to be well applied to teachers through words, actions, and activities that contain religious values. This approach can encourage teachers to feel committed to performing school duties in accordance with applicable regulations and potentially improve the quality of education. Supportive factors, such as the role of teachers, students, and the support of parents, are crucial in the successful implementation of religious culture at MA Nurul Jadid, although there are several factors that can hinder such activities. For further research, we hope that this research can be developed to emphasize and establish the synergy between culture and education.

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