



The Role of Religious Culture in Forming the Character of Vocational High School Students

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Abstract: This study aims to determine the role of Religious Culture at SMK Islamic Center Baiturrahman Semarang in forming students' character. This study uses a qualitative descriptive method. Data collection was conducted by researchers using observation, interviews, and documentation. To check the validity of the data, the researcher uses triangulation techniques and data analysis. The results of this study: (1) Religious culture at the Islamic Center Baiturrahman Vocational School Semarang was created in various forms of religious habituation applied in schools. (2) The application of religious culture in 3 ways: integrating character education through teaching and learning activities, extracurricular activities, and habituation in schools. (3) Planning for character education through religious culture at SMK Islamic Center Baiturrahman Semarang has long-term and short-term priorities. The research implies that schools can form the good character of each student by implementing religious culture.

Abstrak: Penelitian ini bertujuan untuk mengetahui peran dari Budaya Religius di SMK Islamic Centre Baiturrahman Semarang dalam membentuk karakter siswa. Penelitian ini menggunakan metode deskripsi kualitatif. Pengumpulan data yang dilakukan peneliti dengan menggunakan observasi, wawancara, dan dokumentasi. Kemudian untuk mengecek keabsahan data dilakukan teknik triangulasi data. Hasil dari penelitian ini: (1) Budaya Religius di SMK Islamic Centre Baiturrahman Semarang diciptakan dalam berbagai macam bentuk pembiasaan religius yang diterapkan di sekolah; (2) Penerapan budaya religius melalui 3 cara yaitu pengintegrasian pendidikan karakter melalui kegiatan belajar mengajar, melalui kegiatan ekstrakurikuler, dan melalui pembiasaan di sekolah. (3) Perencanaan pendidikan karakter melalui budaya religius di SMK Islamic Centre Baiturrahman Semarang mempunyai prioritas jangka panjang dan prioritas jangka pendek. Implikasi dari penelitian adalah sekolah mampu membentuk karakter yang baik dari setiap siswa melalui implementasi budaya religius.

A. Introduction

Character education in the era of globalization is critical to overcoming the moral crisis in Indonesia. At this time, there is a natural and worrying moral crisis, especially for school-age children and adolescents. Many problems in this country are rooted in character, especially in schools. At the beginning of 2019, the Indonesian Child Protection Commission (KPAI) received reports of 24 cases of children in schools dominated by violence. Seventeen points were recorded related to violence (Abdi, 2019).

Character refers to attitudes, behaviors, motivations, and skills as manifestations of human values and capacities in dealing with adversity. According to Sriwilujeng (2017) character is an element of personality in terms of ethics or morals. Efforts to improve education in Indonesia are continuing by planting character education in schools listed in the Presidential Regulation of the Republic of Indonesia Number 87 of 2017 concerning Strengthening Character Education. Article 1 states Strengthening Character Education, from now on abbreviated as PPK. PPK is an educational movement under the responsibility of the education unit to strengthen the character of students through the harmonization of heart, taste, thought, and sport with involvement and cooperation between education units, families, and communities as part of the National Mental Revolution Movement (GNRM) (Panoyo et al., 2019).

Strengthening Character Education (PPK) is a process of forming, transforming, and developing the potential of students to have good thoughts, hearts, and behavior. PPK is carried out to prepare a quality generation for the benefit of individuals and society (Efendi & Ningsih, 2022). Character education must be implemented in the world of education, especially in schools that form the nation's generation.

The natural conditions at the Baiturrahman Islamic Center Vocational School in Semarang, which became the initial observation for researchers, were students who arrived late. The appearance of students is not to school rules. For example, female students use and carry make-up equipment, and student's speech could be better. This can be seen that there are still forms of disciplinary violations committed by students. However, the positive things seen in religious activities, starting from Duha prayer activities, obligatory congregational prayers, and practical worship extracurriculars, are believed to build a sense of responsibility and increase students' faith.

According to William Bennett, quoted in Agus Wibowo's book entitled "*Pendidikan Karakter: Strategi Membangun Karakter Bangsa Berperadaban*", states that schools have a vital role in the character education of a learner because children will spend more time at school than at their homes so that what is recorded in the memory of students at school turns out to have a significant influence on their personality or character. When they grow up. In short, school is an effective means of internalizing character education for children (Wibowo, 2012).

There are various ways of cultivating character education in schools, one of which is through school culture. School culture is a set of values that underlies behavior, traditions, daily habits, and symbols practiced by school principals, educators/teachers, education/administrative staff, students, and the community around the school. One that

plays an important role is the principal. According to (Widodo, 2017) the principal has the authority to make important decisions about where the school is going and what changes to make. School culture has characteristics, characters, or images of the school in the broader community.

School culture must have a clear mission in creating a school culture that is challenging and fun, fair, creative, innovative, integrative, and dedicated to achieving the vision, producing graduates who are of high quality in their intellectual development. In addition, having the character of piety, being honest, creative, being able to be a role model, working hard, being tolerant and capable of leading, and answering the challenges of the need for human resource development which plays a role in the development of science and technology and is based on IMTAK (Meirlin & Zulkarnaen, 2022).

Whereas Zamroni argues that school culture is a pattern of basic assumptions, values, beliefs, and habits that are shared by all school members, which are believed and have been proven to be used to deal with various problems in adapting to a changing environment. and carry out internal integration so that these value patterns and assumptions can be taught to new members and generations so that they have the correct view of how they should understand, think, feel, and act in the face of various situations and the existing environment (Zamroni, 2013).

The pattern of habituation in culture as a recognized value can be in the form of a pattern of behavior (Akyuni, 2022). When a practice is used to being done, then this habituation will become a habit for those who do it. Then in time, it will become a tradition that is difficult to leave. This applies to both bad and good values (Azizy, 2003). To implement the values of akhlakul karimah and realize attitudes and behaviors that originate from the students' self and are expected to continue into the students' social environment.

In order to realize the expected character formation, it is necessary to have management to manage character education for students in everyday life. To form students who have the character of akhlakul karimah. Baiturrahman Islamic Center Vocational School manages the planting of character education through religious culture by habituating religious activities from students arriving at school until returning home so that students can apply character education in everyday life, within the school environment, and in society.

The religious activities implemented at the Baiturrahman Islamic Vocational School in Semarang include; (1) Duha prayer in the congregation; (2) Literacy; (3) Dhuhr prayer in the congregation; (3) Asr prayer in the congregation; and (4) practical worship. For the inculcation of character education through school culture to work well, an educational institution must provide management of activities so that they follow what has been planned beforehand and can run effectively and efficiently.

This study's first objective is to find out the religious culture in the Baiturrahman Islamic Center Vocational School, Semarang. Second, knowing what religious culture is applied at the Baiturrahman Islamic Center Vocational School in Semarang. Third, to find out the management of character education through religious culture at the Baiturrahman Islamic Center Vocational School, Semarang.

B. Method

This study uses a qualitative research approach. Qualitative research can be viewed as a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior (Moleong, 2021). Researchers conducted research at the Baiturrahman Islamic Center Vocational School, Semarang, located in Central Java. The length of time the research conducted was from 18 August 2022 – 28 September 2022. This research focused on religious culture, management, and character education in the school. While in data collection techniques, several methods are used, namely observation, interviews, and documentation (Creswell, 2015). Informants in this study are the principal, vice principal, religion teacher, and counseling teacher.

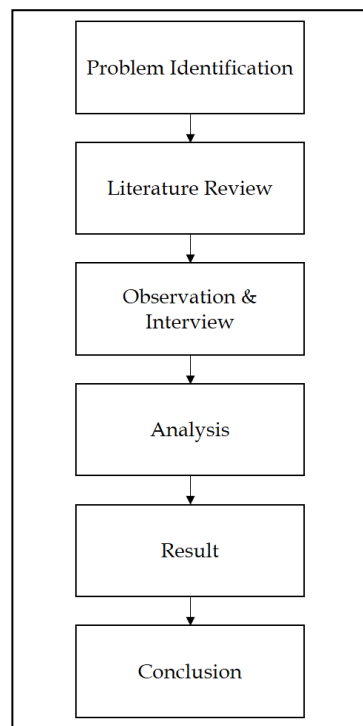


Figure 1. Research Flowchart

In qualitative research, triangulation techniques are used to check the validity of the data (Sugiyono, 2017). Researchers who obtain data from interviews with key informants will compare the results of interviews with other informants. Furthermore, confirmation will be carried out through a documentation study. This method searches for data regarding matters in the form of notes, transcripts, books, newspapers, magazines, meeting minutes, agendas, and so on (Asep, 2018). Furthermore, the data analysis in this study was divided into three processes: data reduction, data presentation, and data verification. Data analysis is the process of systematically searching for and compiling data obtained from interviews, field notes, and documentation by organizing data into categories, describing them into units, synthesizing them, compiling them into patterns, selecting which ones are important

and what will be studied, and make conclusions so that it is easily understood by oneself and others (Sugiyono, 2018).

C. Result and Discussion

Analysis of Religious Culture Data at the Islamic Center Baiturrahman Vocational School, Semarang

Efforts to realize the vision of "Becoming an Islamic school, science and technology insight and globally competitive." The Baiturrahman Semarang Islamic Center Vocational School is used as a basis for developing character education management through religious culture. Schools are focused on implementing Islamic values throughout life at school to inculcate students' character, especially religious character.

Religious school culture needs to be developed in Islamic-based school life. Religious culture is created from the habituation of a religious atmosphere that lasts a long time and continuously, even to the point where there is awareness among all madrasah members to carry out religious values (Fathurrohman, 2015). Religious school culture is used in order to optimize character education in schools. Religious school culture is a culture that places a philosophical and ethical foundation, namely the Koran and hadith, as the basis for all activities and teaching and learning processes for students.

Developing religious school culture in educational institutions is a fundamental requirement so all school elements can carry out their duties and functions optimally. Mulyadi (2018) revealed that the development of religious culture in madrasas is an effort to develop Islamic religious values in madrasas as a basis for values, enthusiasm, attitudes, and behavior for madrasa residents, teachers, and other education staff, parents of students and students themselves. This means that the development of a religious culture requires the involvement of all members of the organization.

Analysis of Religious Culture Data Applied at SMK Islamic Center Baiturrahman Semarang

The implementation of character education in subjects is contained in the RPP (Learning Implementation Plan), which states that students must be able to integrate character attitudes and values. Each subject teacher is required to include character values in his learning activities. The integration model in subjects aims to shape students' positive character. The method used by the teacher in all subjects in the school is accompanied by a learning process that introduces the stages of value/character development in students, namely, with good and bad concrete examples, direction, and supervision of every step or activity carried out by students.

Integrating character education through extracurricular activities can be categorized as a routine activity carried out by students every week. Extracurricular activities at the Baiturrahman Islamic Center Vocational School Semarang are divided into 2, namely mandatory and optional. Mandatory extracurriculars that can develop students' religious character are practical worship, these extracurriculars are mandatory for students of grades

X and XI, and each level has its achievement targets and is one of the requirements for grade promotion. Meanwhile, elective extracurriculars are expected to be able to develop students' affective abilities according to their interests and talents.

Character education is integrated into daily habituation activities by incorporating character values in each activity, both programmed and non-programmed (spontaneous). At the Islamic Center Baiturrahman Vocational School, Semarang, integration into daily activities are categorized into programmed activities, including dhuha prayer, literacy, joint prayer before starting learning, and obligatory prayers in the congregation. While non-programmed activities are unscheduled habits, the form is exemplary. The excellent set at the Baiturrahman Islamic Center Vocational School in Semarang exemplifies the teacher's behavior and attitude in setting an example through good actions so that they become role models for students. Student behavior tends to be different because the process of acceptance between one student and another is different. It can also be influenced by environmental factors, family, and society.

The author concludes that the religious culture created in the Baiturrahman Islamic Center Vocational School, Semarang aims to prepare the next generation who have character and are able to face the challenges of the times to come. Through religious habituation, it is hoped that graduates of the Baiturrahman Islamic Center Vocational School will have faith and devotion to Allah SWT, have a noble character, and have a good personality in accordance with applicable norms.

Based on the results of the research above that the authors conducted at the Baiturrahman Islamic Center Vocational School in Semarang regarding the management of character education through religious culture, it can be concluded as follows.

Planning for the development of character education through religious culture begins with efforts to equate perceptions about the importance of developing character values at school. The shared perception that is built must always start from the vision and mission of the school. That is, the translation of the school's vision and mission must be placed within the framework of inculcating and developing values or character by all school stakeholders. The research results show that planning is always done to determine the program to be carried out. In planning the implementation of character education as outlined in the RPP in teaching and learning activities, extracurricular activities, and daily habituation activities at school. In planning, long-term and short-term priorities have also been determined as a reference. In practice, it already has such references to achieve these priority targets and produce knowledgeable and balanced students with good morals.

Organization - The research results show that realizing the character education program through religious culture at the Baiturrahman Islamic Center Vocational School involves the principal and all the teacher boards. The principal divides tasks in terms of character education for students who are assisted by the deputy head of the curriculum to develop a character education curriculum. All teacher boards are required to set a good example for students in learning activities and actions. Furthermore, the person in charge of

the activities programmed by the school is the student vice president, counseling guidance teacher, and Islamic Religious Education teacher.

Implementation - The application of character education through religious culture at the Baiturrahman Islamic Center Vocational School, Semarang, is carried out in 3 aspects of an activity. First, integrating character education into all subjects. Second, integrating character education through extracurricular activities. Third, integrating character education through religious habits in schools.

Discussion

Religious culture at the Baiturrahman Islamic Center Vocational School Semarang is created and developed in a structured, systematic manner by the school's vision and mission. Through a religious school culture based on Islamic values, it is hoped to positively contribute to the character of students, especially religious characters. Religious culture at the Baiturrahman Islamic Vocational School Semarang is created in various forms of habituation of religious values that are applied in schools to shape the religious character of students. Character education must be based on the essential human character which comes from universal (absolute) moral values, these values come from religion which is called the golden rule (Ali, 2018). In character education in schools, all components must be involved, including the components of the education itself, curriculum content, learning processes, school management, implementation of curricular activities, and the work ethic of all school members.

The deputy head of curriculum assists the principal of the Baiturrahman Islamic Center Vocational School as a curriculum developer creating various kinds of religious habits that students must follow while studying at the school. Character development at the Baiturrahman Islamic Center Vocational School is included in a program called the hidden curriculum. Character development does not only occur in the classroom but also outside the classroom. So the application of character education is not only in learning but more in the habituation of the school's culture.

Religious culture at the Baiturrahman Islamic Center Vocational School Semarang is implemented so that faith, piety, honesty, and exemplary can be realized in students. Faith that exists in the school environment can be nurtured and developed. Thus it is hoped that students can develop themselves to become human beings with noble characters. In addition, various activities instill devotion in students because their piety determines human quality. Piety reflects the value of faith in the form of behavior manifested in carrying out religious orders and prohibitions. This is in line with the results of the study of Fathurrohman (2016) which states that religious culture is able to teach students to restrain their emotions and form good character, students who already have religious values will automatically get used to discipline and unite their thoughts with remembrance.

Based on the results of research on the application of character education through religious culture at the Baiturrahman Islamic Vocational School, Semarang, it aims to accustom students to doing good things, uphold discipline, create a religious atmosphere for

students, and produce students who are competent in their fields and have good morals. karimah.

According to [Leasa & Batlolona \(2017\)](#) Character education is an effort to prepare individuals to be ethical, self-assess, and act to do what must be done to others. Implementation of character education through teaching and learning activities at the Baiturrahman Islamic Center Vocational School by getting used to starting each lesson by praying first, and ending it by praying, and getting students used to that every time they do anything they must start with bismillah. The obstacles experienced during the process of implementing character education in the teaching and learning process are due to the formation of the character of students in the period before entering SMK (from childhood or primary education) which is very influential in adolescence because the habits that have been instilled from childhood are more attached, and not easy to change. The way to overcome this is to work with several parties, namely the homeroom teacher, guidance counselor, parents, and colleagues. Trying together to inculcate good character accumulatively.

Integrating character education into all subjects - Based on the study results, the implementation of character education at the Baiturrahman Islamic Center Vocational School in Semarang is carried out by integrating character values into all subjects. The method is to start and end learning activities by praying and instilling respect, respect for teachers, friends and mutual love. Integrating character education through extracurricular activities - Based on research results, instilling character education through various kinds of extracurriculars in schools, one example is mandatory extracurriculars, namely practical worship. In cultivating character education students are expected to have a religious character by memorizing prayers, dhikr, obligatory and sunnah prayers, and procedures for carrying out obligatory and sunnah prayers. By going through practical worship extracurriculars, students are indirectly trained not to forget their obligations as Muslims. In practical worship students are also required to have responsible character and integrity by the way they have to complete memorization per week.

Integrating character education through habituation - Based on research on planting character education through habituation, it can be concluded as follows: (a) Dhuha Prayer - Duha prayer activities are carried out at 06:45-07:00 WIB, students are required to attend the Duha prayer. In practice, students who become priests of prayer take turns per class. This activity can shape students to become religious, disciplined, responsible, and communicative individuals. (b) Prayer before starting learning - Praying before starting learning activities can shape students to become religious individuals, because they will never forget that every time they do anything they must start by remembering Allah SWT, by praying to Allah SWT. (c) Literacy - Literacy activities are carried out before starting learning, carried out for 15-20 minutes, students are required to read the articles that are distributed, or usually the tadarus of the Koran that has been provided in their respective classes. Values that can be raised from this activity are a fondness for reading and religion. (d) Congregational Obligatory Prayers - This activity is carried out when the students are resting, and the students who act as imams are provided that each class takes turns being the prayer priest. The values raised in this

activity are religious, responsible, and communicative. (e) Evaluation - Evaluation of the implementation of character education is carried out to obtain objective, continuous and comprehensive information about the process and results achieved, and is used as a basis for determining further actions. Based on the results of the research, the implementation of the evaluation at the Baiturrahman Islamic Vocational School in Semarang was carried out technically and non-technically. Technical evaluation, namely through recording in the suspension book, if there are students who violate the rules there will be separate points, after these points reach the maximum limit, the student affairs department will inform the guardian parents of the students concerned.

With the cooperation between the school and parents, the parents of students will get information and experience from teachers in terms of educating their children, know the various difficulties faced by children at school, and know the child's behavior while at school (discipline, laziness, frequent late, and so on). The technical evaluation also includes an assessment of report cards with indicators KI 1 (spiritual attitude) and KI 2 (social attitude). Non-technical evaluation, namely through direct warnings for those who commit violations or light penalties.

D. Conclusion

Based on the research results, the religious culture at the Baiturrahman Islamic Center Vocational School, Semarang, was created in various forms of habituation of applied religious values. The application of religious culture is carried out in three ways, namely (1) Integrating character education through teaching and learning activities; (2) Integrating character education through extracurricular activities; and (3) Integrating character education through daily habituation at school. Third, the management of character education is carried out in various stages, namely the planning stage in the long term and short term, the organizing stage through a religious culture which is arranged regularly by involving all components of the school, the implementation stage of the religious culture such as dhuha prayer, prayer, literacy and congregational prayer as well as the evaluation stage. Carried out technically and non-technically, as well as involving parents of students.

The researcher provides several suggestions to various related parties. First, it is hoped that the principal will constantly develop student character education through continuous religious culture to form school members who are moral and knowledgeable. Furthermore, secondly, the activity of cultivating character education through religious culture has been carried out well. However, it would be better if the school could work more closely with the parents and guardians of students so that the planting of character education was not only at school but within the students' families. Finally, the third, character education management, has been carried out well, but it would be nice if it could be improved again to minimize the gaps.

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