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Religious Culture Management to Strengthen Character Education in Ma'arif Pageraji Elementary School, Banyumas, Indonesia

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Abstract

¹¹ The development of the digital era has a positive and negative impact on education. Cultural influences that are not by the order of social life also have an impact on students. So that schools need to organize religious cultural management to strengthen character education as an effort to instill children's character. This study aims to explore religious culture management as a strengthening of character education. The research method uses qualitative-phenomenological, namely interpreting social symptoms in the research area. Data collection through in-depth interviews, observations, and documentation. Analyze the data with interactive miles and Huberman models. Data categorized in managerial theory according to G.They include planning, organizing, actuating, and controlling religious culture. The research findings include 1. Planning religious culture development programs by determining the vision and mission and religious culture programs. 2. Organizing religious cultural programs with the determination of the management of program implementers. 3. Implementation of Character education based on Religious Culture includes the cultivation of character values, daily ³¹ctices, and cultural symbols used by all school residents, 4. Evaluations and follow-ups are carried out to evaluate the success of the program and its results.

Keywords: Management, Religious Culture, Character Education

Introduction

²³ Education is the key to a nation's progress. The better the ¹³quality of education organized by a nation, the better the quality of the nation will be followed. The National Education System Law states that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual power, self-control, personality, intelligence, noble character, and skills needed for themselves, society, nation, and state. The law states that religious spiritual power is one of the characters

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national. The goal of Islamic education is to foster awareness of human beings and Islamic social systems, attitudes, and social responsibility towards the nature around the creation of Allah SWT as well as awareness to develop and manage His creation for the benefit of human welfare. If the awareness has been ingrained in men of Islamic responsibilities and attitudes, of course, it will automatically slowly form a religious character in the human being. A person is said to have character if he has been able to absorb the values and beliefs that society wants and make them a moral force in his life.

Religious character education aims to instill religious values from an early age so that students have a personality with good moral character. Good religious character education in accordance with the expectations of national education will not be formed casually. It is necessary to have consistent habituation and good management of an educational institution so that over time it will cultivate in the institution.

Conditions in the current era of globalization, have a lot of influence on Indonesia. Globalization always brings changes to the order of people's lives in all fields, including changes at the level of the moral level of a nation. The entry of the influence of globalization into the Indonesian state will automatically have an impact on people's morals and behavior. Based on the results of research from Fitriyah (Fitriyah et al., 2022), today many teenagers are entangled in the influence of drugs, promiscuous sex, and other juvenile delinquency such as fights to the most severe problems, such as criminal acts. Siah (Siah et al., 2022) added that there is a negative side of globalization, one of which is the growth of secularism, which means that there is no longer a sense of breath space for the Divine, or religious dimension in people's lives.

Ideally, a madrasa has a culture that leads to the formation of a positive character of all its citizens consisting of students, educators, and educational personnel. This positive character can be realized in the form of a good madrasa culture. Madrasa culture is a habit and attitude for its citizens when doing activities in it that reflects a way of thinking that is following the vision and mission that has been compiled. According to Ling (Ling et al., 2020) states that school culture is a set of values that underlie the behavior, traditions, habits, daily life, and symbols practiced by the head of the madrasa, teachers, and administrative officers, students, the community around the madrasa. Thus madrasa culture is a very important thing to have in madrasa.

From the habituation of a religious atmosphere that lasts for a long time and continues even until there is awareness from madrasa residents to carry out religious values. Religious culture can also be interpreted as an effort to realize the values of religious teachings as a tradition in behavior and organizational culture that is followed by all citizens in the educational institution. According to Darmiyati Zuchdi as quoted by Millatul Afdlila (Afdilla, 2018), religious culture is one of the comprehensive methods of value education because in its embodiment there is an inculcation of values, giving examples, and preparing the younger generation to be self-sufficient by teaching and facilitating moral decision-making.

Thus it is very important to conduct research on the management of religious culture as a strengthening of character education to reduce moral degradation due to the influence of the era of globalization (Marsakha et al., 2021) (Pradana et al., 2021). The habituation of religious culture will lead students to good character. The development of religious culture will run effectively and efficiently and in line with the vision and mission of madrasa if management is implemented properly. The starting point of a management process is to determine objectivity. Objectivity is planned to give something to the organization regarding the direction and goals.

In contrast to the previously mentioned studies, the focus of this research is directed at Objectivity. Objectivity in this study is an effort to carry out the development of religious culture. The management of the development of religious culture is intended to manage or determine the steps in the creation and change of culture related to religious values as a strengthening of character education. The focus and objectives of the research include: 1) religious-cultural planning, 2) organizing religious culture 3) implementing character education based on religious culture, 4) evaluation and follow-up of religious culture.

This research is expected to contribute and have implications for the management of religious cultural development, namely the creation and change of culture in a madrasa in general. As an effort to internalize character education for students. However, the limitations of research only focus on the management of religious cultural development and have not yet expanded much on the forms of religious culture that are effectively developed by madrasa. Future studies could be conducted further studies on the model of religious culture in madrasa.

Literature Review

Some of the theories used in conducting research studies and as a basis for data analysis are as follows:

Religious Culture Management

Islamic education management is the process of planning, organizing, directing, and controlling Islamic education resources to achieve the goals of Islamic education effectively and efficiently. Widana (Widana & P, 2022), (Saputro & Murdiono, 2020) explained the management of Islamic education as a process of managing Islamic educational institutions in an Islamic manner by getting around learning resources and other related matters to achieve the goals of Islamic education effectively and efficiently. Siah (Siah et al., 2022) also explained the process of utilizing all resources owned (Islamic ummah, educational institutions, or others) both hardware and software which is carried out through cooperation with others effectively, efficiently and productively to achieve happiness and well-being both in the world and in Hereafter. Following the management function, in the development of religious culture, it is necessary to pay attention to the planning function (planning), the organizing function (organizing), the direction function (actuating), and the control function (controlling) (G, 2017). (Komalasari & Saripudin, 2018) The functions of the management applied in the development of religious culture in madrasas can be described as follows:

Model of Planning for The Development of Religious Culture

According to Bintoro Tjokroaminoto (Tjokroaminoto, 2018), (Tri et al., 2018) planning is the process of systematically preparing activities carried out to achieve certain goals. The development of religious culture in madrasas requires good and appropriate planning because it will be decisive and at the same time give direction to the goals to be achieved. Thus a work will be messy and directionless if there is no careful planning, careful and well-structured planning will affect the achievement of goals. The long-term plan includes setting the vision and mission of the madrasa. Meanwhile, the short-term plan includes the preparation of other madrasa programs, for example madrasa activities which include intracurricular, extracurricular and other activities.

One form of educational planning activities in an educational unit is called the Madrasa Work Plan (RKM) which needs to consider Madrasa Self-Evaluation (EDM) and take into account the achievement of National Education Standards (SNP) (National Education System Law No. 20 of 2003, 2003), including the vision, mission and objectives of the madrasa. The

Madrasa Work Plan must be prepared comprehensively and describe the madrasa's efforts in achieving national education standards in accordance with the potential of the madrasa and the support of the local environment.

The madrasa work program is prepared based on the results of the analysis which includes: 1). Analysis of 8 (eight) National Education Standards (National Education Law No. 20 of 2003, 2003); 2) Analysis of existing conditions in educational units which include students, educators, and education personnel, infrastructure, costs, and programs; 3) Analysis of opportunities and challenges that exist in society and the surrounding environment, for example, madrasa committees, educational councils, associations, professions, the industrial world and the world of work, natural resources and socio-culture. Opinion to G.R Terry (G, R, 2017), planning is measured through the time required in implementing the program. Thus the plans are viewed in terms of long-term time (five years or more) and short-term plans (two years or less). Plans that span three to five years are sometimes considered short-term or also considered long-term, depending on the organization in question.

Strategy formulation is very necessary in planning the development of religious culture which includes the Madrasa Work Plan, setting the vision and mission that is the direction of development, development objectives, development strategies, and policy setting. The direction of development can be described from the vision and mission to an indicator on the achievement of goals.(Hartono et al., 2018)

Organizing Model in the Development of Religious Culture

Organizing can also be said to be a regulating activity, namely in terms of human resources, time and activities to be carried out in accordance with the plan prepared. Organizing includes the whole process of grouping people, tools and tasks, as well as authorities and responsibilities signed in such a way with the aim of creating an organization into a unified whole in order to achieve the goals that have been set.

Well-organized organizing is one of the determinants of success in achieving goals (Pradana et al., 2021). Organizing has three scopes, namely covering work, individuals and workplaces Organizing which includes work done by first detailing the work done by the entire member and then grouping and classifying in units of organizational activity. Organizing that includes individuals based on the circumstances that exist in each member, such as experience, competence and skill. Organizing that includes the workplace puts more emphasis on the place and facilities of work, both from physical tools and the work environment.

Based on this description, organizing can serve to emphasize the relationship between members of one, a clear organizational structure, knowing their respective duties and responsibilities, and emphasize the delegation of authority. In the development of religious culture, the existence of a team of developers is indispensable.

The function of the team will later determine the organizational structure and the tasks and functions of each unit in the organization, as well as determine the position and nature of the relationship between each of these units. The religious culture development team comes from several components of the madrasa that have been appointed by the Head of the Madrasa. For example, it comes from several teachers or education staff.

Actuating Techniques in the Development of Religious Culture.

The direction (actuating) referred to in this study is to carry out or implement the planning that has been prepared from the development of religious culture. In the implementation of the development of religious culture, it must be able to answer how

madrassas carry out programs. The development of madrasa culture is closely related to the regulations and compliance of all madrasa residents in the implementation of the daily activity program in the madrasa. Things that must be considered in the implementation of religious culture development include the needs of madrasa culture development, implementation objectives, indicators and success targets, ensuring that plans can be implemented, ensuring that the implementation process and results of madrasa cultural development are as expected.

The implementation of religious culture refers to Spicer's theory (Spicer, 2016), (Hongboontri & Keawkhong, 2014) related to the form of culture, namely the development efforts in three levels, namely:

The level of value adopted

In the level of values adopted, it is necessary to formulate jointly the agreed religious values and need to be developed in the madrasa, to further build a joint commitment and loyalty among all madrasa residents to the agreed values

The level of daily practice

At the level of daily practice, the agreed religious values are manifested in the form of daily attitudes and behaviors by madrasa residents. The development process can be carried out through three stages, namely: first, the socialization of agreed religious values as ideal attitudes and behaviors to be achieved in the future in the madrasa. Second, the establishment of a weekly or monthly action plan as a systematic stage and step that will be carried out by all parties in the madrasa in realizing the agreed religious values. Third, giving appreciation to the achievements of madrasa residents, such as teachers, education staff and students as a habituation effort that upholds commitment and loyal attitudes and behaviors and religious values.

The state of cultural symbols

At the level of cultural symbols, the development that needs to be done is to replace cultural symbols that are not in line with religious teachings and values with religious cultural symbols. Changes in symbols can be made by changing the model of dressing with the principle of closing the nakedness, the installation of the work of students, photographs and mottoes containing messages of religious values and others. Referring to the regulations in Presidential Regulation No. 87 of 2017 (Perpres No.87 of 2017, 2017) concerning Strengthening Character Education (PPK), the implementation of KDP in the Education Unit for the Formal Education pathway is integrated in activities: Intracurricular, Cocurricular, Extracurricular Evaluation Techniques (controlling) in the Development of Religious Culture.

Controlling referred to in this study is evaluation and follow-up. Evaluation is taken from the English language evaluation means assessment. Other terms that have almost the same meaning as evaluation are assessment and measurement. Evaluation will not be separated from measurement and assessment. Evaluation is an assessment activity to see the extent to which the program is implemented, while follow-up is needed to monitor how far the effectiveness of the program is. This stage is certainly very important in the progress of the madrasa. This was conveyed by cherubini (Cherubini, 2009).

Rickwood (Rickwood, 2013) sets out seven steps in the evaluation process to determine the extent to which the goals of the program or activity have been achieved, namely: 1) setting general goals; 2) classifying goals or objectives; 3) defining goals in the context of behavioral terms; 4) determine the situation in which the achievement of goals can be demonstrated; 5) develop or select measurement techniques; 6) Collect performance data; 7) comparing performance data with behaviors that describe objectives The evaluation process in the

development of religious culture should be carried out comprehensively. This evaluation process is part of the quality assurance system.

The head of the madrasa through monitoring fulfills the obligation to ensure that the process of implementing activities is following the plan. The implementation schedule meets the time target. The stage of implementation is as planned. More than that the expected results are in line with the target. If in the implementation process and the results achieved miss the target, the head of the madrasa immediately makes process improvements so that the final results achieved are as expected.

Development of Religious Culture

Cultural Definition

Etymologically, the word culture comes from Sanskrit which is the plural form of the words budhi and daya which means love, intention, and flavor. In English, the word culture comes from the word culture. In Dutch it is termed with the word cultuur. In the Great Dictionary of Indonesian, the word culture is defined as a mind, a custom, something that has already developed, something that becomes a habit that is difficult to change (Leung & Shek, 2021). Culture is a form of the totality of human life patterns born from thoughts and habituations that characterize a society or population that is transmitted together. Culture will be born or realized after being accepted by a certain society or community and carried out in everyday life consciously without coercion and transmitted to later generations together.

Another definition put forward by sagir (Sagir & Hasan, 2022), which states that Culture is a whole complex that includes knowledge, beliefs, arts, laws, moral habits, aptitudes, and habits obtained from human beings as members of society. According to Selo Soemardjan and Soelaiman Soemardi quoted by Herminanto (Herminanto, 2018) said culture is a means of community work, taste, and creation. Spicer (Spicer, 2016), (Hermino & Arifin, 2020) also revealed that culture is a whole of human ideas and works that must be familiarized with learning and the results of ethics.

Every culture that is born has the main content, which is closely related to the perception of values and the environment which gives birth to meanings and views on life that will affect attitudes and behaviors. Culture will also shape the existence of patterns of values, attitudes of behavior including language, results of karsa and work, work systems, and technology. Culture is the result of life experiences, habits, as well as a process of selection of norms that exist in the way he interacts socially or places himself in the middle of a certain environment

In the cultural process, there is mutual influence and interdependence in both social and social environments. Based on this description, it can be concluded that culture is a view of life in the form of values or norms, or habits created from the creation, work, and character of a society or group of people in it, it can be in the form of experiences or traditions that can influence the attitudes and behavior of a person or society.

Religious

Etymologically, the meaning of the word religious according to language is derived from the word religion derived from English, while in Latin it is taken from the word relegere. Religious is an attitude and behavior that is obedient in carrying out the teachings of the religion it adheres to, tolerant of the implementation of worship of other religions and living in harmony with adherents of other religions.

The word religious is more synonymous with diversity. Religion encompasses the entirety of human behavior in this life. The behavior will shape the wholeness of human beings (Taufik, 2020) virtuous on the basis of believing or faith in God and personal responsibility in the future. It therefore becomes clear that religious values are very important character-forming values. A man of character is a religious human being. Many opinions have suggested that religion is not always the same as religion. This is based on the idea that many people are religious but do not practice their religion well. They can be called religious but not religious. Meanwhile, there are people whose behavior is very religious but less concerned about religious teachings.

As Allah Swt. says in Qs. At-Taubah verse 33: "It is He who has sent His Messenger (by bringing) instructions (the Qur'an) and the true religion for Him to win over all religions, even though the musyrikins do not like."

This verse explains that a religious attitude is a series of attitudes or behaviors that are associated with beliefs expressed by practicing religion as a whole on the basis of faith in God and personal responsibility in the future. The religious meaning here has two aspects, namely the faith and practical aspects. The faith aspect is used as *aqidah* as it is in the pillars of faith, while the practical aspect is found in the practices of *shaleh* and *ihsan* that are carried out in daily life. These practices are the embodiment of the implementation of the pillars of Islam which will later form morals (Chowdhury, 2016).

Religious Culture

Religious culture is a set of religious values that underlie behavior, traditions, daily habits, and symbols practiced by madrasa heads, teachers, administrative officers, students, and madrasa communities (Ilbery, 1998). The embodiment of culture does not just appear out of thin air, but through a process of cultivation. According to Yulia (Yulia et al., 2022), (Tri et al., 2018) culture or civilization is a complex whole of knowledge, beliefs, arts, morals, laws, customs, as well as other abilities and habits acquired by humans as members of society.

Another opinion says madrasa culture is the overall physical background, environment, atmosphere, taste, nature and climate of the madrasa that is productively able to give encouragement to students to carry out the activities that students need. Madrasa culture is able to change based on external and internal factors. Based on the understanding mentioned above, the definition of religious culture in this study is a set of religious values or religious values (diversity) which are the basis for behavior and have become daily habits. This religious culture is carried out by all madrasa residents, ranging from madrasa heads, teachers, administrative officers, students, security duties, and cleaners.

How cultivate religious values can be done through the policies of madrasa leaders, the implementation of teaching and learning activities in the classroom, extracurricular activities outside the classroom and traditions as well as the behavior of madrasa residents continuously and consistently, to create these religious habits in the madrasa environment.

Development of Religious Culture

The development of religious culture in madrasa is intended so that all madrasa residents can realize all aspects of religious values both in aspects of faith, religious practices, experience, religious knowledge, and dimensions of religious practice. The notion of religious cultural development according to Muhaimin (Muhaimin, 2017), (Saputro & Murdiono, 2020) is part of the habituation of the application of religious values in life in madrasa and society. This habituation aims to instill Islamic religious values obtained by students from the results

of learning in madrasas to be applied to students' daily behavior. There are many forms of practicing religious values that can be done in madrasa such as saying greetings to each other, habituation to maintain the hijab between men and women, habituation to pray, dhuha prayers, dzuhur in congregations, and so on.

"From 'Amr ibn Syu'aib of his father from his grandfather, the Messenger of Allah Saw. said: "Send your son to set up prayers when he was seven years old and beat them for leaving him when he was ten years old. (At that point), separate their beds. This hadith explains the habituation of instilling in children by teaching the five-time prayer. This is a manifestation of various religious activities as a vehicle to create and develop a religious culture in madrasas. The development of religious culture in the madrasa community means how to develop Islam in the madrasa as a foothold of values, spirit, attitudes, and behaviors for the heads of madrasa, teachers, and other educational personnel, parents of students, and students themselves.

Character Education

Character is the basic behavior of man which is essential as a grace from God (Putro et al., 2019) (Hendra Noviandi, Neviyarni S, 2020). Education is an effort to develop the basic essence of human character brought from birth. Education as an environment that can foster the development of basic human potential must be constructed more effectively. The actualization of character must be followed by religious norms as a pillar of character building (Zurqoni et al., 2018).

The birth of a bad character is alleged because the education that has been carried out has not been oriented towards character education (Hendra Noviandi, Neviyarni S, 2020). Education is more scientifically oriented than character education. Thus giving rise to a new idea that is developing massively, namely character education. Linguistically, character education is an education that focuses on the values of kindness that will be internalized in students. Character is synonymous with norms that are generally adhered to in the community of society. This character education adopts more generally prevailing values of kindness. However, there is a difference that religious education is character education based on good norms derived from a certain religion. So that the measure of goodness as a pillar of religious-based character education is an absolute religious truth that is embraced and recognized for its truth by its adherents and at the same time that truth is not counterproductive to universal truth (Pradana et al., 2021) (Singh, 2019). For the sake of character, education produces the output of students who have spiritual intelligence with good character that is recognized for its truth in general.

Character Education Values

Character education is an education that is oriented towards the formation of children's character. Character education is a very important part to prepare a generation with good morality (Chowdhury, 2016) (Lavasani & Khandan, 2011). Educational success is not only measured through intellectual intelligence, but the measure of educational success becomes one comprehensive thing, namely combining intellectual intelligence and spiritual intelligence. Character education is the most important part of supporting spiritual intelligence, namely character education.

There are eighteen values developed by the Indonesian ministry of education and culture, which include the values of religion, honesty, tolerance, discipline, hard work, creativity, independence, democracy, curiosity, nationalism, love for the homeland, and several other

values. Religious character is placed on the most basic character value. This religious character is an essential thing that underlies the formation of student character. This means that religious character is very important to be instilled through the educational process. Religious character is related to character building through religious observance (Leung & Shek, 2021) (Ergen, 2019). Thus, schools as educational institutions need to carry out systematic management of religious culture so that the internalization of character education can be effectively carried out.

Research Methodology

This research was conducted at Ma'arif Pageraji Elementary School Pageraji Banyumas Regency-Indonesia. Ma'arif Pageraji Elementary School is located at Highway Pageraji Number 10 RT 2 RW IV Pageraji Village, Cilongok District with zip code 53162 telephone (0281) 25239 Banyumas, central Java, Indonesia. The location of Ma'arif Pageraji Elementary School is relatively close to the city center, which is about 2 km.

The study was conducted from January to May 2022. Ma'arif Pageraji Elementary School Banyumas, Central Java, Indonesia has a vision of "Forming a Muttaqin Generation, Excelling in academics, science and technology, cultural arts and sports". While the mission developed by Ma'arif Pageraji Elementary School Banyumas, Central Java is to have a reliable recitation group, have a strong religious culture, have academic achievement advantages with various learning models, and have a cultural arts and sports group for the development of interest talents. Therefore, the vision and mission of Ma'arif Pageraji Elementary School Banyumas, Central Java is the foundation and driving force of madrasa to develop religious culture. Research methods include several steps taken in completing the research.

Data collection techniques

To obtain concrete data, researchers use the following research methods:

Interview methods

Researchers use a type of guided free interview, where the researcher makes a series of questions that are asked to the madrasa orally and directly answered orally as well. The madrasa in question is the Head of Madrasa, Assistant Head for Curriculum, Assistant Head for Student Affairs, and Coordinator for religious culture development. The method is carried out to obtain information about the management that has been carried out in an effort to develop religious culture. The data produced in the interview was in the form of information about the vision, mission, and objectives of the madrasa, as well as religious culture development programs.

Observation Methods

Observation using direct techniques, namely observations carried out by the researcher coming directly to the place of observation destination by determining agreement with the source of information about what time, place, and tools can be used in observation.

The observation method is used to observe events or events that occur as well as the behavior of madrasa members while at the research site. The things observed are related to the teaching and learning process for students and the work situation for the Head of Madrasa, educators, and education staff. In addition, to find out the geographical situation of Ma'arif Pageraji Elementary School Banyumas, Central Java, Indonesia, then to observe the implementation of activities in the religious culture development program in madrasa.

Researchers use the permissible tools in the form of cameras, tape recorders, and the necessary stationery.

Documentation Methods

Researchers use the documentation method to obtain data on the vision, mission, and objectives of madrasa, religious culture development programs compiled by the curriculum development team, historical files of the establishment of madrasa, madrasa targets, curriculum guidelines at the educational unit level (KTSP), organizational structure, facilities and infrastructure, development of talents and interests, curriculum structure, the state of educators and education personnel, student data, and student achievement data. This documentation is in the form of books and photos of activities.

45

Data Analysis Techniques

The data analysis used in this study is qualitative-phenomenological analysis, which is to describe with words or sentences and then analyze the data to get conclusions in the form of sentences. In analyzing data researchers use descriptive methods of analysis or qualitative analysis. Miles and Huberman (Huberman, 2017) group qualitative research into three main components of analysis, namely data reduction, data presentation (display data), as well as drawing conclusions, and verification. In the process of data analysis to obtain valid data, there are 4 stages that the author does, including:

Data reduction

Researchers take data to get as much information as possible by utilizing existing sources, methods, investigators, and theories. Information about the management of religious culture development at Ma'arif Pageraji Elementary School Banyumas, Central Java, researchers was obtained by conducting interviews with the head of the madrasa, vice principal for curriculum, Coordinator for religious culture development, teachers of class I to class VI, and education staff. The results of the interview between the researcher and the head of the madrasa and the class teacher were strengthened by observation. From this observation, it will be seen how the madrasa seeks the development of religious culture in the madrasa. In addition, from the observations researchers also observed the facilities owned by madrasa, which is useful for corroborating several data that researchers get from the documentation. From the documentation, the researcher obtains documents or archives that are at the research site. As well as the history of the establishment, geographical location, the state of teachers and students, the vision and mission of the madrasa, as well as the facilities and infrastructure in the madrasa. From this data, the researcher selects which ones are needed and completes the data needed.

Research data are reduced according to the categorization that has been made by referring to managerial theory according to G.Terry which includes religious culture in terms of planning, organizing, actuating and controlling aspects.

Data presentation

After the data is reduced, the next step is to expose the data. The data that have been selected are then grouped according to G. Terry's managerial theory from the aspects of planning, organizing, actuating, and controlling (G, R, 2017). In conducting data exposure, researchers present it in the form of narrative texts, diagrams, tables, and also charts. Researchers describe data related to the management of religious culture development in Ma'arif Pageraji Elementary School Banyumas, Central Java, Indonesia,

starting from planning, organizing, and implementing as well as the results of evaluation and follow-up.

Verification and withdrawal of conclusions

In conclusion according to Miles & Huberman (Huberman, 2017) are only part of one activity of a complete configuration. From all the data that the researcher obtained, then the researcher accumulates to conclude. Drawing conclusions is the final stage in qualitative data analysis while still paying attention to the results of data reduction. Conclusions still refer to the problems and goals to be achieved in the research. Conclusions need to be verified to be truly acceptable. The approach used is qualitative. The research design is qualitative by using a type of field research (field research) which is research carried out by going directly to the field to find and research data.

Discussion

Religious Cultural Planning

The initial stage of developing religious culture at Ma'arif Pageraji Elementary School Banyumas, Central Java, Indonesia is to develop careful planning. Planning is a very important step because part of the success of the program is determined by good planning. The main planning in the process of developing religious culture at Ma'arif Pageraji Elementary School Banyumas, Central Java, Indonesia consists of the vision and mission and objectives of the madrasa to have a policy direction that can support the achievement of the expected goals. The alignment of thoughts of the head of the madrasa, the deputy head of the madrasa for curriculum, the deputy head of the madrasa for student affairs, the teachers, and the head of the foundation is the initial stage of forming the same path.

The vision, mission, and objectives of the madrasa are very clearly illustrated by the efforts to develop religious culture. The determination of the agreed vision is a program design that is prepared for the long term. Vision is used as the foresight of an institution in instilling character education, namely accepting and carrying out the teachings of the Islamic religion; behaving gratefully; praying before and after activities; tolerance in worship, and respect for parents and teachers.

In its preparation, the vision of the madrasa (Banyumas, 2018) went through a long process with important stages. The first is that the madrasa development team and the head of the madrasa conduct a needs analysis first at the beginning of the school year to determine the design of the work program. Second, the madrasa development team coordinates with the head of the madrasa related to the work program that will be a priority or become the advantage of the madrasa. Third, the madrasa development team and the curriculum team analyzed document 1 of the curriculum, and fourth, the results of the analysis were then communicated together with the teacher council and socialized.

Some of the ways carried out by the madrasa to instill a vision related to religious culture to all madrasa stakeholders are by providing habituation to all madrasa residents as in the morning, murotal sounds have been listened to from speakers in the madrasa until 07.00 then before students start lessons in each class there are reciting Al-Qur'an, prayers dhuha congregation, asmaul husna, reading selected letters, memorization, and some other habituations according to the respective class program that is the program of the class teacher as a whole. In addition, for grades 4, 5, and 6 every day there are prayers in the congregation and every Friday there are istighazah activities together. Every time you meet,

say hello, and read prayers before and after studying.

Similarly, in determining the mission of the madrasa, Ma'arif Pageraji Elementary School Banyumas, Central Java, Indonesia in formulating its mission is carried out in the same way as determining the vision of the madrasa. This is done because the mission is an elaboration of the vision that has been determined by the madrasa first. The determination of the madrasa mission carried out by the madrasa development team must not be separated from its vision. The future mission of Ma'arif Pageraji Elementary School Banyumas, Central Java, Indonesia is to develop and instill an understanding of ahlussunnah wal jama'ah to all its citizens, especially students. The madrasa carried out several activities such as the introduction of ahlussunnah wal jama'ah through the nu-an lesson in which various knowledge about ahlussunnah wal Jama'ah an Nahdliyyah was introduced and then applied in the life of every madrasa resident.

Furthermore, planning for the purpose of the madrasa. Broadly speaking, the purpose of madrasa is to increase intelligence, knowledge, personality, noble character, and skills to live independently, and follow further education (Hayati et al., 2012). Given the importance of goals in planning, there will be good outputs and outcomes. Related to the development of religious culture, this is shown in the purpose of madrasas in producing graduates who have aqidah / strong beliefs and diligently worship correctly and have the character of honesty, courtesy, discipline, and responsibility, tolerant, respecting differences, having a spirit of unity, caring and being useful for others.

In the planning stage related to religious culture, madrasas have excellent programs, namely the Roudhatul Tilawatil Qur'an Program / Al Qur'an education park (RTQ) and the religious environment creation program which will later in its implementation be classified based on the length of time, namely short, medium, and long-term programs. Short-term planning is contained in daily, weekly, and monthly programs. This activity is carried out as a program for the creation of a religious environment (Daniati et al., 2019). Habituation activities related to daily religious culture include congregational prayers, Dhuha prayers, recitation of Asmaul Husna, recitation of the book of Al-Barzanji / Prayer of salvation for prophet Muhammad SAW, and the book of Rotibul Hadad. Medium-term planning is contained in a program of activities whose implementation is one or two years. Medium-term planning is contained in programs such as the proposal for the Commemoration of Islamic holidays (PHBI), for example, the Commemoration of the Maulid of the Prophet Muhammad SAW and Isro' Mi'roj. End of the year-end examinations, and practice of hajj procedures. Long-term planning is contained in a program of activities whose implementation is more than 5 years. The long-term Roudhatul Tilawatil Qur'an (RTQ) program achieves the target of memorizing juz 30 and selected letters in the Qur'an.

Organizing Religious Culture

Organizing is seen as one of the determinants of success in achieving goals (Madden, 2017). The organization carried out by the madrasa has three scopes, namely covering the work, the individual, and the workplace. Organization related to religious development in madrasa has been well organized. There is an apparent organizational structure.

The organization of the management handed over its duties and responsibilities to the Assistant Head for curriculum and student affairs. Specifically for the Roudhatul Tilawatil Qur'an (RTQ) program, hierarchically when viewed from the program planning is under the field of the curriculum but in its implementation, the Roudhatul Tilawatil Qur'an (RTQ)

program is under the student field. Under the Assistant Head of the field, there is a coordinator who is responsible for the implementation of the program. The field coordinator is assisted by the teaching team for each activity. In addition to the regulated division of duties and responsibilities, the madrasa also draws up a clear position and a well-regulated schedule of activities.

43

10

Implementation of Character Education based on Religious Culture

The implementation stage is the implementation of pre-designed program planning. The development of religious culture in madrasa is intended so that all madrasa residents can realize all aspects of religious values both in aspects of faith, religious practices, experience, religious knowledge, and dimensions of religious practice (Tri et al., 2018). The implementation of religious culture in madrasa refers to the achievement of the vision, mission, and objective of the madrasa, and also the RTQ program which has been chosen as a superior program. The implementation of this religious culture includes the cultivation of character values, daily practices, and cultural symbols used by all madrasa residents.

Instillation of character values

By the vision and mission of the madrasa set, namely wanting to form a generation that is Muttaqin / devout With the understanding of Ahlussunah Wal Jama'ah Annahdhiyyah / understanding of Islamic theology based on Asy'ariyah and Maturidyah, the character values developed are:

Accepting and practicing the teachings of the Islamic religion

Every Muslim who can carry out obligations and stay away from Allah's prohibitions, then he can be called a muttaqin (Britton, 2018). Madrasa aspires to produce a muttaqin generation. Therefore, every madrasa resident is always instilled with the belief to accept and live the teachings of Islam. The perception of madrasa residents regarding character values:

It is very important to have a sense of faith. With faith, you will get to know Allah SWT better. Based on faith, we will later be able to accept and live the teachings of the Islamic religion (Hayati et al., 2020). As has been applied in madrasa, all students have been trained to practice the teachings of the Islamic religion, namely, by carrying out compulsory prayers and sunah, they are also trained to fast, issue zakat, they are also instilled to have the idea of being able to perform hajj in the holy land. This character value is expected to be embedded in the hearts of students inseparable from the role of teachers and madrasa residents.

Activities that are usually carried out in the madrasa environment that have been routinely carried out are related to the value of receiving and carrying out internalized worship teachings through character education based on religious culture as follows:

Behave gratefully;

Behaving in gratitude as gratitude for everything given by Allah Almighty to humans must be implemented as early as possible (Abdullah, 2019). Gratitude should be done at all times because man will not be separated from all the gifts of Allah Almighty. Gratitude is shown by a simple way of behaving in life.

From an early age, children should be instilled to have gratitude for all the gifts received. Moreover, the gift from Allah Almighty is unlimited. Gratitude is manifested in speech, deeds, or only with the heart (Atiles et al., 2017). Gratitude from the heart is not apparent, but as a teacher, you must always remind. Gratitude through speech is by giving examples of always saying words of alhamdulillah or with dhikr utterances. Meanwhile, giving

examples of gratitude from deeds, for example, carrying out congregational dhuhr prayers, wanting to give alms, and others. Here the role of the teacher is not only always to remind, but also to set an example for the learners.

Pray before and after activities

Every Muslim is encouraged to pray before and after doing something. In Islam, everything that is done has ordinances or rules. Every time they will study, the teacher and the teacher always ask one of the students to lead the prayer. Mrs. teacher and Mrs. teacher always say by praying, we will all be protected by Allah Almighty. At home, I also always pray, for example, want to eat, want to sleep, or want to study. Activities that are usually carried out in the madrasa environment that have been routinely carried out are related to the value of praying before and after carrying out activities

Tolerance in worship.

The value of tolerance is applied by all madrasa residents, both toward fellow educators, education staff, and students. The value of tolerance means observing and respecting opinions and deeds (Duan et al., 2018). The attitude of tolerance in Ma'arif Pageraji Elementary School Banyumas, Central Java, Indonesia has been instilled together, especially for students. For example, being willing to queue when tangible, meaning not scrambling or pushing each other, cooperating in learning, and being orderly when working.

Respect for parents and teachers

In human life, the most meritorious people are parents and teachers. Parents have been taking care of their children since infancy, while teachers are meritorious people because they provide useful knowledge. That's why we must respect parents and teachers (Zahed-Babelan et al., 2019), (Tabroni et al., 2021). The perception of teachers at Ma'arif Pageraji Elementary School Banyumas, Central Java, Indonesia, feels like a parent to students. Always be open and guide them especially if they have problems. Teachers are ready to be parents. Teachers always remind students to keep respecting the teacher when in the madrasa because the teacher is a substitute for the parents. also remind that children are always respectful and obedient to their parents at home. Teachers also always give examples of ways to respect parents and teachers, for example, always shaking hands by kissing hands when they just met or were about to travel.

Roudhatul Tilawatil Qur'an Program /Qur'an education park (RTQ)

Co-curricular activities in the development of religious culture at Ma'arif Pageraji Elementary School Banyumas, Central Java, Indonesia are programs for the creation of a religious environment in madrasa and the Roudhatul Tilawatil Qur'an Program (RTQ) which is carried out on active and non-active days of madrasa. This activity is a self-development, support, reinforcement, and enrichment of extracurricular activities. Co-curricular activities aim to support extracurricular activities and are one of the paths for fostering student behavior, as well as training students to carry out tasks responsibly. Co-curricular activities are also listed in the curriculum structure that has been programmed and carried out properly. The co-curricular activities in the development of religious culture in madrasa are contained in appendix 6 of the madrasa education unit level curriculum document (KTSP). The activities of creating a religious environment in madrasa and the Roudhatul Tilawatil Qur'an (RTQ) Program in madrasa have been running and implemented well.

Roudhatul Tilawatil Qur'an (RTQ) activities are activities that focus on the Qur'an, such as memorization of the Qur'an, finding the right way to learn to read the Qur'an, as well as matters related to worship. This activity is intended for students ranging from class I to class VI. The activities carried out in the Roudhatul Tilawatil Qur'an (RTQ) program are divided into 3 activities, namely Tahfid (memorization of the Qur'an), BTA (Read and Write the

Qur'an) and Ubudiyah. The activities are as follows:

Habituation of Islamic culture

Wearing clothes that cover the nakedness at Ma'arif Pageraji Elementary School Banyumas, Central Java, Indonesia is very mandatory for all madrasa residents, both Madrasa Heads, Educators, Educators, and students. The rules for wearing clothes that cover the aurat are contained in the rules of madrasa rules of order. Saying hello when the meeting is also one of the habituations that has been going well. Saying hello is done every time the teacher and students meet, every new teacher enters the classroom, and every learner enters every room.

Habituation to say greetings in the madrasa environment. Greetings are spoken at least with the phrase "Assalam Alaikum". On every occasion, for example, when the teacher is about to start a lesson or when ending the lesson. On other occasions, for example, when we cross paths with each other, we give greetings to each other. Habituation not only to the students but to fellow teachers and employees always makes it a habit to say hello. The teacher greeted the learners in front of the gate of the madrasa and greeted them with warm greetings. The activity of welcoming students in front of the madrasa gate and greeting them with warm greetings is a routine activity. Activities have been scheduled for the teachers and heads of madrasa who have been assigned. They waited for the arrival of students at the gate of the madrasa from 6.25 am to 7.15 am. Students who came either delivered by parents or themselves, immediately went to the teacher to say hello and shook hands. Make a habit of shaking hands when meeting. Praying activities are always carried out both alone and together. Praying to study and study is encouraged in Islam (Atasoy, 2020).

Evaluation and Follow-up of Religious Culture

Evaluation

The results of the development of religious culture at Ma'arif Pageraji Elementary School Banyumas, Central Java, Indonesia are contained in three development programs including short-term programs, medium-term programs, and long-term programs implemented in extracurricular, co-curricular, and extracurricular activities. The three programs are already running and implemented on an ongoing basis, so the last stage of this process is to evaluate the program.

Evaluation of religious culture development programs is carried out aimed at showing the success rate of madrasa residents, especially students in achieving curricular goals related to the development of religious culture (Cansoy & Parlar, 2017). The step taken by the madrasa is to record all activities related to religious culture, then gather all the persons in charge of each field to report the results of their activities to the head of the madrasa.

Evaluation activities are inseparable from measurement and assessment activities that certainly require indicators (Madden, 2017). The indicators set by the madrasa are prepared based on the character achievements that have been determined by the vision, mission, and objectives of the madrasa, namely accepting and carrying out religious teachings, gratitude, praying before and after doing, tolerance in worship, respect for parents and teachers.

Furthermore, the results of measurements and assessments related to religious culture are carried out on all components. The assessment is based on predetermined indicators. The assessment of learners is carried out on a periodical basis. From the results of teacher observations, both extracurricular, co-curricular, and extracurricular activities are then stated in the assessment sheet, and each semester is recapitulated and stated in the student learning outcomes book or report card book which is then reported to the student's guardian. Meanwhile, the assessment of teachers and employees has been carried out in supervision activities.

Usually, supervision is carried out at least one semester twice. In the implementation of supervision, the head of the madrasa is assisted by a teacher who I entrusted to be a civil service teacher. Assessment for teachers and employees includes four competencies.

Follow-up

Religious culture at Ma'arif Pageraji Elementary School Banyumas, Central Java, Indonesia is one of the madrasa development programs that is an obligation to be implemented by all madrasa residents, ranging from madrasa heads, educators, education staff, and students. Religious culture has been programmed which has been stated in the vision, mission, and objectives of the madrasa. Religious culture is applied from morning to noon while in the madrasa environment.

There are supporting factors in cultural development efforts, including educator resources in their respective fields, facilities and infrastructure are classified as sufficient, as well as support from all stakeholders in madrasa. Meanwhile, several factors are obstacles to the implementation of cultural development, namely the lack of activity time to instill religious culture during the Covid-19 outbreak so that there are restrictions on activities in madrasas, and lack of financial resources.

Conclusion and Suggestions

Conclusions

After conducting research and analyzing the data from the research results, there are 4 conclusions from the research focus that can be taken in this study, namely:

1. Planning of cultural development programs goes through several stages. The first process is the leadership of the head of the madrasa who has a clear vision, mission, and goals. Then the head of the madrasa together with the assistant head of the curriculum, the assistant head of the madrasa for student affairs, educators, and the head of the foundation for a program that can instill religious values in the madrasa. Madrasa established a superior program, namely Roudhatul Tilawatil Quran (RTQ). Then analyze so that the program can be realized in three kinds of programs, including short-term programs (habituation of the religious environment), medium-term (PHBI, Hajj rituals), and long-term (achieving the memorization target of juz 30 and selected letters in the Qur'an).
2. The organization has three scopes, namely covering work, individuals, and workplaces. There is an apparent organizational structure. The organization of the management handed over its duties and responsibilities to the Assistant Head for curriculum and student affairs and under it, there is a coordinator who handles some activities. The division of work/teaching positions in each class has been regulated, as well as the schedule of activities is also well regulated.
3. The implementation of this religious culture includes the cultivation of character values, daily practices, and cultural symbols used by all madrasa residents. The character values achieved include 4 types, namely accepting and carrying out the teachings of the Islamic religion, behaving gratefully, praying before and after carrying out activities, tolerance in worship, and respecting parents and teachers. The development of religious culture in daily practice is carried out in the form of daily habituation and Roudhatul Tilawatil Quran (RTQ) activities which are realized into extracurricular activities (learning activities, namely in the subject of Islamic religious education consisting of moral aqidah, Qur'an Hadith, Arabic, Fiqh and History of Islamic Culture, and NU-an)

co-curricular activities (Activities for the creation of a religious environment in madrasas and the Roudhatul Tilawatil Qur'an (RTQ) Program, and extracurricular activities Hadroh music art, Quranic Tilawatil Art and Arabic.

4. The evaluation and follow-up stages carried out to evaluate and follow up on the program and its results. Evaluation of religious culture programs is carried out to determine the achievement of curricular goals. Meanwhile, the evaluation of the results is to determine the achievement of the abilities of educators, education staff, and students. Evaluation of religious culture programs is carried out by recording all programs and their persons in charge to report accountability reports at the end of each school year. Evaluation of the results of the development of religious culture carried out for educators and education staff is carried out through supervision activities from the Head of the madrasa with the help of civil service teachers, while for students it is carried out by educators, namely teachers of related subjects through learning outcomes books. The follow-up stage is carried out after evaluating the program and results to find out the supporting factors and inhibiting factors.

Suggestions

Based on the research findings and conclusions, there are several suggestions related to management problems to improve the development of religious culture in Ma'arif Pageraji Elementary School Banyumas, Central Java, Indonesia, including:

1. There needs to be innovation related to evaluation actions on the development of religious culture for educators and education staff as well as students.
2. Evaluation of religious culture management should be carried out holistically, including aspects of strengthening character education that is internalized in students. The monitoring and evaluation model can be done in a periodic way involving all teachers.
3. There needs to be an improvement and expansion of worship facilities in the form of mushala considering a large number of students. Worship infrastructure such as books/books should not only be provided in the library but provided in each class

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