Actualization of Religious Culture in Improving Student Discipline

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ABSTRACT

Education is not only limited to the development of human intellectuality, meaning that it does not only increase intelligence, but also develops all aspects of human personality, one of which is discipline. In forming a disciplined student personality, rules or regulations are needed which become the culture in the school. Therefore, this study aims to obtain empirical evidence regarding the Actualization of Religious Culture in Improving Student Discipline at Madratsah Tsanawiyah Negeri 2 Jombang. This research is expected to be used as material for school considerations to establish religious culture as an effort to improve student discipline, and the results of this study can add to the literature and can be used as reference material for further research. The research method used is descriptive qualitative analysis. Data collection used was interviews, observation and documentation. Data collection in the field was carried out in 2021. The results showed that the actualization of religious culture in Madratsah Tsanawiyah 2 Jombang was effective and efficient in improving student discipline. With supporting factors in the form of habituation to obey the rules and penalties for violators.

Keywords: Cultural Actualization; Religious Culture; Student Disciplin.

INTRODUCTION

Education teaches about social values, worship, morals and monotheism. Students are required to be able to have three aspects, namely: (1) the knowledge aspect. (2) the affective aspect (attitude) (3) the aspect of skills (Nisa', 2021). Substantially, education is not only limited to the development of human intellect, which means not only increasing intelligence, but also developing all aspects of the human personality (Basri, 2009). In forming a disciplined student personality, rules or regulations are needed which become the culture in the school. Moral education is conveyed in the form of concepts and theories about right and wrong values and then its application in everyday life that touches the affective (appreciative) and psychomotor domains in student behavior. Regrettably, most educational institutions state that they are based on morals and morals, but the crime rate and decadence among students are still high (Ma'arif & Agustina, 2018)

With the actualization of religious culture it is hoped that students will have spiritual intelligence so as to form a character who is responsible and disciplined in the rules and then easily adjusts to the culture of the environment around them (Muhith et al, 2020). This research has the value of renewal of benefits in terms of the target objects carried out on junior high school students / equivalent. Students with an age range at the junior high school level are students who begin to enter the early adolescent phase so that their characteristics are still looking for identity and easily carried away by the flow of globalization. With these challenges, it is hoped that the actualization of religious culture that is applied in the school environment can actually encourage increased student discipline

METHOD

Researchers wrote this research using a type of field research with a qualitative descriptive approach. The type of research used in this research is a case study, which is a process of collecting data and information in depth, detail, intensively, holistically, and systematically about people, social setting

events (social background), or groups using data collection methods in the form of observation methods and interview methods (Sujarweni, 2015). The method of observation was carried out by observing the symptoms that appeared on the object of the study, namely students of Madratsah Tsanawiyah Negeri 2 Jombang. Observations on visible symptoms are strengthened by direct interaction in the form of interviews so that meaning can contribute to certain data.

RESULT AND DISCUSSION
Result
The forms of religious culture that exist in MTsN 2 Jombang include: dhuha prayer in congregation, routine istighotsah, murottal as well as memorizing Al-Qur'an which is the flagship program of madratsah. In addition, it is supported by several other religious cultures such as the 5s culture; smile, greeting, greeting, polite, courteous. The cultural actualization is in the form of saying greetings every time you meet the teacher and the application of uniform attributes that are in accordance with Islamic syari'at, namely for female students that clothes should not be tight and must cover their genitals, the use of a veil must wear a veil. For male students, hair should be neat and uniform pants should not be tight.

The actualization of religious culture is implemented in stages as a flagship program of madratsah and is arranged in such a way by the deputy head of the diniyah field so as not to burden students. Mrs. Santi, the deputy head of the Diniyah division, said that "This superior program of tahfidz is in accordance with one of the indicators of the madratsah mission with the target of achieving 2 Juz memorization. But there are also many students who are disciplined in memorizing every day up to 11 Juz. Alhamdulillah..". The same thing was expressed by Mr. Syaiful as the deputy head of the student affairs sector who had a quote of *Discipline without being supervised, learning without being ordered, orderly without violation* saying, "Yes, of course with the culture of murottal, istighotsah and dhuha prayer every morning it makes students leave early because I'm ashamed if it's too late to be seen by many of his other friends". In fact, according to Mr. Nugroho as a counseling teacher, "every dhuha prayer habit has a separate absence which will be recapitulated once a week every Thursday, and there are educational sanctions for many who neglect to practice congregational prayer. This is done because at their age we cannot just let go without control ".

Most of the students stated that this religious cultural activity had a very important effect on their discipline. Although for various reasons those who want to change for the better, want to be more diligent in worshiping and be religious and many are afraid of being punished if they are late in carrying out religious habituation activities. Regardless of whether they are compelled or not on the religious culture they live, it is a character formation which, in the beginning, there must be a little coercion so that they are accustomed to and formed a religious and disciplined character.

Discussion
In essence, religious culture in educational institutions is the realization of the values of religious teachings as a tradition in behavior and organizational culture which is followed by all school members continuously and consistently so that a religious culture is created in the school environment. Culture is formed in two patterns, namely the first is the formation or formation of religious culture through obedience, imitation, adoption and arrangement of a scenario (tradition, order) from above or from outside the cultural actors concerned. This pattern is called the execution pattern. The second is the formation of culture programmed through the learning process. This truth is obtained through experience or trial and error study and the proof is a demonstration of his stance. That is why this actualization pattern is called a modeling pattern (Sahlan, 2012).

Meanwhile, in the big Indonesian dictionary (KBBI), it is said that disciplinary behavior is obeying the rules that apply in schools, campuses, messengers and so on. According to The Liang Gie, discipline is an orderly condition in which people who are members of an organization obey the existing regulations with pleasure (Khotimah, 2017). To instill discipline in school students, it can be done by (Rizqiah, 2016):
- With habituation
- With good examples and examples
- With awareness of obligations and prohibitions
- With supervision or control

Drajad said that religion has an important role in fostering discipline. When faced with a dilemma, a person will determine his attitude based on considerations of moral values and discipline that are

applied in him which comes from religion. Rahma argues that individuals with a high level of religiosity mean having a good relationship with God, and will affect their behavior in everyday life because they always feel monitored and think about the consequences of any behavior that is not in accordance with religious norms or norms prevailing in society. Soelaeman stated that a religious person will always present himself in living his life and duties accompanied by self-awareness that every moment of his life is filled with a complete system of meaning and cannot be separated from the touch of divine rays. This shows that religious values are the first and foremost source of values for adherents to be described and realized in everyday life (Syakura, 2020). Imam Al-Ghazali views education as a means or media to get closer to the creator and achieve happiness in this world and in the hereafter more importantly. Whereas culture is the totality of the way humans live and develop their life patterns so that it is not only the foundation on which the curriculum is developed but also becomes the target of curriculum development results to achieve world-and-afterlife-oriented learning success.

CONCLUSION

Education is an activity to develop all aspects of the human personality. So it is expected that not only cognitive aspects (knowledge) but affective aspects (attitudes, values) also need to be developed in a better direction. This affective aspect has five levels, namely receiving, responding, valuing, organizing and characterizing it with a value/ value complex (characterization) (Machbubah, 2019). The demands of the community in the world of education have shifted from the demand for first place in the field of knowledge to want their children to have good character, speech, courtesy and behavior. This makes schools have to meet these demands by actualizing religious culture and student discipline. These two things are some of the important components of character building education for students. By strengthening the religious spirit, students will have great responsibility for all the time and activities that are undertaken. It allows students to be disciplined in time for useful activities.

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