THE ROLE OF THE PRINCIPAL IN DEVELOPING A RELIGIOUS CULTURE AT SMPN 4 BOYOLALI

Meti Fatimah[1], Muh Nur Rochim Maksum[2], Deddy Ramdhani[3]
[1]Departement of Islamic Religius Education In Institut Islam Mamba'ul 'Ulum Surakarta, [2]Departement of Islamic Religius Education In Muhammadiyah Surakarta, [3]Departement of Islamic Religius Education In Universitas Islam Negeri Mataram, Mataram 83116, NTB, Indonesia
Email: fatimahcan@gmail.com

Absrtact: *This study aims to determine the importance of the role of the principal in developing a religious culture in schools. This study uses a qualitative approach aimed at describing and analyzing natural phenomena, events, social activities regarding the development of religious culture through the internalization of moral and religious values at SMPN 4 Boyolali. Documentation, observation and interviews are the methods used to collect data. Meanwhile, the technique of analyzing and analyzing the data is using data reduction, categorizing the checking of the validity of the data and interpreting the data. The results of this study indicate that developing a religious culture in schools requires systematic policies and concepts.*

Keywords: *Development, Religious Culture, School*

INTRODUCTION

Based on the exploration of Islamic religious education that the implementation of Islamic religious education which is realized in building a religious culture at various levels of education, especially at the level of general education is very important to be implemented. This is to foster awareness of the common good and willingness to dialogue within the students, which leads to increased knowledge of ethics and religious culture in various forms.[1] The importance of religion for students is seen in the philosophical view of education as stated in the 2003 National Education System Law that the purpose of national education is to develop the potential of students to become human beings who believe and fear God Almighty, noble character, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen.[2] The role of Islamic education is not only to build character, but also to build the nation. Islamic religious education is expected to have a role in building the nation's character and participate in actualizing the promises of independence. The purpose of Islamic education in Indonesia is not only to create religious people, but also to make good citizens.[3] Islamic education is taught to the community, especially in schools having a vision to realize people who fear Allah.[4]

The spread of issues regarding student delinquency in schools such as

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1   Richard Rymarz, Teaching Ethics And Religiousculture In Quebec High Schools:An Overview, Contextualizationand Some Analytical Comments, Religious Education. (107) 3. Pp, 295-310 http://dx.doi.org/10.1080/00344087.2012.678175

2   Tim Diknas RI, UU no. 20 tahun 2003 pasaal 3tentang sisdiknas, (Semarang: Pustaka Ofsett, 2004), hlm. 6.

3   Abdallah, Exclusivism and Radicalism in Schools: State Policy and Educational Politics Revisited, Indonesian Journal for Islamic Studies, Vol. 23, No. 3, 2016.

4   H.E.Mulyasa, Wiwik Dyah Aryani , Developing Religious Culture In School, The International JournaL Of Scientific & Te Chnology Research VoL. 6, Issue 07, July 2017

brawls between students, sleeping during lessons, bullying fellow friends, lack of student ethics in respecting teachers is an indication that the development of religious values in schools has not been running optimally. The lack of religiosity in schools has an impact on students. Lack of embedded religious education in students will lead to a decline in morals.[5] The less than optimal development of religious culture in schools is because today's educational institutions are still very concerned with students to pursue cognitive achievement and are less sensitive to the development of educational instruments that are full of nuances of religious moral values. The main problems that have become the main source of the problems of religious education in schools so far have only been seen through the cognitive aspect, not seeing how students practice it in the real world so that learning religion is only limited to memorizing and taking notes. So that so far Islamic religious education has not had much effect on students regarding their personalities in real terms.

The practice of Islamic religious education in (general) schools is minimal or less than optimal. In general, the number of hours of religious lessons in schools is an average of 3 hours per week. With such a time allocation, it is clearly impossible to equip students with adequate knowledge, attitudes, and religious skills.[6] School problems that only look at the cognitive aspect can be solved through the development of a religious culture with a people power strategy (the power of the principal). The role of the principal is very important in creating a religious culture in an educational institution. Religious culture in schools can be created when the principal performs his function as an administrator. Principal leadership is part of the management function that is very important to achieve educational goals in schools.[7] Furthermore, several similar studies have been conducted by researchers to examine the effectiveness of people power (the power of the principal) as a solution to make systematic management in developing a religious culture in schools. There is a significant and very decisive role of the principal in the development of Islamic culture.[8] This study aims to expand the results of the above research by exploring the religious culture at SMPN 4 Boyolali. This study will focus on the development of religious culture resulting from the principal's view.

METHODS

This study uses a qualitative approach, qualitative research is research aimed at describing and analyzing natural phenomena, events, social activities.[9] Data was collected by means of observation, interviews, and documentation. The researchers played the role of the main instrument. Data reduction, arranging in units, categorizing data validity checking and data interpretation are techniques used in analyzing and reviewing all data. After the data are collected, conclusions will be drawn relating to the data obtained. The place of this research is the Boyolali 4 Junior High School, which

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5   Dian Chrisna Wati, Dikdik Baehaqi Ari, Penanaman Nilai-Nilai Religius di Sekolah Dasar Untuk Penguatan Jiwa Profetik Siswa, Prosiding Konferensi Nasional Kewarganegaraan III, 11 November 2017, Universitas Ahmad Dahlan, Yogyakarta

6   Abdul Rauf, Potret Pendidikan Agama Islam Di SekolahUmum, Journal of Islamic Education Studies, Vol. 3, No. 1, 2015.

7   Imaniah Elfa Rachmah, Peran Kepala Sekolah Dalam Menciptakan Budaya Religius Pada Smp Muhammadiyah 4 Banjarmasin, Jurnal Al-Falah, Vol. 17, No. 1, 2017.

8   M. Nandang Wijaya, Herawati & Ulim Amri Syafri, Peran kepemimpinan kepala sekolah dalam mengembangkan budaya Islami di SMPN Kecamatan Caiwi, Semnas UIK Bogor, 1 Oktober 2018.

9   Sutama, Metode penelitian Pendidikan Kuantitatif, Kualitatif, PTK, R&D, (Surakarta: Fairuz Media, 2012), hlm. 282.

has developed a religious culture. This study will describe in detail the reality or existing phenomena by providing criticism or assessment.

RESULTS AND DISCUSSION
Creating a Systematic School Policy

History records that during the Islamic era, Islamic-based education was superior. The increase in immigration and conversion of Muslims to Islam has influenced the rise of Islamic schools in western nation-states. Islamic schools are formal and informal. His research summarizes the literature on Islamic school culture in the west with respect to three policy-relevant issues: (1) the purpose and nature of Islamic schools; (2) the wishes of the parents; and (3) the quality of Islamic schools. The review reveals variations in educational policy issues with some states funding Islamic schools and others providing Islamic religious instruction in public schools. This review discusses potential solutions to address the wishes of parents and improve the quality of Islamic schools.[10]

At the time of brilliant Islam gave birth to many reliable generations, not only good at general knowledge, but they were also intelligent in spirit. Preparing a superior generation is the same as preparing the future of the country. Not only excels in his skills, but also excels in his mindset and attitude. Because the right mindset and good attitude will produce generations of noble personalities. The purpose of studying is not only to print a worker and make money, but education in Islam aims to build people who have good and right personalities. Education is important and helps guide one's life. Because education is dynamic, it has the capacity to encourage people to become better individuals and become the vicegerents of Allah.[11]

Schools as a system have three main aspects that are closely related to school quality, namely: the teaching and learning process, leadership, school management, and school culture. To improve e-leadership, principals should expand the application of the school management system among students and parents, delegate e-leadership responsibilities and monitor teacher activity levels in the system.[12] Culture is a view of life that is jointly recognized by community groups, which includes ways of thinking, behaving, behaving, values that are reflected in both physical and abstract forms. Culture can also be seen as behavior, values, attitudes and ways of life to make adjustments to the environment, as well as to look at problems and solve them. Therefore, a culture will naturally be passed down from one generation to the next. The Islamic environment is not only centered on teaching Islamic religious subjects, but focuses on the code of ethics in schools, exemplary, clothing, greetings and celebrations.[13]

The development of religious culture in schools is one part that must be achieved by school management, considering that in the current era where the currents of globalization and liberalization are increasingly affecting the concept of faith and morality in society, especially the younger generation, And student morale that must be guarded against various possibilities that affect, one of which is

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10 M. Danish Shakeel, Islamic Schooling in the Cultural West: A Systematic Review of the Issues Concerning School Choice, Religions, 2018, 9, 392; www.mdpi.com/journal/religion. doi:10.3390/rel9120392.

11 Maimun Aqsha Lubis, Effective Implementation Of The Integrated Islamic Education, Global Journal Al-Thaqafah, 2015, Vol. 5(1), pp. 59-68, http://DOI:10.7187/GJAT792015.05.01

12 Ina Blau & Ofer Presser, e-Leadership of school principals: Increasing school effectiveness by a school data management system, Vol. 44(6), pp. 1000-1011, https://doi.org/10.1111/bjet.12088

13 Lahmar F. Islamic Education: An Islamic "Wisdom-Based Cultural Environment" in a Western Context. *Religions*. 2020; 11(8):409. https://doi.org/10.3390/rel11080409

the existence of highly advanced social communication media. The thought of Islamic education gave birth to the concept of Islamic education towards the development of modernity. Institutional development produces quality human resources and becomes the choice of the community. Educational practices have an impact on educational policies and educational activities for the solution of various social problems.[14] The 2003 National Education System Law states that the first and the main criteria in the formulation of these goals are human beings who have faith and fear of God Almighty and have noble character.

This formulation shows that our education system puts religion first rather than science. So that religious culture should be applied in educational institutions, there are strong indications in the law that show the importance of religious culture education needs to be developed. Moral education must be based on Islamic concepts and place morals in science as a shared responsibility because it includes doctrinal implications that the purpose of human life must be within the framework of worshiping God.[15]

One way to develop a religious culture in schools is to create a systematic school policy. The need for policies taken from schools so that the religious culture development program runs well according to the management that has been regulated. The policies implemented should not harm, all school members, because not all students of SMP Negeri 4

Boyolali are Muslim. One of these policies is by establishing a religious section for students who are Muslim and for students who are not Muslim. Because the background of students and school policies will affect the development of religious culture, the religious culture that develops in schools will also affect the growth of student character.[16]

Various policies implemented in schools in developing religious culture, one of which aims to achieve the identity of the school, so that it becomes a priority for outsiders that schools with general education backgrounds are able to also create and develop a well-systematic Islamic culture without any pressure from anywhere. In addition, education is shown to eliminate discrimination and enable students to live in a society in a democratic system, so that the development of school culture is an important and basic step.[17] Schools with state status have the right to develop a school culture, including religious culture, literacy, culture or other cultures that can make the culture the identity of the school.

Developing a religious culture in schools is not only the responsibility of the school, but the government must also pay attention to the development of religion for students in schools, students are the main component of the education system, the views and behavior of students must be studied to have a clear effect of reform.[18] The importance of

14 Maimun. A., Yasin. M., Mujab. M., Bashith. A & Padhil. Muh. Tianjin Daxue Xuebao (Ziran Kexue yu Gongcheng Jishu Ba/ Journal of Tianjin University Science and Technology. Vol:54(06). 2021. Pp. 220-229. doi:https://doicatalog. org/19.4102/jtus.v54i6.3466

15 Meti Fatimah, Concept Of Islamic Education Curriculum: A Study On Moral Education In Muhammadiyah Boarding School, Klaten. Jurnal Didaktika Religia, 6(2), 103. 2018, DOI : 10.30762/ didaktika.v6i2.1103

16 Meti Fatimah., Sutama & Abdullah Aly, Religious Culture Development In Community School: A Case Study Of Boyolali Middle School, Central Java, Indonesia, Journal Humanities & Social Sciences Reviews, Vol 8, No 2, 2020, pp 381-388. https://doi. org/10.18510/hssr.2020.8243

17 Muh. Nur Rochim Maksum., Musa Asy'arie & Abdullah Aly, Democracy Education Through The Development Of Pesantren Culture, Journal Humanities & Social Sciences Reviews, Vol 8, No 4, 2020, pp 10-17. https:// doi.org/10.18510/hssr.2020.842

18 Bulent, Tarman., Baytak, A., & Duman, H, Teachers' Views on an ICT Reform in Education for Social Justice. Eurasia Journal of Mathematics, Science & Technology Education, 11(4), 2015, 865-874. https://

spirituality is reinforced in the directives of legislation and policy in England and Wales. Nevertheless, it is said that there is a dearth of studies on spiritual development practices and pedagogies in classroom settings. The findings in the study revealed that 'tools' such as silence, focus, meaning, questioning, kinesthetic awareness, use of one's imagination and communication and sharing can be used in the classroom for spiritual development, allowing a child to connect with self and others.[19] This means that there is a need for cooperation between a teacher and students in learning so that it has implications for the development of student religiosity. Children need to be given the opportunity to interact with their environment so that they can react to it. This must be related to the intellectual, emotional, physical and social growth of the child. But in this case that it is not only teachers in schools who can provide moral education to children, but that parent also plays a big role in making children aware of the importance of living life ethically.[20]

The policies implemented in schools are taken in order to harmonize all teaching and learning activities so that they do not collide with other schedules, and are even designed to be well integrated for school progress. As an institution that functions to transmit culture, the school is a place for internalizing moral values and religious culture to all school members so that they have a strong fortress to form a noble character, While the noble character is the basic foundation for improving human resources. The power in a government in implementing regulations affects the effectiveness of the development of religious culture in a school. In order for these regulations to persist despite a change in leadership, the efforts made are to strengthen the existing system and provide religious education to every school leader. Despite a lot of research on school leadership, the analysis and promotion of policies to support and strengthen the role of school leaders to support school improvement seems to have received less attention.[21]

Religious Culture Development Concept

Schools as a system have three main aspects that are closely related to school quality, namely: the teaching and learning process, leadership, school management, and school culture. Culture is a view of life that is jointly recognized by community groups, which includes ways of thinking, behaving, behaving, values that are reflected in both physical and abstract forms. Culture can also be seen as behavior, values, attitudes and ways of life to make adjustments to the environment, as well as to look at problems and solve them. Therefore, a culture will naturally be passed down from one generation to the next and schools must create a systematic school culture.

Religious culture is one of the character values that must be developed in schools from the kindergarten level to the college level. This is because religious attitudes if developed in school institutions will have an impact on school progress both in terms of knowledge and attitudes. From a scientific point of view, it will certainly have an impact on the quality of the school and from the attitude it will certainly have an impact

doi.org/10.12973/eurasia.2015.1445a

19 Yee Ling NG, Spiritual Development in The Classroom: Pupils' and Educators' Learning Reflections, International Journal of Children's Spirituality, Vol. 17, Issue. 2, 2012, pp 167-185. https://doi.org/10.1080/1364436X.2012.726609

20 Sandeep Kaur, Moral Values In Education, Iosr Journal Of Humanities And Social Science, Volume 20, Issue 3, Ver. Iii (Mar. 2015), Pp 21-26, DOI: 10.9790/0837-20332126

21 Beatriz Pont, A Literature Review Of School Leadership Policy Reforms, European Journal of Education Research, Development And Policy, Vol. 55(2), June 2020, pp. 154-168, https://doi.org/10.1111/ejed.12398

on behavior, morals and etiquette, both for students and all school members.

The impact of religion on education has greatly ensured the development of the lives of individuals, school communities and other institutions, studies with this aim will help promote better relations between students, teachers and school residents. The involvement of religious groups or religious organizations in education has contributed to the spiritual development of both teachers and students. Some educators have emphasized the need for overarching educational goals. This viewpoint has led to the development of two goals, namely the goal of complete life and the goal of harmonious development which suggests spiritual and physical development.

Educational practitioners in developing a religious culture include: setting a good example or example, enforcing discipline, giving motivation, giving gifts, especially psychologically, giving punishments in order to enforce discipline and religious culture that affect student growth. Routine activities as a manifestation of the development of religious culture are carried out in daily activities that are integrated with activities that have been programmed to give birth to a concept so that it runs as expected.

The development of religious education in junior high school level schools must be conceptualized in accordance with Law NO. 20 of 2003 Article 3 which reads, " National Education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of the intellectual life of the nation, The development of religious education in junior high schools must give birth to the development of the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative,

independent and become democratic and responsible citizens.

According to Sahlan, school, religious culture is a way of thinking and acting for school members based on religious values (religiousness).[22] School religious culture is a way of behaving for all school members based on religious values that do not violate the religious principles of school members. Religious culture must pay attention to differences in principles and must be instilled in the school environment in order to realize the values of religious teachings as a culture in daily behavior. The background of students greatly affects religious behavior as well as school policies will also affect the development of religious culture, so that the development of religious culture will affect the growth of student character.

Religious culture in the Islamic perspective aims to educate mankind with positive knowledge and skills, and to keep practicing good ethical behavior approved by the Shari'ah. Shari'ah is the rules created by Allah guided by humans in regulating relationships with God, with humans, both fellow Muslims, nature and all life.[23] No individual can live and grow without social context, individual life becomes unbearable for humans, hence forming society. While individual security and well-being depend on society, individual improvement is conditioned by social progress. So this social problem becomes a field of ijtihad. In this field, we can see the dynamics of Islamic law in anticipating developments and changes that occur in society.[24]

Religious culture is a culture that from an Islamic perspective is based on the

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22   Asma'un Sahlan, Mewujudkan Budaya Religius Di Sekolah: Upya Mengembangkan PAI Dari Teori Ke Aksi, (Malang: UIN-Maliki Press, 2010),hlm. 75.

23   Mahmoud Syaltout, Islam Aqidah wa Syari'ah, (Kairo : Dar al-Qalam, 1968), hlm. 12.

24   Halid M. Ishaque, Islamic Law: Its Ideal and Principles dalam Altaf Gauhar (Editor) The Challenge of Islam, (London : Islamic Council of Europe, 1988). hlm. 155.

values of Tawhid, Worship and Akhlakul crime according to the Shari'ah. Everyone is obliged based on the interpretation of the letter above to do good deeds as provisions in the hereafter. Why should a religious culture be developed in schools? Because it is very important to foster good faith, worship and morals of students. The importance of understanding acid for students is that acid is the belief of the heart and its justification for anything. If education is separated from religious and moral values, it will lead to the disintegration and destruction of the social order of society, this can be seen from the achievements of liberal education from the west and the east.[25] According to Syatibi, the principle of Islamic Sharia is maslahah and Islamic law is not quoted unless you want to bring maslahah. Therefore, all things that are harmful and destructive must be prevented. While problems contain goodness and benefits are obligatory.[26]

Islamic education aims to shape the personality as the caliph of Allah, or at least prepare for the path that refers to the ultimate goal.[27] The importance of Muslim families in today's era must have an Islamic worldview. One of them is by returning to concentration, focus and commitment to fulfill the rights of children's education in etiquette at home. Because adobe education will make our children grow up with intelligent personalities full of morals. They will not think ambiguously,

let alone cause a myriad of problems and chaos in the community. Because with a dab education makes our children know how to be civilized (polite) towards Allah, the Messenger of Allah, parents, teachers, knowledge, friends, nature and even themselves for 24 hours in all lifelong activities.

Impact of the Development of Religious Culture at SMP Negeri 4 Boyolali Religious behaviour
1. Religious Behavior

The mental community of a religious nation is one of the character values that must be developed in schools from the secondary level and up to the university level. This is because religious attitudes if developed in school institutions will have an impact on school progress both in terms of knowledge and attitudes. From a scientific point of view, it will certainly have an impact on the quality of the school and from an attitude of course it will have an impact on behavior, morals and etiquette, both for students and all school members. This religious behavior is a behavior that is close to spiritual things. Religious behavior is a human effort in getting closer to God as its creator.

According to Opoku that religious education as the foundation of education, education and religion are inseparable aspects in every society. Because education is the backbone of development.[28] Educational researchers and practitioners assert that a supportive school and classroom climate can positively influence student academic outcomes, thereby potentially reducing the academic achievement gap between students and schools with different socioeconomic

25 Fazlur Rahman, Islamic Education of Muslim children in the west and the problem of curriculum and syllabus. in M. H. Al-Afendi and N. A. Baloch (eds.). Curriculum and Teacher Education, (Jeddah: King Abdul Aziz University. 1980), hlm. 65.
26 Fathullah Al Haq Muhamad Asni, Al-Syatibi Methodology Analysis In The Unification Of Usul Al-Fiqh Methods, International Journal of Academic Research in Business and Social Sciences, 2017, Vol. 7, No. 7, p.262. DOI: 10.6007/IJARBSS/v7-i7/3093
27 Armai Arief, Pengantar Ilmu dan Metodologi Pendidikan Islam, Cet. I, (Jakarta: Ciputat Pers,2002), hlm. 30.
28 Opoku, J. K., Manu, E. & Wiafe, F, Religion, Education And Development In Ghana: A Historical Perspective, Global Journal Of Arts, Humanities And Social Sciences 3(12), 2015, 6-18.

status backgrounds.[29] Religion as a reference to religious education in schools can be considered in the history of the persistence of the Alamo or salmon during the kingdom of the island of Java, such as Sunan Kalijaga who was born as Raden Mas Syahid or Raden Said in 1450 AD in Tuban, East Java. He was known as the Prince of Tuban, Raden Abdurrahman, and Lokajaya. He lived at the end of the Majapahit period, the largest Hindu Kingdom in the archipelago. It was during the transition period from Hinduism to Islam when the Islamic Kingdom of Demak grew significantly after several conquests. Sunan Kalijaga lived for about a hundred years and experienced the rise of several Islamic kingdoms (e.g., Demak, Cirebon, Banten, Pajang, & Islamic Mataram).[30]

A 2001 study showed that personal religious beliefs and practices act as a buffer against stress and the negative effects of trauma among younger generations of first- and second-generation immigrants, and reduce rates of depression among that population. Another study linked higher rates of religious service attendance with better test scores among US girls in the South, points to an emerging consensus about the "generally positive role of religious practice in education," according to a 2003 Boston University study.[31] A study conducted by Kasetchai Laeheem located in three southern border provinces, Thailand, that there is a

statistically significant correlation between Islamic ethical behavior and the way of Islamic education, religious knowledge, participation in Islamic activities, and practicing Islamic principles. The practice of Islamic principles clearly has the strongest correlation in explaining Islamic ethical behavior. The mode of Islamic education, religious knowledge, and participation in Islamic activities also make some contributions in explaining differences in Islamic ethical behaviour.[32]

The impact of the development of religious culture at SMPN 4 Boyolali is a very big change for students. Religious culture has been initiated several years ago, but has not developed as it is today, a well-systematic mechanism has produced good results for the development of school quality, especially students' personal attitudes. The impact of the development of religious culture at SMPN 4 Boyolali is very significant, seen from the individual religious attitudes of students and the internalization of the school's religious climate can be reflected in student behavior who tend to be so enthusiastic in participating in all scheduled religious week activities, even though there are still some students who are late, but the school tries to always emphasize discipline. There is a real influence between spiritual development and students' attitudes in applying religious values. This means that with good spiritual development, it will affect students' attitudes in applying religious values. The better and more complex the spiritual development, the better the attitude of students, especially in applying these religious values.

Something good will produce good things. Likewise with religious culture. Moral and religious values in Islamic

29   Ruth, B., Hadass, Moore., Ron, Avi A. & Rami, B, "A Research Synthesis Of The Associations Between Socioeconomic Background, Inequality, School Climate, And Academic Achievementreview Of Educational Research XX, No. X (20IX): 1–45. DOI: 10.3102/0034654316669821

30   Waston, Building Peace Through Mystic Philosophy: Study on The Role of Sunan Kalijaga in Java, Indonesian Journal of Islam and Muslim Societies Vol. 8, no.2 (2018), pp. 281-308, doi: 10.18326/ijims. v8i2. 281-308, Hlm.283

31   Annabelle Timsit, https://qz.com/1301084/should-you-raise-your-kids-religious-heres-what-the-science-says/, diunduh tanggal 12 agustus 2021, 7.00 WIB.

32   Kasetchai Laeheem, Relationships between Islamic Ethical Behavior and Islamic Factors among Muslim Youths in The Three Southern Border Provinces of Thailand, Kasetsart Journal Of Social Sciences, Volume 39, Issue 2, May–August 2018, Pages 305-311

religious culture are the best values ever. The glory of a science depends on what is being discussed and the virtue of a seed will continue to its descendants. The most important and most useful collection of knowledge is knowledge related to the rules of a servant's actions.[33] This can be seen from the main sources in managing life, namely the Qur'an, al-Hadith and the example of the Prophet. Conveying the perfect knowledge of its benefits, the most comprehensive of its benefits, the highest in dignity, filling the eyes and the light of the heart with happiness and the chest with spaciousness: this is a particular and general stability that is based on a standard order and follow-up that stands on unity and wholeness.[34] Through this habituation, religious values can be realized in everyday life at SMPN 4 Boyolali. Values-based education is incorporated into chapters in an engaging way that children and students learn it at every step of their schooling. Values-based education plays an important role in the holistic development of students as the results of some of these experiments have shown.[35]

One of the functions of religion is to provide meaning in human life to achieve the goal of happiness in life in this world and in the hereafter. Religion is certainly the main foundation and provision for the younger generation in navigating a life full of dynamics. History has proven that successful and resilient generations actually come from families that from an early age have instilled religious

education in their children. This means that the role of the family is very large in the development of the religious spirit of children.

In line with the phenomenon of the current generation which is on the verge of a threat of moral decadence by rampant criminal acts committed by the younger generation, what is feared by our generation is the future of its spiritual morals, If the moral is damaged, of course it will be difficult to fix it and it will take a long time to fix it. Obviously this phenomenon is very worrying, because you can imagine how the fate of a nation in the future if its young generation cannot be relied on. Why is moral decadence rampant and haunting the younger generation? Because there is no faith in his heart. So, all elements of the nation should be called and think about how the solution is to improve the morals and mentality of the nation's children.

Students of SMPN 4 Boyolali can say that their age is no longer considered as childhood and cannot be said to be adults. Their period is a period of adolescence that is most prone to negative influences, therefore it is very important for them to get religious guidance so that it becomes a guide in their lives. Schools are obliged to accompany their students to become human beings who are close to religion. The steps taken by the school are to develop a religious culture in schools with the aim of students getting information about religion properly and correctly, Because religion must be used as a reference for the main values of civilizational virtues in a region, not vice versa into violent behavior and conflict.

The effect of the existence of religion for a person is not only to achieve the goal of a happy life in this world and the hereafter, but more broadly one of the effects of religion on health and psychology. According to research conducted by Barry R. Chiswick in Child

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33 Abu Malik Kamal bin As-Sayid Salim, Shahih Fiqh As-Sunnah Wa Adillatuhu wa Taudhih Mazdahib Al A'immah, (Maktabah Attaufiqiyah, Juz awal, 1422), hlm. 5

34 Abdul 'Azhim Bin Badawi Al-Khalafi, Al-Wajiz Fi Fiqih Sunnah Wal Kitabil 'Aziz, Cet 3, (Kairo: Dar Ebn Ragb, 1421 H), hlm. 5.

35 Ajay Bhardwaj, Importance of Education in Human Life: a Holistic Approach, International Journal of Science and Consciousness (IJSC): a Bio-Psycho-Spiritual approachPublished by the Research Foundation for Science & Consciousness, Uttarakhand, India, Vol. 2, No. 2 page 23-28, 2016.

Development Supplements (CDS) to the Panel Study of Dynamics Income in America on the effects of religion on health and reported psychological health related children, There are three measures of religion or religion that children use, namely, whether there is a religious affiliation (and what kind), the importance of religion, and the frequency of church attendance. The analysis revealed that there appears to be a positive relationship between the two health measures and the three religion/religiosity measures. Those children (self-report or primary caregiver report) who had identified religious affiliation, who viewed religion as very important, compared to those who viewed religion as unimportant, And those who attended church at least weekly compared to those who did not or rarely attended had higher rates of overall health and psychological health. When this affiliation analysis is carried out by denomination[36], the main difference is between those who report religious affiliation and those who do not[37]. The effect of religion on children's health is very important for the continuity of religiosity that occurs in children.

2. The Growth of Good Adab

Moral education has become a hot topic and is increasingly popular among educational practitioners. This is in line with one of the biggest problems faced by society, namely moral problems. Based on the world view, that every education system has a goal, both secular education and Islamic education. Contrary to modern secular education which regards life as an end in itself, Islamic education provides a comprehensive concept of the world and the hereafter.

Islam gives recognition to the supremacy of religion. According to the Islamic perspective, when education ignores religious, moral teachings, education will certainly fail. Allah explains in Surah Luqman Verse 33, in translation: "O mankind, fear your Lord and fear a day when (on that day) a father cannot help his child and a child cannot (also) help his father at all. Verily, Allah's promise is true, so let not the life of this world deceive you, and do not deceive you in (obeying) Allah."

Imam Ibn Kathir in his Tafsir in connection with the verse of Surah Luqman above said:[38] That, on that day a father cannot help his son, if he wanted to redeem his son for himself, it would not be accepted nor would a son, if he wanted to redeem his father to himself, it would not be accepted. Religious education is directed at the belief in the existence of an afterlife, life after death will undoubtedly remind educators and those who are educated about things that will make a religious character.

Habituation of religious behavior in schools was able to lead students to act and behave in accordance with Islamic etiquette. Licona argues that respect and responsibility are the two core components of morality from which other principles derive. The term respect includes two aspects, namely respect for oneself and respect for others (beliefs, opinions, and culture). Responsibility involves acceptance of one's own life and actions and a commitment to the welfare of society in general through active participation in the socio-economic, political, cultural activities of the community.[39]

Neuron Davids argues, referring

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36   Demonisasi dalam pengertian Kristen secara umum adalah suatu kelompok (gereja) dalam kekristenan yang diidentifikasikan di bawah satu nama, struktur dan ajaran atau doktrin.

37   Barry R. Chiswick & Donka M. Mirtcheva, Religion and Child Health, IZA Discussion Paper No. 5215 September 2010.

38   Al Imami Hafidi Amidi Daini Abu Fida' Ismail Ibnu Katsir Damsiqi, Tafsiru Qur'anil Adiim, (Kairo Mesir, Maktabatu Taufiqiyyah, 2008), hlm: 164.

39   Thomas Lickona, "Character Education: Seven Crucial Issues". Action In Teacher Education (2012): 77-84. Https://Doi.Org/10.1080/0162662 0.1999.10462937

to thoughts such as al-Attas, that educational human encounters are based on the rational and emotional dimensions of human action. With regard to our non-bifurcationist view of knowledge, our opinion is that human encounters with credible speech and respectful human behavior, Has the potential to foster democratic human relations referred to by all-Attas as an action based on adobe. In essence, the point about democratic human encounters is that such encounters cannot be blinded to the physical-intellectual and emotional aspects of human life. On the contrary, as we said, the expression of etiquette, i.e., acting with subtlety and courtesy can advance and enhance democratic gatherings, through consciously avoiding disrespect and indifference.[40]

Adobe is very important for everyone, including the teachers and students of SMPN 4 Boyolali. The school is committed to being a role model for all students and school members, therefore in schools to seriously develop a religious culture so that a religious school is reflected, With the development of a religious culture, it is hoped that it will produce graduates who are not only good at general knowledge, but also graduate students who are intelligent and have good character, noble character and good manners. Because, Adab is a good character, commendable behavior, educated soul and morals, discipline to be a civilized person is needed in every school institution including SMPN 4 Boyolali.

The etiquette education implemented at SMP Negeri 4 Boyolali includes greetings and kissing hands when meeting teachers, eating must sit down, not being allowed to bully fellow friends,

Mutual respect and love for friends despite different beliefs, dress modestly, should not smoke, maintain etiquette in the mosque when there are activities, both praying in congregations and other activities. Schools, families and communities are not busy responding to attacks that are not weighty from the view of Adab in the media, it is better to focus on educating children with etiquette. Especially Adab to Allah, Adab to the Prophet, to parents, to teachers, knowledge, and others, so that they are optimistic children with their faith in responding to the challenges of the times. Habits that have been instilled in schools must be made into a culture, because the culture will always be followed by the next generation, of course the culture that is built is a culture that is beneficial to the school and all school members.

Character and character education, in Islam itself, there are three main values, namely morals, Adab, and exemplary. Morals refer to duties and responsibilities other than sharia and Islamic teachings in general. While the term adobe refers to attitudes associated with good behavior. And exemplary refers to the quality of character displayed by a good Muslim who follows the example of the Prophet Muhammad[41]. The concept of Adab according to Ibn Hajar al-'Asqalany includes the fulfillment and development of Adab towards Allah, Adab towards oneself, and Adab towards fellow human beings[42]. Education is the seeding and cultivation of etiquette in a person.

The Qur'an asserts that the ideal example for a civilized person is the Prophet Muhammad. The main task of

40 Nuraan Davids & Yusef Waghid, Adab And Democratic Education, In: Democratic Education and Muslim Philosophy. Palgrave Pivot, Cham, DOI https://doi.org/10.1007/978-3-030-30056-2_6, 2019, pp 61-70,

41 Abdul Majid dan Dian Andayani, *Pendidikan Karakter Perspektif Islam*, (Bandung: PT Remaja Rosdakarya, 2011), hlm. 58.

42 Indra Fajar Nurdin, *Perbandingan Konsep Adab Menurut Ibn Hajar Al-'Asqalany dengan Konsep Pendidikan Karakter di Indonesia*, Jurnal Pendidikan Islam, Vol. IV, No. 1, 2015. https://doi.org/10.14421/jpi.2015.41.159-187

sending the Prophet Muhammad to earth was not to conquer the world or to Islamize all mankind. But more than that, the main mission of the prophet is to spread mercy and perfect all human characters. Therefore, the purpose of Islamic education is to give birth to a civilized human being or a good human being. This should be used as an afterthought to make adobe as a curriculum in educational institutions because the impact of the implementation of the Adab curriculum is very large, one of which is to produce civilized people and of course they will be in harmony and are expected to be able to balance the fulfillment of cognitive needs with other needs as mandated by the 2003 National Education System Law. One of which is to produce civilized people and of course they will be in harmony and are expected to be able to balance the fulfillment of cognitive needs with other needs as mandated by the 2003 National Education System Law. Therefore, this adobe education emphasis is not limited to the transfer of knowledge about good values, But more than that, namely how these values should be embedded and integrated in totality in thought and action.

CONCLUSION

School religious culture is a way of behaving for all school members based on religious values that do not violate the religious principles of school members. Therefore, the power in a government in implementing regulations affects the effectiveness of the development of religious culture in a school. In order for these regulations to persist despite a change in leadership, the efforts made are to strengthen the existing system and provide religious education to every school leader. Creating a systematic school policy is a policy that must be taken so that the development of religious culture goes as expected with the concept that has been designed.

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