

Application of Religious Culture In Improving The Quality of Education

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ABSTRACT

This research is aimed to examine application of religious culture in increasing quality of education in MTsN 3 Jombang. The kind of research used is qualitative research with descriptive approach. Data is collected through observation, interview and documentation. The technique of analyzed data is carried out Through phase data reduction, data presentation and summary (conclusion). Result of research that to upgrade quality of education in MTsN 3 Jombang is unlimited only full filling input and output aspect, but more important than that is processes, one of the processes application of religious culture. The realities of religious cultures in MTsN 3 Jombang include: Culture 5S (Senyum, sapa, salam, sopan, santun), Pray Duha, reciting Qur'an, study amtsilati, praying together and istigotsah, takhasus programme, used uniform cover aurat and separating male and female activity. Application of religious culture can influence quality education MTsN 3 Jombang and make positive attitude (morality) for thourghout students.

Keywords: *Religious Culture; Quality of Education.*

INTRODUCTION

Education is basically a place for the birth of intellectual cadres with positive values that are instilled, internalized, and become a culture in everyday life. The decline in the moral quality of Indonesia's young generation today such as print media and electronic media that displays the moral character of students very dilapidated students. The television shows the act of cheating during exams, drinking alcohol, smoking, drugs, promiscuity and free sex, brawls between students (Thohari & Chotimah, 2021). With the decline in the moral quality of today's young generation. School as a community is able to show its characteristics as scientific research and character building In dealing with moral problems that are currently increasingly complex, it is necessary to emphasize the creation of a school climate or culture as the birth of optimal school performance or education for better quality education (Al Ghozali, 2016). Because the teaching and learning process alone is not enough to form good character for students, it is necessary to have a tarbiyah, a program built on the basis of Islamic principles to form an ideal muslim personality. One of them is the application of religious culture.

A strong and effective religious school culture can move all school members to improve the quality of students, character building, and the quality of learning which has implications for improving the quality of education. Improving the quality and relevance of education basically includes the development of aspects of morals, morals, character, skills knowledge, health, arts and culture. The development of these aspects leads to improvement and life skills, which are realized through the achievement of basic competencies for survival. and able to adjust to succeed in social life (Rahmawati & Fauzi, 2021).

The implementation of religious culture includes activities that are expected to be able to overcome various problems, especially the decline in morality of students. both inside and outside of school. Based on the research focus above, the objectives of this research are: Knowing the reality of the application of religious culture at MTsN 3 Jombang and Knowing the reality of religious culture is a factor in improving the quality of education at MTsN 3 Jombang.

METHOD

In accordance with the research title above, this study uses a qualitative research approach. Data collection techniques in this qualitative research, researchers look for data directly in the field using three techniques, namely observation, interviews and documentation. After the data is collected, the researcher will process the data using descriptive-qualitative analysis, which describes the application of religious culture in improving the quality of education at MTsN 3 Jombang. The results of this study are expected to be able to provide a complete and good picture so that it can provide the validity of the research results. conducted in school. Data analysis techniques used are data reduction, data presentation and drawing conclusions.

This research was conducted at MTsN 3 Jombang which is located in Tambakrejo village, Tambakberas hamlet, Jombang district. The reason the researchers chose this school is MTsN 3 Jombang is a school that implements a religious culture based on Islamic boarding schools so that it has its own uniqueness, unlike schools in general, so that the culture religious practice is inseparable from the pesantren culture.

RESULT AND DISCUSSION

Result

Religious culture that is applied in MTsN 3 Jombang is inseparable from the culture of the pesantren, religious culture is instilled in students since they come to school, namely prayer activities and prayer together before class starts. One of the advantages of MTsN 3 Jombang is that it is a state madrasah that instills pesantren values, so that these values are guarded by religious cultural programs such as the takhasus program, memorizing juz 30 and reading the taqrib book. MTsN 3 Jombang is one of the schools that combines the curriculum of the department of religion and the curriculum of the Islamic boarding school in the hope that students can continue the struggle of ulama 'salaf in writing books.

The process of implementing religious culture at MTsN 3 Jombang starts from planning, implementing and evaluating. In its implementation, it starts with escort, exemplary, reward and punishment for those who do not implement it. The goal of creating a religious culture is to introduce students to religious rules so that they will get used to implementing them both in schools and in society. Religious culture can affect the quality of the dhoir and the mind of the students, with the existence of religious culture it can shape the character of students who have good morals and a high enthusiasm for learning so that it has a positive impact on improving the quality of education, because what is called quality education is education that has strong academic and spiritual roots. , such as cultivating morals, instilling a spirit of learning, and sticking to religion.

Discussion

The located of MTsN 3 Jombang in the Islamic boarding school bahrul 'ulum tambakberas Jombang. This school combines the curriculum of the department of religion and the curriculum of Islamic boarding schools. Students not only excel in academics, but they also excel in understanding salaf books, so that the character of MTsN 3 Jombang students is very much considered. Such as behavior towards parents, teachers, friends and other people. The form of concrete reality that is carried out by all students of MTsN 3 Jombang in implementing religious culture includes:

The first is 5S Culture (senyum, sapa, salam, sopan, santun). Based on the research findings, the culture of greeting and greeting becomes a very visible culture at MTsN 3 Jombang. This 5S culture has the aim of forming students into students who have good morals both at school and outside of school. Sociologically, greetings and greetings can increase student interaction with other people, so that it has an impact on respect for others, it can increase affectionate relationships between fellow humans.

The second is duha prayer, based on the findings of the researchers, that the dhuha prayer has become a routine activity that must be followed by all students before doing the teaching and learning activities. Students take ablution water first before the prayer begins. This duha prayer activity can have implications for spirituality and mentality for someone who is going to and is studying, resulting in calm in the heart and clarity of mind which has an impact on the ease of receiving lessons. Study should be in a state of chastity. Because knowledge is light, ablution is light, the light of knowledge will shine even more with ablution.

The third activity is reading Al-Qur'an. Reading Al-Qur'an at MTsN 3 Jombang was carried out before the dhuha together prayer. This activity can increase devotion and faith which has implications for positive attitudes and behavior, can control oneself, can be calm, can speak awake, and istiqamah in

worship. In addition to fostering this positive attitude, reading Al-quran can foster praiseworthy attitudes towards students so that it can affect their learning achievement.

The fourth is pray together and istighotsah. Istighotsah is a joint prayer which aims to ask for help from Allah SWT. Istighotsah is one of the traditions of the nahdliyin community which is carried out at MTsN 3 Jombang, apart from asking for help from Allah, the purpose of this activity is to introduce students to the traditions in Nahdlatul Ulama'. Prayer readings read by students at MTsN 3 Jombang is a burdah prayer certified by KH. Abdul Wahab Hasbullah.

The fifth is guidance read the book Amsilati method. Amsilati is a book containing the method of reading the yellow book quickly, which was initiated by K.H. Taufiqul Hakim, caretaker of the Darul Falah Islamic boarding school, Jepara, Central Java. The characteristic of nadzam amsilati is given the Arabic meaning of pegon with italics, so that by reading the Arabic meaning of this pegon, those who read are invited to learn the yellow book. The guidance of the amsilati method is carried out in the superior class of MTsN 3 Jombang at the zero hour, which is the hour before the KBM. The purpose of this activity is so that students are able to continue the works of ulama 'salaf in writing books.

The sixth is Takhasus program. Takhasus is one of the religious culture programs at MTsN 3 Jombang. This program has two activities, namely reading books and tahfidussuwar (Memorizing letters). In the book reading program, students are required to deposit reading one fashal book of taqrib to the examining teacher once a week. The same thing is also done in the tahfidussuwar activity, students deposit rote memorization. the letters studied by the examiner. This program is mandatory for all students and is a requirement for class promotion. The purpose of this activity is to provide strengthening understanding of how to read the yellow book to students who are studying at the Bahrul 'Ulum Islamic boarding school.

The seventh is Wearing Uniform Covering Aurat. The clothes worn by a servant have the value of worship with Allah. He has established a general rule of clothing, which is basically covering the genitals of a servant. The standard of dress is piety, which is the fulfillment of religious requirements. Dressing Muslim and Muslim women is the practice of morals towards oneself, respecting and respecting one's own dignity as a noble being. At MTsN 3 Jombang all school members, both students and teachers, are required to wear clothes that cover their genitals.

The last is separating Student and Student Activities. One of the school rules within the Bahrul 'Ulum Islamic Boarding School Foundation is not allowed to unite any activities between students and students. The purpose of this rule is to protect students from things that are prohibited by religion.

Religious Culture Becomes a Factor for Improving the Quality of Education at MTsN 3 Jombang. Quality today is an important issue that is discussed in almost every sector of life, among business, government, the education system and other sectors. In the Big Indonesian Dictionary, quality is a measure of the good and bad of an object. Quality education is education that can produce outputs, both services and graduates that match the needs or expectations of customers (the market). (Sulistiyorini & Fathurrohman, 2012)

A school education institution is said to be of good quality, if the school achievement, especially the achievement of students, shows high achievement in: academic achievement namely the report card and passing grades meet the specified standards, have the values of honesty, devotion, politeness, and able to appreciate cultural values, have a high responsibility, and abilities that are manifested in the form of skills, in accordance with the standard of knowledge received in school. Students are said to have succeeded in taking education if the aspects of knowledge, attitudes, and skills are in themselves.(Nisa et al., 2021)

The application of religious culture is one way of realizing quality education in school institutions. So it is very clear that a strong and effective religious school culture can mobilize all school personnel to increase morale and learning quality which has implications for the quality of education. (Sagala, 2009) In addition to the above benefits, a good or positive religious culture can also affect the implementation of high quality education and the formation of positive attitudes and morals in all personnel in educational institutions. In addition, religious culture functions or is useful in:

The first religious Culture as Improvement of SQ. Spiritual is taken from the word spirit which is explained in KBBI which means spirit, soul, spirit, and spirit. So that spirituality is closely related to the soul or spirit, which exists in every human being. Based on the views of Mimi Dae and Marsha Walch, spirituality is the basis for the formation of values, self-esteem, morality and gives direction in life so as to foster one's awareness of God or everything that is called the source of life and the essence or basis of life (Fadillah, 2019)

Spiritual and psychological conditions are internal factors that can affect student learning outcomes.(Machbubah, 2019) One of the efforts to increase spiritual intelligence is the application of

religious culture. That religious culture can improve the spiritual intelligence of students very well, so that they move on to knowledge and devotion that go hand in hand or in balance. As for the impact of religious cultural activities at MTsN 3 Jombang, namely. Have a calm heart and mind, having a quality of life that is guided by a vision and values which means always living by adhering to religious rules, responsible for spreading the vision and values to others and showing how to use them

The second is religious culture as a character shaper. The moral crisis that hit this nation seems to be an anxiety for all circles. By developing the value of character education in schools as an effort to improve national morale, schools are responsible for developing students' attitudes and ethics. One of the personal development efforts that can be done is through the application of religious culture. A positive attitude is born from the habit of character building from an early age. Good character will be formed if parents, teachers, and the environment are very supportive of shaping that character. Because of habit, personality forms. (abdul aziz & Masrukin, 2019)

Quality education not only prioritizes academic values, but also pays attention to but also pays attention to moral values that support educational values. Therefore, character education must be directed towards efforts or efforts to develop values that underlie goodness so that it becomes solutions to improve the quality of education.

The third is religious culture as a moral orientation. Moral is a spiritual attachment to the norms that have been applied, whether originating from religious teachings, community culture or derived from scientific thinking traditions. If morals are implemented on a religious basis, their moral considerations will be more oriented towards religious obligations. Meanwhile, other moral sources are justified when they are considered in accordance with religious teachings. All moral actions based on religious provisions arise a sense of responsibility to Allah SWT. Religious culture is formed from a strong attachment to the norms applied by religion which will allow one to measure the truth of a matter from a religious point of view. As a moral orientation, religious culture means spiritual attachment to the norms of religious teachings which will serve as the first reference for moral standards.

Moral cultivation at MTsN 3 Jombang through learning and outside learning. They are required to practice the manners that have been learned during learning. As with the role of Islamic education as the internalization and cultivation of manners in human beings, so that the substance that occurs in Islamic education learning activities is an interaction that instills adab. (Nisa, 2017) One of the goals of implementing religious culture at MTsN 3 Jombang is to inform students about the rules in Islam that must be upheld. So that indirectly educate children to live in a society with religious rules that actually exist in the guidance of Islam.

The fourth is religious culture as value internalization. Internalization of religious values is the process of fully incorporating religious values into the heart. So that the spirit and soul move based on religious teachings, the internalization of religious values occurs through the understanding of religious teachings as a whole and is continued with an awareness of the importance of religious teachings, and the enthusiasm to realize them in real life.

In terms of content, religion consists of a set of teachings which constitute a set of life values that must be used as a barometer for its adherents to determine their choice of action in life. These values are called religious values. Therefore, religious values become a set of standards of truth and goodness.

Religious values are noble values that are transferred and adopted into oneself. Therefore, how much and to what extent religious values can influence and shape a person's attitude and behavior depends on the internalization of religious values that enter him. His religious personality and culture will emerge and take shape. If religious values have emerged and been formed, then religious values will become the center of values in responding to everything in life.

In social life there is a value system, both moral, religious, social, cultural and political values. Schools as community institutions are also responsible for maintaining and inheriting positive values that grow in society. (Nisa', 2017) Associated with the internalization of values contained in MTsN 3 Jombang includes: Providing advice and faith through reciting salaf books such as the riyadussolihin book, Aqidatul Awam, Taysirul Kholaq.

The last is religious culture as work ethic, Each religion recommends various things in living life that become guidelines and role models in carrying out their lives. Likewise with Islam which teaches about how to live life in the world properly and be useful in the afterlife. One of the roles of religion, namely as a source of work ethic for religious leaders, work ethic emerges from the encouragement of attitudes formed by religious values. The application of religious culture at

MTsN 3 Jombang encourages students in completing school assignments and motivates them to learn so that they are not easily discouraged and always optimistic.

The characteristics of people who have and live a work ethic will be seen in their attitudes and behavior which are based on a belief that work is worship and that achievement is beautiful. There is a kind of extraordinary urge to fulfill his inner desires, this can be fulfilled if he does good things, namely: Take advantage of time, honesty, istiqomah, discipline, take responsibility, life-saving and efficient, never give up, spirit of change.

CONCLUSION

Based on the research focus, namely the Application of Religious Culture in Improving the Quality of Education at MTsN 3 Jombang, the sub-focus is reality of religious culture at MTsN 3 Jombang, and religious culture is a factor in improving the quality of education at MTsN 3 Jombang, then based on data exposure and analysis The research findings can be summarized is the reality of religious culture at MTsN 3 Jombang are 5S Culture (Smile, Greetings, Greetings, Polite, Polite), Duha Prayer, reciting Al-Qur'an, pray together and istighotsah, guidance on reading the book amtsilati method, takhasus program, wearing uniform covers genitals and separating student and student activities. Religious culture is a factor in improving the quality of education at MTsN 3 Jombang. Religious culture as an increase in SQ, religious culture as character building, religious culture as a moral orientation, religious culture as an internalization of religious values, religious culture as a work ethic.

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