

Implementation of Religious Culture at Vocational School of Kesdam IV Diponegoro Magelang Central Java Indonesia

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Abstract

This research is motivated by the leadership of school principals who play the operational staff who are given the additional task of leading an educational institution and are at the forefront of coordinating school cultures, such as religion, nationalism, integrity, independence, and cooperation. Leadership is the main key to determining the success and sustainability of an educational institution. This research seeks to analyze and find the implementation of the embodiment of religious culture at SMK KESDAM IV Diponegoro Magelang, Central Java, Indonesia. This research uses a qualitative approach with a case study type with a multi-case design. Data collection techniques using in-depth interviews, participatory observation, and documentation. Data analysis used case data analysis with three research lines: data condensation, data presentation, and drawing conclusions. It can be seen from the results of the research show, namely, the implementation of the embodiment of religious culture by implementing the use of power and the formation of opinions through the application of boarding schools, Islamic boarding schools, and collaboration with related agencies, the application of an aggressive and democratic style. Implementation of the embodiment of ideal influence is a vehicle for worship, S culture, Duha prayers, obligatory prayers, *istighosah*, collective prayers, Friday prayers, religious tolerance, prayers before and after activities, and Islamic boarding school activities. Implementation of manifestations of inspirational motivation: the existence of Islamic boarding schools, NU-based state defense activities, three months of basic education, *yasinan* and scientific recitation, book of rules and manners, SKU, PUDD, special Aswaja subjects and caring for critical patients to death and Friday activities.

Keywords: Leadership implementation, principal, religious culture

Introduction

Education is a valuable investment that delivers changes in morality, especially for students. Education must filter out the bad influences of foreign culture, a culture of provocation, lack of morals (lack of respect for teachers, parents, and the surrounding community), sex, and promiscuity which involves many learners. Education is incomplete if it only produces graduates with a good intellectual, institutional environment without being balanced with a religious attitude. Many educational institutions in Indonesia are still developing education based on religious culture. Meanwhile, the phenomenon of the world of education often receives criticism from the public regarding the actions of several students and graduates. Some of them show a less commendable attitude, are naughty, stubborn, difficult to control, commit riots, immorality, drunkenness, drugs, brawls, and rape, to murder, which tarnishes the credibility of education. This situation further adds to the poor portrait of education in the eyes of society.

Seeing the reality above, it is very reasonable for the world of education to find a solution. One of the most important parts of the world of education is the management of education in which there is leadership, especially in the directing function. The strategic point in improving institutional quality lies in leadership; the leader assumes responsibility for changes in all fields and aspects of the institution by cultivating a good and directed school culture.

Barth defines "School culture as a complex pattern of norms, attitudes, beliefs, behaviour, values, ceremonies, traditions

and myths which are deeply embedded in each aspect of the school." School culture is a complex pattern or level of values from norms, attitudes, beliefs, behaviors, values, ceremonies, traditions, habits, and myths embedded in every aspect of the school. (Kalie Barnes, 2012) ^[6] "There are five main character values in the CPE movement: religion, nationalism, integrity, independence, and mutual cooperation. (Kemendikbud, 2017). Starting from this, educational institutions must internalize religious values into students by using habituation through religious culture.

The characteristics of religious culture need to be applied and carried out in educational institutions, both formal and non-formal. These educational activities become more meaningful if religion is used as the basic education frame so that all educational actions are considered worship. The principal's emphasis on religious culture in educational institutions can directly increase teacher professionalism (pedagogic, personality, professional, and social competence). Based on these observations, it is certain that every educational institution needs professional human resources who can achieve targets, such as private vocational high schools. Private vocational high schools are educational institutions under the auspices of the education office and foundations included in formal education institutions.

The institution's quality is determined by a leader who is the captain of the institution he leads, namely the principal. Principals are expected to be able to develop themselves and carry out their duties with their partners in achieving progress in the educational institutions they lead. A head must have the

main abilities in performance, communication, and problem-solving skills in the teaching and learning process, developing a school culture, and socializing ideas, suggestions, and suggestions owned to teachers, employees, and students. (Muhammad Fathurrohman, 2003) ^[12]. Therefore, the principal must be able to protect and control his leadership function.

There is an interesting phenomenon in the leadership of school principals about the characteristics of religious culture, especially in educational institutions at SMK Kesdam IV Diponegoro Magelang, Central Java. This institution is more focused on the optimal development of religious culture. Therefore, it can be seen from the various work programs that have been prepared and implemented by educational institutions, which are reflected in the institution's vision, mission and objectives.

Principal leadership is applied based on applying indicators to all school members. In addition, there is the impact of the principal's leadership from various actions implemented in the two institutions. Concerning the development of religious culture, it is carried out through the characteristics of the principal and institutional basis so that a good application of religious culture will be produced and will also produce good output because the good output is produced from a good process.

Literature Review

Implementation according to language means implementation or application. The implementation is a process of implementing ideas, policies, or innovations in practical action to have an impact, either in the form of understanding changes in knowledge, skills, as well as values and attitudes. The Oxford Advanced Learner's Dictionary argues that implementation is "Putting something into effect," namely, the application of something that has an impact or effect. (Department of National Education, 2009) In this case, implementation is related to education in school culture, character education, and leadership or the characteristics of the principal's leadership.

When implemented in Islamic education management, comments regarding the leadership characteristics above will produce human outputs that have Qur'anic personalities and form a pure human soul intact. The perfect man here means realizing his life by adhering to the guidelines and foundations of religion (the Qur'an and hadith) and the pillars of religion (aqidah, morals, and shari'a). Shari'a here is classified into two: Shari'a formed by religious law and Shari'a formed by state law.

Realizing output formation with a Qur'anic personality and a plenary soul takes work. There needs to be a principal intervention that is used as a guideline by the leader in his management. The leader principle in Islamic managerial includes; deliberation, freedom of thought, justice, spirituality, accountability, sincerity, the dignity of workers, and loyal friends. (Munazza Saeed, 2014) ^[15]. These principles open the eyes of knowledge and understanding of all institutional activities to collaborate in forming outputs that follow the values of the leadership dimension, especially on individual spiritual greatness points. The realization of the values in the leadership dimension starts from the leader himself as an example in the institution he leads, then followed by employees under his control.

The unification of a one-way mindset related to the realization of values in leadership dimensions in leaders and employees can be formed by correlating structured relationships under

the managerial umbrella of Islamic education. Islamic education managerial is a process that influences activity in an organized group. This is an effort to achieve the goals of Islamic education by forming human beings who have complete personalities and are guided by the Al-Qur'an and the sunnah of the Messenger (Mutholib, 2014). So, the alignment of attitudes, mindsets, and actions realized by leaders and their subordinates can form a rhythmic correlation in achieving goals related to high-quality output products. For this reason, leaders must have an active role in mobilizing and realizing the values that exist in the dimensions of transformational leadership in the institutions they lead.

Leaders influencing others depend on the social network in which the leader is formed and how positive the network is related to the personal qualities that exist in the leader and the leader's managerial skills. (Nik Maheran, 2015) ^[17]. Forming a positive network begins with the personal formation of the leader himself. Forming an ideal personal leader must be distinct from the inculcation of values in the leadership dimension. According to the review above, the values in the transformational leadership dimension must correlate the values of the pure leadership dimension with the values in the educational realm. Dimensional values in the realm of education include faith values, *ukhuwah* values, and discussion values (deliberation). (Rahman Sutomo, 2019) ^[18]

First, the value creed refers to religious values. The leader's position concerning the realization of religious values is more to the divine qualities used as a benchmark for leaders in acting. Second, the values of *ukhuwah* are built through two principles, namely, the principles contained in the basic guidelines of the Islamic religion and the principles contained in the basis of the state (Pancasila). Third, discuss (deliberation). Leaders have an active role in creating dialectic with subordinates for anything related to shared interests. So, the policies set by the leader in his management follow the agreement approved by all individuals involved in advancing the institution they manage.

According to the above review, mutual agreement in making and determining policies carried out by leaders is related to instilling the principle of tolerance in the dialectics between leaders and their subordinates. The principles of tolerance include accepting distinction, implementing justice and respecting individual rights. The principles of tolerance embedded in the personal leaders and subordinates are nothing but a form of the implication of the values in the dimensions of transformational leadership that exist in leaders and individuals involved in discussion forums (deliberations).

In successfully implementing his leadership, the principal is very influential in developing, especially coordinating, mobilizing, and harmonizing all educational resources in all school programs and daily leaders. (Heri Gunawan, 2019) First, regarding the program as a whole, the steps must be carried out as follows:

- a) Examine the education calendar so that days are effective, semi-effective, and ineffective days such as holidays.
- b) The number of effective and semi-effective days is the basis for preparing annual programs, semester programs and lesson plans.
- c) Compilation of extracurricular activity programs outside of study hours because they do not reduce effective study hours.
- d) Periodically, an evaluation of the implementation of character education is carried out by involving all institutional teams.

Second, Things Related to Daily Tasks as a School Principal that needs to be Done Are as Follows:

- a) Allocate more time to improve the quality of education, student affairs, teacher development, and employees.
- b) Provide special time to evaluate the course of character education.
- c) Make a work schedule with time details that all school members know,
- d) Periodically, time is provided to meet/receive teachers and staff as well as students with a schedule known by all school members.

A leader of an educational institution (principal) should take action based on the principles of democratic leadership, namely freedom of speech, asking questions, respecting others, and being open and equal.

Research Method

This study uses a qualitative approach with a case study design. Qualitative research methods are used to examine the conditions of natural objects (as a starting point for experiments) and the researcher as a key instrument. (Sugiono, 2007). This research is classified as field research, namely the type of research directly and collects the data. (Sarjono, 2008) ^[20] This research uses information obtained from research targets, in the future referred to as informants or respondents. (Afif Zahidi, 2017) ^[1]. Sedyta Santosa, The method used by the researcher is a case study, in which the researcher tries to find out the need for a title about the school principal's leadership in developing a religious culture in educational institutions. Research approaches and designs must be distinct from the terms expressing and describing, which lead to and refer to the research focus.

The presence of researchers is the main key to research by raising a series of strategic and ethical issues (Tanzeh & Suyitno, 2006) ^[23]. Therefore, the validity and reliability of qualitative data depend a lot on the researcher's methodological skills, sensitivity, and integrity. Researcher validation as an instrument includes researchers' skills in understanding research methods, mastery of theory and research focus, and everything related to preparation and skills in collecting and managing research data.

Data collection techniques are the main steps in research because researchers can obtain data through these techniques. The data collected by researchers is certainly close to the research focus. (Noble, 2014). The data can be in the form of information or facts that progress through observing in the field. Then the data is analyzed to understand one phenomenon with another, support or even reject the theory.

Data analysis was carried out by playing with data, organizing data, sorting and selecting into manageable units, synthesizing, searching, finding important things to learn and deciding to tell others. (Lexy J. Moleong, 2007). Data analysis was carried out inductively. Qualitative research does not start from theoretical deduction but starts from empirical facts. Researchers go into the field, study, analyze, interpret, and draw conclusions from the phenomena in the field. (Margono, 2004) ^[9]. However, data analysis in qualitative research can be carried out by researchers before entering the field, while in the field, and after finishing in the field. (Sugiyono, 2007) ^[22]. Therefore, researchers must try to understand the phenomena they see as they are.

Qualitative research is declared valid if there is no difference between the data reported by the researcher and what happened to the object under study. (Sugiyono, 2007) ^[22]. Test the validity of the data in qualitative research includes

testing the internal validity, external validity, reliability, and objectivity. (Sugiyono, 2007) ^[22].

Discussion

The implementation of the embodiment applied by the principal is not unilaterally centered. Related to implementing the embodiment of religious culture is the implementation of teacher and staff discussions to deliberate on planning. Implementation of the embodiment intended to refer to the activities implemented so that activities become more focused and make the program of activities taken run smoothly.

Referring to Mulyasa's theory, implementation is the application of something that has an impact or effect. (Mulyasa, 2008) ^[14]. In its application, it leads to the principal understanding as the driving force and determinant of school policy and in its realization. (Mulyasa, 2008) ^[14]. Reviews regarding the characteristics of leadership in its implementation will bring out human output that has a Qur'anic personality and forms a complete human soul (according to the Al-Qur'an and hadith).

The research is more directed towards militaristic leadership (Diponegoro Vocational High School Kesdam IV Diponegoro) following the institutional basis that is useful in expediting the implementation of religious culture. SMK Kesdam IV Diponegoro is characterized by authority with a tradition of command, esprit de corps with very close cooperation and high discipline, and total obedience prioritizing the principles of efficiency and effectiveness. (Kartini Kartono, 2008) ^[7]. However, if you look closely, this type is similar to authoritarian leadership. It should be understood that the type of militaristic leadership is very different from the leadership of a military organization. (a military figure). By implementing a power strategy, namely the strategy of cultivating religion in educational institutions by using power or through people power, in this case, the role of the principal with all his powers is dominant in making changes with a reward and punishment approach.

With the implementation of a religious culture, a persuasive strategy is carried out through the opinions and views of the community or school members. Developed through moral habituation and a persuasive approach or subtly inviting residents by giving reasons and good prospects can convince them to re-educational normative, which means the norms apply in society or society through education and replacing the old paradigm of thinking in society with a new one.

Then, from the style and implementation of the applied culture, the aim is to make it easier to achieve indicators of religious culture. Almost all schools have a series or set of beliefs, values, norms and habits that are their trademark and are always socialized and transmitted through various media.

Some experts argue about indicators that can be applied in developing a religious culture. First, the creation of a religious atmosphere as an effort to condition the school atmosphere with religious (religious) values and behaviour which can be carried out starting from leadership, scenarios for creating a religious atmosphere, vehicles for worship, support from residents (Muhammad Fathurrohman, 2003) ^[12]. Second, they internalize values by providing an understanding of religion, especially regarding human responsibilities as leaders who must be wise and prudent. Besides that, they are also expected to understand Islam and that the internalization process is carried out by religious education teachers and all teachers who can give advice, manners, and manners.

Third, exemplary can be done through a persuasive approach by giving good reasons and prospects and being able to

convince them. In addition, active action creates ideal situations and conditions to achieve its ideal goals, which can be assessed from three things: good morals, respecting seniors, saying good words, and saying ready words for every order whether it is finished or not, but this is a form of responsibility.

Fourth, habituation is carried out with anticipation, namely the active action of creating ideal situations and conditions. Including greeting, praying together, wearing polite/Muslim clothing, fasting on Mondays and Thursdays, obligatory prayers, duha prayers, tadarus, and completing the Al-Qur'an and knowing the methods of Bil Qolam in TPQ activities, independent in all activities, daily activities in dormitories and Islamic boarding schools and even in the environment, maintaining neatness and order in all activities.

Fifth, acculturation is a form of the totality of human life patterns born from thoughts and habits such as greeting, shaking hands, humility, respecting parents, and politeness. The two educational institutions aim at indicators and teach them in the form of activities such as having an S culture (both 4S and 5S), reading the Koran, Duha prayers, obligatory prayers (Isha, dawn, noon, afternoon prayer, sunset), night prayers, Monday fasting, Thursday, almsgiving, donations to orphanages, Friday prayers, literacy, commemorating holidays or religious holidays, NU-based state defense, three months of basic education, compulsory subjects (caring for critical patients until they die) Aswaja or NU-ness), applied scientific study, MTQ.

Implementing all of these activities leads to the principal's leadership in relation to developing a religious culture. Schools are formal institutions that provide guidance and guidance to teachers, employees, staff, and students related to the development of religion by having, first, a structural model by making a good impression outside the agency is top-down. Second, the formal model for creating a religious atmosphere is based on understanding religious education using a normative, doctrinal and absolute approach. The three mechanical models create an atmosphere based on experience. Fourth, the organic model by creating a religious atmosphere. (Muhaimin, 2002) ^[11]. Therefore, religious culture is important and needs to be implemented as a long-term alternative capable of producing significant changes towards the vision and mission of the institution so that comparative and competitive advantages will emerge against other nations and significant institutional progress.

Conclusion

Based on case analysis regarding the implementation of the principal's leadership in developing religious culture at SMK Kesdam IV Diponegoro Magelang, Central Java, it can be concluded that the implementation of the embodiment of religious culture in educational institutions. The existence of a form of power strategy and persuasive strategy in the role of the principal in all forms of power is dominant in making changes to the reward and punishment approach. In addition, there is an aggressive and democratic leadership style following the basic institutions supported by the existence of male and female dormitories in the form of boarding school activities, plus the existence of student study assignments and technological boarding schools. The application of religious culture by the principal cannot be separated from the existence of indicators of religious culture, which are supported by the leadership characteristics of the principal with the various activities implemented

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