

The Principal's Leadership in Automatizing Religious Culture in the Vocational High School Khoriyah Hasyim Jombang

Saefrudin

Universitas Islam Darul Ulum Lamongan
Email: saefrudin@unisda.ac.id

ARTICLE INFO

Article history

Received: 08 August 2024

Revised: 28 August 2024

Accepted: 08 September 2024

Keywords: Principal's leadership; Vocational High School; Religious culture

ABSTRACT

The existence of the Khoriyah Hasyim Vocational High School is one of the schools that carries out many religious activities. The existence of gaps in behavior (attitudes) among students requires educational institutions to be more active in developing religion. The formation of attitudes and personality attracts people and becomes an image for several schools. Therefore, with proper implementation, the process of realizing a school religious culture will become easier and more systematic. The aim of this research is to: (1) analyze the basis for the development of religious culture at Khoriyah Hasyim Vocational School Jombang, (2) analyze the implementation of religious culture development at Khoriyah Hasyim Vocational School Jombang, (3) analyze the implications of the principal's leadership for the development of religious culture at Khoriyah Vocational School Hasyim Jombang. The approach in this research uses qualitative research with a descriptive analytical case study approach. This research results in (1) the basis for developing religious culture at SMK Khoriah Hasyim Tebuireng Jombang, namely; environmental support, competent teachers, and based on five principles, namely; sincere, honest, responsible, hard work and tolerance. (2) implementation of religious culture development at Khoriyah Hasyim Tebuireng Jombang Vocational School.

Introduction

Education in Islam is understood as a process of transformation and internalization of the values of Islamic teachings towards students, through a process of developing nature in order to achieve balance in life in all aspects (Alim: 2015). Thus the function of Islamic education is essentially a process of inheriting Islamic cultural values to develop human potential as well as the process of producing new Islamic cultural values as a result of potential interactions with the

environment and the potential of the times. Therefore, Islamic religious education is expected to produce people who always strive to perfect their faith, piety and actively build civilization and harmony in life. The key to success that is needed is an effort to reconstruct the character to mold his behavior so that it becomes better and nobler so that he has noble character and commendable behavior. The very basic problems that arise in the implementation of religious education as the instillation of religious values in madrasas are the result of less than optimal implementation of religious education because religious education is perceived as teaching that does not touch aspects of attitudes, behavior and habits. Apart from that, there are still many criticisms and complaints from the public regarding religious education which has not been able to strengthen the nation's faith and morals (Muslim: 2017).

Therefore, school principals must be able to create a religious culture and implement it in madrasas. The head of the madrasah develops faith and piety as an effort to realize educational goals in accordance with Law no. 20 of 2003 concerning the National Education System Chapter V article 12 paragraph 1 point A "Students receive religious education in accordance with the religion they adhere to and are taught by educators of the same religion. From the basis of this law, it is very clear that religious education is one of the subjects that is mandatory at all levels and pathways of education. In this way, the goals of national education in general will be achieved (Indonesian Ministry of Religion: 2019).

School religious culture is a way of thinking that is based on religious values. The religious value according to Islam is implementing religious teachings as a whole (kaffah). In the context of Islamic Religious Education, there are vertical and horizontal ones. The vertical takes the form of the relationship between humans or madrasah residents and Allah. Meanwhile, the horizontal takes the form of the relationship between humans or school residents and each other (hablum min an nas), and their relationship with the surrounding natural environment.

The implementation of religious culture in schools is the thoughts and actions that are the habits of madrasah residents which are based on the values of religious teachings. These values provide direction and purpose in the educational process which provides motivation in educational activities. The implementation of Islamic religious education must refer to these fundamental values (Asmaun Sahlan: 2018). Of course, religious culture does not only exist among Islamic boarding schools, but schools outside Islamic boarding schools also definitely have a religious culture. Researchers are more interested in the religious culture in Islamic boarding schools because there are definitely differences between students who study at Islamic boarding schools and students who only study religious culture at school. Of

Saefrudin

The Principal's Leadership in Automatizing Religious Culture in the Vocational High School Khoriyah Hasyim Jombang

course, students who study at Islamic boarding schools are more intensive because after returning from school they can still study religious knowledge such as fiqh, aqidah akhlah, hadith and so on at Islamic boarding schools and are also under the guidance of ustadz and kyai. Meanwhile, for students outside the Islamic boarding school, after school they have various activities such as helping their parents to work, play, and so on, so it is certain that students at the Islamic boarding school understand more about religious culture.

The title of this research, related to the leadership of school principals in developing religious culture, can be seen from the research of Ahmad Hariandi, Yanda Irawan, with the results of the research showing that school principals have optimized the instillation of religious values in the school environment, both in the learning process and outside of class hours to get used to it. to carry out simple to large (Muhaimin: 2015).

Based on interviews and observations conducted by researchers, there are religious activities which illustrate that the religious culture at Khoriyah Hasyim Jombang Vocational High School applies to all school members and activities in the school environment always provide a style of life that is in accordance with Islamic teachings. The Principal invites all madrasah residents to decide on a policy, to be a good example for all school members, to ensure obedience and loyalty of educational staff towards superiors, to obey students towards teachers, to maintain the cleanliness and beauty of the school environment, to give and say greetings when they meet, respect the teacher by standing when the teacher is present and kissing the hand, reading the Koran before teaching and learning in each class, istighasah every week rotating from each class. Then, based on the initial interview, the researcher with the principal said that at Khoriyah Vocational School there is an extracurricular program in the form of memorizing short surahs, memorizing hadiths and also memorizing tashrifan yellow books.

Based on the context of this research, the research is focused on the development of religious culture at Khoriyah Hasyim Vocational School. What is the underlying basis for religious culture at Khoriyah Hasyim Jombang Vocational School, the implementation of religious culture development at Khoriyah Hasyim Jombang Vocational School, the implications of the head's leadership for the development of religious culture at Khoriyah Hasyim Jombang Vocational School, The aim of the research is as follows: To explain & understand the basis of religious culture developed by Vocational School Khoriyah Hasyim Jombang

Method

This research uses a field research approach, namely qualitative research.(B.

Saefrudin

The Principal's Leadership in Automatizing Religious Culture in the Vocational High School Khoriyah Hasyim Jombang

Miles, Matthew 2014). Qualitative research aims to describe or analyze phenomena, events, social activities, attitudes, beliefs, perceptions and thoughts of individuals or groups. In this approach, it is hoped that educators can reflect the religious culture at Khoiriyah Jombang Vocational School. The objects of his research were the teachers and students of Khoriyah Hasyim Asy'ari Jomban Vocational School. Data collection techniques in this research used observation, interview and documentation techniques. The data technique used in this research is descriptive analysis, meaning analysis that describes the reality of a phenomenon without relying on a subjective point of view in the form of data reduction, data presentation and drawing conclusions (Craswel. 2016).

Foundation for Cultural Development at Khoriyah Hasyim Jombang Vocational School

The institutional institutions at Khoriyah Hasyim Jombang Vocational School have their own foundation and concept for developing religious culture at Khoriyah Hasyim Jombang Vocational School. Khoriyah Hasyim Vocational School was originally the oldest unit in Jombang which was oriented towards inland religious sciences through the study of Salaf books among its students. However, with the current development of the world of education, the school in Tebuireng has finally been formalized according to the National educational institution. National Education is a planned effort to create a learning process and atmosphere so that students are active in developing their potential. With the education system, it is hoped that students will have intelligence, morals, self-control and skills that are useful for themselves, society and the country. In other words, national education is based on general learning in school institutions which refers to national education. Meanwhile, on the other hand, based on an educational perspective, viewed from a philosophical orientation, Islamic education is education that moves educational students to mature intellectually and spiritually, in this case Islamic education has two orientations, namely worldly orientation and ukhrawi orientation. Because spiritual without intellectual will be biased and intellectual without spiritual will be myopic. From this explanation, general education and Islamic education are a balanced combination for madrasah (school) residents. In this case, Khoriyah Hasyim Jombang Vocational School also practices general learning which is integrated with religious values which are translated into the school's religious culture. National education can produce intellectual school students, while Islamic education produces people who are faithful, devout and active in building civilization and harmonious (spiritual) life. However, at Khoriyah Hasyim Vocational School the religious cultural values of the school community dominate.

Saefrudin

The Principal's Leadership in Automatizing Religious Culture in the Vocational High School Khoriyah Hasyim Jombang

Khoriyah Hasyim Jombang Vocational School, which is located in an Islamic boarding school environment, has 500 students, and is supported by teachers with Islamic boarding school education backgrounds to encourage the school to realize the development of religious culture at Khoriyah Hasyim Jombang Vocational School. The development of religious culture must of course have support for its achievement, both in terms of infrastructure and the geographical location of the madrasah. This is in accordance with Sari and Jusar's statement, that improving the quality of education can be done in various ways, one of which is educational infrastructure (Riswanda: 2019).

Addition, the environment is also the main foundation for the development of religious culture in SMK Khoriyah Hasyim Jombang. This was confirmed by Nugroho, stating that the educational environment has a significant impact on the development of students' personalities, both inside and outside the classroom. So in SMK Khoriyah Hasyim Jombang is in an environment that supports the development of the school. The development of religious culture is an effort made by the principal and teachers to shape the character of school residents. This is through the exemplary behavior of teachers when speaking and delivering material, how teachers tolerate, and various other things. Religious culture includes character, manners and morals, which have the same meaning and purpose, the three terms are actions that occur without further thought because they are embedded in the mind, which form a habit. (Mardila: 2013) The first and main aspect in the development of religious culture is its foundations. As Islam is a perfect religion, so that every teaching in Islam has a basis for thought, so does religious culture. A daily habit of Character or behavior based on the Qur'an and Hadith and increasing piety to Allah SWT, Implementation of character in Islam is summarized in the noble and great character of the Prophet Muhammad, found in the Qur'an, Al-Qalam letter verse 4, which means "And indeed you are of a great moral character". In addition to several foundations for developing religious culture above, SMK Khoriyah Hasyim Tebuireng also has a foundation consisting of five principles, namely sincerity, honesty, hard work, responsibility, tolerance. principle is to realize the feelings (ta'asir) of students to be responsible for themselves and their environment so that it becomes a culture.

1) Ikhlas

The word ikhlas is often associated with amaliyah deeds that show sincerity and honesty in carrying out the act. In terms of language, ikhlas means pure and clean from mixture. Ikhlas is a very important trait to apply in every act of charity based on the principle of monotheism. Charity that is

not based on sincerity will be in vain in the eyes of Allah SWT and also fellow human beings.

2) Honest

Literally, honest means being straight-hearted, not lying, not cheating. Honesty is an important value that everyone must have. Honesty is not only spoken, but must also be reflected in everyday behavior. This is because an honest character is one of the main keys to someone's success. In the current era of globalization, an honest character is not a priority.

3) Responsibility

Responsibility is a word that is very often said and used but is difficult to achieve. Responsibility begins with individuals, groups and society. In accordance with Melati's statement in Ayu Hantika that responsibility is an attitude or behavior of oneself, others, society or nation, and individuals who strive to fulfill their own commitments and Allah's commitments (Yoyo Zakaria: 2016)

4) Tasamuh

Tasamuh (tolerance) means tolerating or accepting differences. Tasamuh is an attitude of respecting others to exercise their rights. Tasamuh leads to an attitude of tolerance or acknowledging the existence of various differences. This attitude needs to be internalized in the lives of school residents and society. Considering that humans are born and grow up with various ethnicities, cultures, skin colors, and diverse languages, it is necessary to instill in students the importance and benefits of tasamuh.

5) Hard Work

Hard work according to the term is someone who has the spirit and ability to achieve personal targets that are considered slightly beyond their abilities. So hard work is an attitude of always wanting to try what is being done. A student' (Suyitno: 2019)

Implementation of Religious Culture at SMK Khoriyah Hasyim Jombang

Implementation of religious culture at SMK Khoriyah Hasyim Tebuireng Jombang is inseparable from the implementation of religious programs which is also the process of forming religious values to madrasa residents. After researching based on data collection through interviews, observations, and documentation obtained data on the implementation of religious culture at SMK Khoriyah Hasyim Jombang, the following is a process of activities that can form religious culture at SMK Khoriyah Hasyim Tebuireng Jombang. The implementation of religious culture at SMK Khoriyah Hasyim Jombang is

Saefrudin

The Principal's Leadership in Automatizing Religious Culture in the Vocational High School Khoriyah Hasyim Jombang

carried out with various activities, there are daily (routine) activities in the school environment and in the classroom, weekly activities, annual activities in the form of extracurricular activities. The implementation of religious activities at SMK Khoriyah Hasyim Tebuireng is based on refraction, where students are accustomed to carrying out routine activities or activities called PHBI (Commemoration of Islamic Day: 2018).

1. Planning

Planning is a process of assembling a program (activity) and future decision making leads to the achievement of goals by optimal support. Planners are one of the important things that need to be made for every effort in order to achieve goals. Because often the implementation of an activity will experience the community in achieving goals without planning has realized the planning program in developing religious culture in accordance with the vision and mission of the madrasa on the inculcation of religious values in class and outside the classroom in the development of religious values. The Madrasah Religious Learning Program was formed not only on the advice of the madrasa head but all school members were involved and gave each other input on the activities to be carried out. And find input on existing ideas or ideas. The results of the Religious Culture Development Program at SMK Khoriyah Hasyim Jombang included reading the prayer and the Qur'an's letters before learning, carrying out mandatory prayers and sunnah in congregation and commemoration of Islamic holidays.

2. Exemplary

Exemplary is a method that is often used in a series of formal and non-formal activities at every opportunity. It is also the most effective and effective method of preparing and forming children morally, spiritually, and socially. Education is an example for the view of the child, starting from the behavior and manners will be imitated, even all exemplary will be attached to the PDA self including speech, deeds, things that are material, sensory, or spiritual. Exemplary applied by the Principal at

SMK Khoriyah Hasyim Jombang is in accordance with the vision and mission of the institution by educational practitioners to develop religious culture, including through exemplary (example) by starting and giving examples or examples to all school members then the main target is Jombang School students specifically

3. habituation

Religious Culture Dustom at SMK Khoriyah Hasyim Tebuireng Jombang, namely by making a program of student activities that begin with the Koran (murrotal), tadarus, sholawatan, dhikr, dhuha prayer (congregation), prayer five times in congregation (evening, evening, dhuhur, asr,), 3SR (smile, greetings, greetings). The rule is consistent and sustainable, so that it will protect students' habits to always do it in everyday life. In the implementation of religious culture, the school realizes religious values with the example of school residents. Implementing Religious Culture at SMK Khoriyah Hasyim are all teachers and employees at SMK Khoriyah Hasyim.

The principal as a leader becomes a central model not only students but the teacher. According to Henson in Afiani Social Learning Psychology Theory developed by Albert Bandura in 1969 is a theory that proves that students learn through observation, modeling or example/example and duplication or duplication or duplication or duplication imitate the behavior of the person he sees. Principals, teachers and employees are adult models that are expected to play a role in influencing the attention and motivation of students as targets because the principal, teachers, employees already hold the role of parents in madrasas who are very obeyed by students. Adults become a stronger stimulus than children's exemplary. (Punomosidi: 2019) So that in this case the Head of Madrasas, Teachers and Employees Heats themselves to be a role model for students at the Khoriyah Hasyim Vocational School, the teacher at the Khoriyah Hasyim Jombang Vocational School, trying to be the best possible to be a role model for his students. The teachers always try to maintain their behavior so that they deserve to be the example of their students. Being a role model in the sense of maintaining his behavior, always disciplined in religious activities at SMK Khoriyah Jombang, such as following the reading of the Qur'an, (Asmaun Sahlan:2019):

Implications of Principal Leadership on the Development of Religious culture at SMK Khoriyah Hasyim Jombang

SMK Khoriyah Hasyim Tebuireng Jombang is the oldest educational institution in Jombang, an institution that integrates the quality and morals of graduates with the aim of producing students who are faithful, pious, have noble character, have broad knowledge, have Islamic insight, are skilled, innovative and useful for society, nation and country. The purpose of developing religious culture is inseparable from religious elements (religiosity) and morals. According to Hakim in Bina and Dimiyati, instilling religious

Saefrudin

The Principal's Leadership in Automatizing Religious Culture in the Vocational High School Khoriyah Hasyim Jombang

values is an effort to introduce and teach religious teachings to students so that they can know and understand them and carry out religious teachings well. Instilling religious values is a shared responsibility of all parties, both teachers and parents (Jadid Khadafi: 2017).

From the data obtained, it can be seen that the implementation of religious culture is able to change little by little the behavior that can be seen from the behavior of school residents. On the other hand, there are changes in attitudes and behaviors shown by school residents through their daily lives. With the activities that have become habits at SMK Khoriyah Hasyim Jombang which are carried out continuously and worship activities are not only carried out in institutions but also at home and wherever they are. As conveyed by Asmaun Sahlan, religious culture can improve the quality of student learning which is shown by various student achievements both academic and non-academic and form a noble character. (Wahidin: 2018)

The implications of religious culture at SMK Khoriyah Hasyim, produce student output that is more prominent than other students. With the provision of religious knowledge and having sufficient scientific insight. Not only that, school residents are equipped with better morals and behavior because they get the advantages received at the Islamic boarding school. The habits and exemplary implementation of religious culture from the principal and teachers also refer to students with a religious culture and have implications for the madrasa community in fostering a religious culture. Because religious values continue to be practiced and without realizing it, without any coercion or orders, the school residents automatically carry them out well and it has become a habit and a consciousness of each individual.

The findings of research by Yusuf in Wahidin et al., show that individuals who are active in religious activities tend to: (1) have a very low level of being attacked by liver disease, heart disease, hypertension, immune system dysfunction, and cancer; (2) prolong life, and (3) avoid unhealthy behavior (unlimited socializing). As a result of these findings, the importance of religious awareness can be viewed from the perspective that: (a) humans are essentially religious creatures, (b) religiosity is closely related to the future of human life, (c) the better the level of individual religious awareness, the healthier their mental health, because of the belief that there is a positive relationship between spirituality, health and religion and (d) religion is a basic human need and influences the education process. The implication of religious culture, one of which is from performing the dhuhā prayer, has implications for the spirituality and mentality of someone who is studying. With the

Saefrudin

The Principal's Leadership in Automatizing Religious Culture in the Vocational High School Khoriyah Hasyim Jombang

implementation of religious culture at SMK Khoriyah Hasyim Jombang, it has given significant changes to students.

Conclusion

From the results of the discussion and analysis above, we can conclude that: First. The basis/concept of developing Religious Culture at SMK Khoriyah Hasyim Jombang. In developing religious culture at SMK Khoriyah Hasyi, namely environmental support, the geographical location of the school and teachers who are professional and competent in their respective fields according to their respective expertise. Second, implementation of the development of Religious Culture at SMK Khoriyah Hasyim Jombang. The implementation or application of religious culture is carried out through habituation and exemplary behavior for teachers and school residents, namely male and female students, religious activities developed at SMK Khoriyah Hasyim Jombang which bring goodness and harmony between teachers and students.

Third, Implications of Principal Leadership on the development of Religious Culture at SMK Khoriyah Hasyim Jombang. the creation of a religious culture on the behavior of school residents is that there are changes in attitudes and behaviors shown by students in the form of discipline, politeness, and to teachers and parents. Producing graduates who are moral and intellectual. In addition, the principal also creates a safe and comfortable working atmosphere between fellow teachers, (setakeh holders) namely educational staff who interact well with teachers and students so that religious values are optimal and become a culture at SMK Khoriyah Hasyim

References

- Aprilianto, Andika. Ahmad Tajuddin. 2020. Strategi Kepala Madrasah..dalam Membangun Budaya Keagamaan Siswa. *Munaddhomah: Jurnal Pendidikan Islam*.
- Afriana, Santy dan Nur Hidayat. 2022. Internalisasi Nilai Keagamaan Dalam Menanamkan Karakter Peduli Lingkungan. Jil. 2. Nomor 6
- Alim, Muhammad. 2006. *Pendidikan Agama Islam, Upaya Pembentukan Pemikiran dan Kepribadian Muslim*. Bandung: PT Remaja Rosdakarya.
- Azis Wahab, Abdul. 2008. *Anatomi Organisasi Pendidikan dan Kepemimpinan (Review Organisasi dan Manajemen Organisasi Pendidikan)*. Bandung: Alfabeta.

Saefrudin

The Principal's Leadership in Automatizing Religious Culture in the Vocational High School Khoriyah Hasyim Jombang

- Bakri, Masykuri. 2003. *Metodologi Penelitian Kualitatif: Tinjauan Teoritis dan Praktis*. Malang: Lembaga Penelitian Universitas Islam Malang.
- B.Miles, dkk. Al, Matius. 1992. *Diagnosis Data Kualitatif, diterjemahkan oleh Tjetjep Rohendi Rohindi dengan judul Diagnosis Data Kualitatif, Buku Metode Baru*. Pencetakan pertama; Jakarta: Presiden UI.
- Departemen Agama, 2006. Undang-Undang Republik Indonesia Nomor: 14 Tahun 2005. Jakarta: Direktorat Jenderal Pendidikan Islam.
- Departemen Agama Republik Indonesia, 2015. Terjemah Al-Qur'an. Bandung : CV. Darus Sunnah.
- Drajat, Zakiyah. 2001. *Ilmu Pendidikan Islam*. Jakarta: Bumi Aksa .
- Fadhilah & Lilif Mualifatu Khorida. 2013. *Pendidikan Karakter Anak Usia Dini: Konsep & Penerapan di PAUD*. Yogyakarta: Ar-Ruzz Media.
- Fitriah, Bina Ardiansari, Dimiyati. 2022. Identifikasi Nilai-Nilai Agama Islam pada Anak Usia Dini. *Jurnal Pendidikan Anak Usia Dini*. Ya. 6. No.1.
- Hafidz, Nur dkk. 2022. Pembiasaan Nilai-Nilai Keagamaan Dalam Mengembangkan Kecerdasan Spiritual Anak. *Jurnal Tentang Anak Usia Dini*. Jil. 5. No.1.
- Hantika, Ayu dan Rohana. 2022. Analisis Pendidikan Karakter Disiplin, Jujur dan Bertanggung Jawab di Sekolah Dasar di Kecamatan Rantau Selatan Kabupaten Labuhanbatu. Vol. 7, no. 1.
- Hariandi, Ahmad & Yanda Irawan. 2016. Peran Guru dalam Menanamkan Nilai Karakter Religius pada Siswa Lingkungan Sekolah pada Siswa Sekolah Dasar, *Jurnal Pendidikan Dasar Gentala, Vol. 1 No. 1*.
- Juhaeriyah, Siti dkk. 2022. Internalisasi Berbagai Nilai Moderasi sebagai Upaya Pencegahan Radikalisme di Kalangan Santri di Madrasah Al-Qur'an Ath-Tabraniyyah Pesantren. *Jurnal Pendidikan Karakter*. Vol. 5, No. 1.
- Ma'mur Asmani, Jamal. 2011. *Buku Panduan Internalisasi Pendidikan Karakter di Sekolah*. Yogyakarta: Diva Press.
- Marno & Triyo Supriyatno. 2009. *Manajemen dan Kepemimpinan Pendidikan Islam*. Bandung: Abjad.
- Mardila, Yunita dkk. 2022. *Urgensi Pelatihan Manajemen Ikhlas: Kajian Hadits*. Jil. 8.

Mauliya, Sheila Riswanda. 2021. Strategi Guru Pendidikan Agama Islam Dalam Membentuk Karakter Religius di SMA Negeri Singosari. *Jurnal Pendidikan Islam*. Jil. 6. No.6.

Moleong, Lexy J. 2016. *Metodologi Penelitian Kualitatif*. Bandung, Rodakarya.

Saefrudin

The Principal's Leadership in Automatizing Religious Culture in the Vocational High School Khoriyah Hasyim Jombang