

# Madrasah Principal's Strategy in Developing a Religious Culture

Abd. Wahib

Universitas Islam Negeri (UIN) Kiai Haji Achmad Siddiq Jember, Jl.  
Mataram No.1, Jember, East Java, Indonesia  
abdulwahib1509@gmail.com

**Abstract:** *This research aims to explain the instillation of values in students through religious culture in a landscape of educational institutions that continues to develop. Effective management strategies must be used to ensure the growth and progress of religious culture. As part of the descriptive research domain, this research uses a qualitative approach and applies a multi-site study design. Observation, interviews, and documentation are data collection techniques. Data analysis includes reduction, presentation and drawing conclusions. The research results show that a well-organized program is part of the school principal's plan for developing religious culture. Daily activities include memorizing prayers, reciting the Koran in the morning, and participating in congregational dhikr, dhuha prayers, and midday prayers. Weekly events include Friday charity and recitation of asmaul husna, sporadic or periodic activities are also included. Apart from that, the school principal carried out a number of initiatives to support the growth of religious culture. These include weekly, daily, and sporadic religious rituals. A review of the school principal's efforts to foster a religious culture comprises, among other things, looking at student attendance records, asking the madrasah to supervise them, and if necessary, imposing punishments.*

**Keywords:** *Leadership Strategy, Headmaster, Religious Culture.*

## Introduction

Madrasahs are critical educational institutions because they support learning activities, provide direct instruction, and help students develop their skills per academic goals, including moral character development (Azizah et al., 2020; Ikhwan et al., 2019). Madrasahs must meet the community's educational needs and work with the group's expectations to guide, educate, train, and help students develop their character. This will eventually result in the achievement of educational goals and the development of honourable and moral people.

One of the most common phenomena in madrasah education is that people tend to view it as a less desirable alternative when compared

to public schools. The decreased degree of public interest in madrasahs is indicative of this. As such, principals of schools ought to exhibit an even more extraordinary dedication to elevating professionalism, educational quality, and the school's religious atmosphere. These initiatives can significantly enhance the function of Islamic education in the digital age (Arif, 2020). Principals of madrasahs and their employees can keep up to date and adept in the overall vision and program requirements, and they may implement methods tailored to the community's particular needs (Familawati, 2013). In addition to preserving their stability, madrasahs need to be adaptable to outside factors that may be harmful, such as a decline in community trust and the graduation of students who fall short of expectations (Basyit, 2019).

Madrasahs must be involved in strengthening the character of an honourable society because of the nation's current fall in moral standards (Susanto, 2022). In line with (Triantoro et al., 2023), the reflection in formal standard education that showed the less morality of students, in general, led to the view that parents expect religion-based education to be able to improve and enhance students' faith and religious values. Religious culture provides the foundation for guiding moral behaviour and averting moral decline. As places of worship in society, madrasahs are essential to developing students' religious character (Amiyah & Subiyantoro, 2020). The existence of madrasahs will improve students' religious texture because they are thought to be the group most open to change.

(Lubis, 2018) emphasizes that the creation and maintenance of a religious culture are done to teach pupils values. (Ikhwan, 2018; Muhajir, 2011) emphasizes how crucial this effort is, saying it is of the highest significance. The realization that moral decay poses a serious obstacle to national education is one of the strongest arguments in favour of the necessity of religious indoctrination. Teachers frequently attribute this phenomenon to cultural changes.

Developing a religious character culture is an all-encompassing method of teaching values (Arimbi & Minsih, 2022; Wardani & Faridah, 2021). Realizing a religious character culture is done by instilling values, giving examples, and preparing students to have an attitude of independence by providing teaching and adequate facilities so that they become individuals of good character, responsibility, and other skills (Prasetya, 2014; Ridwan & Ikhwan, 2021). The goal of creating a religious culture among students is to make religion a part of who they are and how they live.

Creating a religious atmosphere is one of many steps in developing a religious character. A spiritual environment includes things that have a religious theme, like upholding a congregational dhuhr prayer attendance system, saying prayers and brief verses at the start of each lesson, and other similar practices that are usually implemented to help students internalize religious values (Dwiayama & Nurhasanah, 2020). According to research (Qusyaeri & Rozikin, 2022), religious rituals integrated consistently inside madrasas can help shape a religious culture by fostering piety, faith, and a greater comprehension of religious principles in everyday life.

The uniqueness of MAN 2 Tulungagung is that the madrasah is very concerned about all things that can lead to the negative behaviour of students and teachers. Mainly related to student discipline, it is very worried about regulations at risk of violation. In addition to affecting the mentality of students, it will also have an impact on parents. There is a culture of praying dzuhur in the congregation, honesty, fairness, tolerance, sympathy, empathy, awareness to throw trash in its place, cleanliness and beauty of the madrasah environment. Moreover, there are also aspects of attitude, that the attitudes and behaviour of the MAN 2 Tulungagung community that can reflect a religious atmosphere according to the guidance of Islamic teachings and many other religious cultures. Everything is a strategy of the madrasah principle in developing a religious culture, which is realized through exemplary habituation and internalization.

## **Method**

A qualitative research technique, which aims to give a thorough and in-depth account of events, human behaviour, or particular circumstances in their actual environment, is used in this study (Fitri & Haryanti, 2020; Margono, 2017). The researchers have chosen a case study approach to collect accurate and comprehensive data on the tactics used by the Madrasah Head at MAN 2 Tulungagung to foster a religious culture. The researchers want to gather data and information using this case study approach to successfully address the research subjects listed in the study's emphasis.

Three data-collecting techniques were used in this study to get information consistent with the research goal at MAN 2 Tulungagung. These techniques align with the methodology (Bogdan & Biklen, 1997) and include documentation, in-depth interviews, and participant observation. Rather than being a step that happens after data collection,

the analysis of qualitative data is a continuous, participatory process that takes place alongside data gathering. (Huberman & Johnny, 2014) State that qualitative data analysis consists of three interconnected processes that happen simultaneously: 1) data condensation, 2) data presentation, and 3) conclusion formulation and verification (Ikhwan, 2021).

## Result and Discussion

### *Planning of Madrasah Heads in Developing a Religious Culture*

The planning madrasah head creates a religious activity program to foster a religious culture. Currently, there is a good planning program in place, which consists of the following: Weekly Activities: reading *asmaul husna*, friday giving; daily activities: *tadarus al-Qur'an* in the morning; memorizing prayers and dhikr; and Incidental or temporal activities.

The results of this study are consistent with the viewpoint on planning put forward by (Hasan, 2017). According to Hasan, planning is a methodical process that includes deciding which goals to pursue over a specific time frame and what steps must be taken to get there. Because of this, a manager must be able to carefully and logically evaluate objectives and courses of action, utilizing various techniques and reasoning instead of depending just on sentiments or emotional factors.

Planning is an intellectual process because a manager tries to look ahead, guess the possibilities, be willing to face the unexpected, map activities and hold an orderly sequence to achieve goals (Kholiq, 2020). Therefore, adequate planning must be compiled completely before activities are carried out. This is done so that the plans made by the principal regarding the development of a religious culture can be planned and appropriately realised.

The Madrasah Principal's duties as an educational leader require that they carry out their tasks to the best of their ability in all areas of educational leadership, including their function as an instructional leader (Mafudah & Asrori, 2016). The community, government, teachers, and support staff expect the principal to carry out their leadership duties effectively, working to fulfil the school's goals and objectives while also taking individual and organizational development into account (Musthofa, 2017).

The study's conclusions are those of (Tajudin & Aprilianto, 2020), who describe the steps involved in creating a religious culture: (1)

creating a religious atmosphere, (2) teaching ideals, (3) setting an example, (4) habituation, and (5) absorption. Moreover, the effort to inculcate a religious culture emphasizes the importance of developing self-awareness to foster religious attitudes, behaviours, and practices that ultimately form a religious school. This process entails (1) creating a religious environment, (2) modifying attitudes, (3) affecting conduct, (4) forming routines, and (5) encouraging integration. Understanding that there is a religious culture in schools requires the support and dedication of the school community. It also demands that the assimilation process in schools be observed and controlled, which may be done by putting a student control record in place.

According to (Herlambang & Fuadi, 2018), school organizations are about people interacting with one another according to their assigned roles and duties to achieve common goals. According to (2017), the well-crafted hierarchy of values aims to materialize in various commonplace actions via a productive interaction process. These actions will eventually lead to unique cultural patterns that differ from organization to organization. These cultural norms ultimately give an educational institution its specific personality and distinguish it from others.

According to (Tajudin & Aprilianto, 2020), cultural internalization is necessary to create enduring cultural values. Suyatno (2013) defined internalization as the ingraining and cultivating of a specific value or culture inside an individual's identity. These principles are cultivated and developed through didactic educational approaches, which include guiding, indoctrination, and instruction.

Culture is an arrangement or rules that limit attitudes, actions and relationships between fellow humans. Culture provides a framework of rules so that humans do not exceed the limits in the life of society and the state by applicable norms.

The research (Rusmaini, 2020) describes the process of creating a religious culture using several techniques, such as (1) creating a religious atmosphere, (2) imparting morals, (3) providing an example, (4) encouraging customs, and (5) encouraging integration. In order to foster religious attitudes, actions, and practices that eventually mould the school's religious character, the second technique emphasizes the significance of developing self-awareness in the quest for a school's religious culture. The steps in this process are as follows: (1) creating a religious atmosphere, (2) modifying attitudes, (3) affecting conduct, (4) establishing routines, and (5) promoting integration. The school community's dedication and support are essential for realizing a

religious culture in the classroom. Additionally, keeping a control record for each student can help monitor and control the assimilation process in schools.

The development of a religious culture, in order to be maximized, requires a strategy to realize a religious culture in schools. The system includes the following ways:

First, the addition of lesson hours and subject clumps; the government, through Permendiknas No. 22/2006 on Content Standards, provides a reference in the SMA/MA curriculum structure that the content of the PAI curriculum is 2 lesson hours. However, the content is understood to be a minimum standard, and schools or madrasahs can add it as needed. The time allocation of only 2 lesson hours or approximately 90 minutes in one week needs to be improved. This needs to be considered by PAI teachers and should be a particular concern, especially the leadership of school principals to seek development innovations quantitatively adding hours and subjects and creating an atmosphere and religious culture.

Second, improving the quality of learning must be done systemically, where the elements of learning that include goals, materials, strategies, and evaluation must be integrated and interrelated. Therefore, in the learning process, starting from the planning stage, learning implementation and evaluation must be systemic, consistent and systematic. The new paradigm of learning is that learning must be learner-centred, learning as an effort to discover and explore new knowledge (inquiry). Therefore, the learning process must be carried out interactively, inspiring, fun, challenging and motivating. Alternatively, PAKEM (Active, Creative, Effective and Fun Learning) oriented.

Third, development through extracurricular activities is in line with the educational goal that schools must develop a religious culture in schools. Therefore, extracurricular activities, especially in the field of religion, are beneficial in developing PAI in schools, especially in developing this religious culture. In the Education Unit Level Curriculum (KTSP), schools must also allocate aspects of extracurricular activities as self-development equivalent to 2 hours of learning. Along with religion's central role in education, self-development can be used for religious activities.

Fourth, a crucial component is the madrasah's integration of Islamic principles. Islamic religious education covers many directions, including aspects of human and divine existence. According to the goals

of Islamic religious education in schools, the program seeks to develop Indonesians who are not only pious in their religious activities but also exemplary people. Some attributes include knowledge, intellect, productivity, honesty, justice, ethics, discipline, tolerance (*tasamuh*), the maintenance of social and personal peace, and the development of a religious culture within the school community. The "3 S" values (*Senyum, Salam, Sapa*), tolerance and respect for one another, fasting on Mondays and Thursdays, participating in the Dhuha prayer, reciting the Quran (*tadarrus al-Qur'an*), *istighasah*, and group prayers are a few examples of the religious values that are evident in educational institutions (Aufa, 2022).

### ***Evaluation of the Head of Madrasah in Developing a Religious Culture***

There are several ways to evaluate the Madrasah Head's contribution to fostering a religious culture. The first is the involvement of pupils in filling out attendance logs. Secondly, the Madrasah Head instructs all inhabitants and oversees operations through the Madrasah administration. Third, the Madrasah Head's efficient use of penalties significantly enhances the programs offered by the institution. The head of the madrasah not only encourages them but actively participates in their implementation.

According to (Yusuf, 2017), evaluation is the process of creating a reporting system that is in line with the overall reporting structure, creating conduct standards, comparing the intended quality of outcomes to the objectives, making necessary corrections, and offering incentives (Anwar, 2022). According to (Sartica & Ismanto, 2016), evaluation is the process that monitors and controls an organization's performance to ensure it follows the plan. It is the responsibility of managers to spot problems in the business's operations and fix them before they get worse.

The review process aims to ensure that, despite several changes in the business environment, the complete series of structured, planned, and carried-out operations remains in line with the desired goals. This control activity entails utilizing predetermined indicators to assess the accomplishment of corporate objectives and targets, addressing and correcting any deviations that may occur, and investigating alternate solutions to problems about goal attainment.

## Conclusion

The Planning of the head of madrasah in fostering a religious culture at MAN 2 Tulungagung demonstrates good program planning, including the following, according to the research conclusions and discussions. 1) Regular practices, including congregational dhuha and dhuhur prayers, prayer, dhikr, and morning *tadarus al-Qur'an*. 2) Weekly events, such as friday charity deeds and *asmaul husna's* recital; and 3) sporadic or time-bound events. The activities carried out at MAN 2 Tulungagung demonstrate the application of the principle in cultivating a religious culture. These activities include 1) Daily religious practices such as the recitation of the Quran and prayer with dhikr every morning, dhuha prayers performed during breaks, and dhuhur prayers in congregation led by teachers. 2) Weekly religious activities: friday charity, "clean friday," reciting *asmaul husna*, and tuesday and friday afternoon reading and writing in the yellow book. 3) Incidental religious activities: overseeing the collecting and distribution of zakat fitrah, organizing ramadan pesantren, remembering Islamic festivals (PHBI), managing istighatsah, taking part in eid al-adha events, and sacrificing animals in qurban. The following indicates how well the principal is doing at MAN 2 Tulungagung in terms of fostering a religious culture: 1) Careful documentation of student attendance is kept up to date. 2) The madrasah head directs all inhabitants, and the madrasah is constantly observed. 3) The madrasah head fully participates in the execution of the school's plans by enforcing punishments effectively.

## Bibliography

- Amiyah, F., & Subiyantoro, H. (2020). Membangun Budaya Religius Siswa Melalui Kegiatan Sekolah di Lingkungan SMA Sunan Ampel. *Inspirasi: Jurnal Ilmu-Ilmu Sosial*, 17(2), 346–357. <https://doi.org/10.29100/insp.v17i2.1814>
- Anwar, S. (2022). Evaluasi Pendidikan Menuju Insan Kamil Perspektif Filsafat Islam. *Jurnal Pendidikan Nusantara*, 1(1), 62–76.
- Arif, W. (2020). Strategi Kepala Sekolah dalam Pembinaan Budaya Religius. *Kelola: Journal of Islamic Education Management*, 5(1), 69–78. <https://doi.org/10.24256/kelola.v5i1.1414>
- Arimbi, N., & Minsih, M. (2022). Budaya Sekolah pada Pembentukan Karakter Religiusitas pada Siswa Sekolah Dasar. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 6(6), 6409–6416. <https://doi.org/10.31004/obsesi.v6i6.3042>
- Aufa, N. (2022). Pengembangan Budaya Religius Sebagai Salah Satu



- Alternatif Dalam Memperbaiki Akhlak Siswa Di Sman 2 Subulussalam. *SENTRI: Jurnal Riset Ilmiah*, 1(2), 323-334. <https://doi.org/10.55681/sentri.v1i2.237>
- Azizah, N., Wijaya, C., Meutia, M., & Zaini, M. F. (2020). Madrasah Leadership In Improving The Quality Of Students In Man 2 Model Medan. *Ta Dib Jurnal Pendidikan Islam*, 9(2), 123-134. <https://doi.org/10.29313/tjpi.v9i2.6485>
- Basyit, A. (2019). Madrasah Dan Sekolah Islam Elit Di Indonesia. *Rausyan Fikr: Jurnal Pemikiran Dan Pencerahan*, 15(1), 27-39. <https://doi.org/10.31000/rf.v15i1.1366>
- Bogdan, R., & Biklen, S. K. (1997). *Qualitative Research for Education*. Allyn & Bacon Boston, MA.
- Dwiyama, F., & Nurhasanah, R. (2020). The Role Of Stakeholder In Building A Brand Image At Madrasah Aliyah. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 5(3), 375-391. <https://doi.org/10.31538/ndh.v5i3.1002>
- Familawati. (2013). Penerapan Manajemen Berbasis Sekolah Dalam Rangka Meningkatkan Mutu Pendidikan Pada SMAN 1 Meulaboh Kabupaten Aceh Barat. *Jurnal Pencerahan*, 7(2), 56-70. <https://doi.org/10.13170/jp.7.2.2035>
- Fitri, A. Z., & Haryanti, N. (2020). *Metodologi Penelitian Pendidikan: Kuantitatif, Kualitatif, Mixed method dan Research and Development*. Madani Media.
- Hasan, M. (2017). Manajemen public relations dalam membangun citra dan kontestasi perguruan tinggi keagamaan Islam swasta (Studi pada sekolah tinggi agama Islam Syaikhona Moh. Kholil Bangkalan). *NUANSA: Jurnal Penelitian Ilmu Sosial Dan Keagamaan Islam*, 14(1), 27-62. <https://doi.org/10.19105/nuansa.v14i1.1312>
- Herlambang, E., & Fuadi, F. (2018). Pengaruh Budaya Organisasi Dan Komunikasi Interpersonal Terhadap Kinerja Guru Smk Swasta Di Kota Serang Dengan Variabel Mediasi Komitmen Organisasi. *Cendekia: Jurnal Pendidikan Dan Pembelajaran*, 12(1), 33-50. <https://doi.org/10.30957/cendekia.v12i.435>
- Huberman, M., & Johnny, S. (2014). *Qualitative Data Analysis, A Methods Sourcebook*. Terjemahan Tjetjep Rohindi Rohidi (3rd ed.). UI-Press.
- Ikhwan. (2018). *Filsafat Pendidikan Islam: Memahami Prinsip Dasar*. Diandra Kreatif.
- Ikhwan, A. (2021). *Metode Penelitian Dasar (Menenal Model Penelitian dan Sistemikanya)*. STAI Muhammadiyah Tulungagung.
- Ikhwan, A., Fahriana, A. S., Fahrudin, M. M., & Jaelani, D. I. (2019).

- Innovation of Islamic Education through the Implementation of Mandatory Program Madrasah Diniyah (Non-Formal Religious Education Institutions) in Formal Institution. *1st International Conference on Life, Innovation, Change and Knowledge (ICLICK 2018)*, 320–323.
- Kholid, A. (2020). Strategi Pengembangan Lembaga Pendidikan Islam Yang Unggul. *Jurnal Alasma: Media Informasi Dan Komunikasi Ilmiah*, 2(1), 23–42.
- Lubis, A. (2018). Sekolah Islam terpadu dalam sejarah pendidikan Islam di Indonesia. *Jurnal Penelitian Sejarah Dan Budaya*, 4(2), 1077–1095. <https://doi.org/10.36424/jpsb.v4i2.60>
- Mafudah, L., & Asrori, A. (2016). Pengaruh Pemahaman Kurikulum, Motivasi Kerja, Dan Kepemimpinan Kepala Sekolah Terhadap Kinerja Guru SMK. *Economic Education Analysis Journal*, 5(2), 389. <https://journal.unnes.ac.id/sju/index.php/eeaj/article/view/13568>
- Margono. (2017). *Metodologi Penelitian Pendidikan*. PT Rineka Cipta.
- Muhajir, A. (2011). Ilmu pendidikan perspektif kontekstual. Yogyakarta: Ar-Ruzz Media.
- Musthofa, Q. (2017). Jilbab Sebagai Identitas Organisasi Islam Di Perguruan Tinggi. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 2(2), 143–155. <https://doi.org/10.15575/jw.v2i2.1680>
- Prasetya, B. (2014). Pengembangan Budaya Religius Di Sekolah. *EDUKASI: Jurnal Pendidikan Islam (e-Journal)*, 2(1), 100–112. <https://ejournal.staim-tulungagung.ac.id/index.php/edukasi/article/view/59>
- Qusyaeri, A., & Rozikin, H. K. (2022). Strategi Kepala Madrasah Dalam Pembentukan Budaya Religius di MA Ma'arif 1 Jombang. *Irsyaduna: Jurnal Studi Kemahasiswaan*, 2(2), 163–172. <https://doi.org/10.54437/irsyaduna.v2i2.574>
- Ridwan, Y., & Ikhwan, A. (2021). Education of Religious Characters in Indonesia. *2nd Annual Conference on Blended Learning, Educational Technology and Innovation (ACBLETI 2020)*, 435–440.
- Rusmaini. (2020). Pengembangan Budaya Religius di SMP Negeri 10 Palembang. *ElIdare: Jurnal Manajemen Pendidikan Islam*, 6(2), 35–56. <https://doi.org/10.19109/elidare.v6i2.6684>
- Sartica, D., & Ismanto, B. (2016). Evaluasi Penyelenggaraan Program Pendidikan Inklusif Di Kota Palangka Raya 1. *Kelola: Jurnal Manajemen Pendidikan*, 3(1), 49–66. <https://doi.org/10.24246/j.jk.2016.v3.i1.p49-66>
- Susanto, F. X. (2022). Manajemen Penguatan Pendidikan Karakter Dalam Mewujudkan Mutu Lulusan Siswa Di Sekolah Satuan

- Pendidikan Kerjasama. *Al-Afkar, Journal For Islamic Studies*, 5(4), 315–322. <https://doi.org/10.31943/afkarjournal.v5i4.379>
- Suyatno, S. (2013). Sekolah Islam terpadu; Filsafat, ideologi, dan tren baru pendidikan Islam di Indonesia. *Jurnal Pendidikan Islam*, 2(2), 355–377. <https://doi.org/10.14421/jpi.2013.22.355-377>
- Tajudin, A., & Aprilianto, A. (2020). Strategi Kepala Madrasah dalam Membangun Budaya Religius Peserta Didik. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 1(2), 101–110. <https://doi.org/10.31538/munaddhomah.v1i2.34>
- Triantoro, M., Erawanto, U., & Sari, H. P. (2023). Madrasah Diniyah Learning Patterns: Curriculum Design Studies and Pedagogical Practices. *Al-Hayat: Journal of Islamic Education*, 7(2), 534–543. <https://doi.org/10.35723/ajie.v7i2.355>
- Wardani, W., & Faridah, F. (2021). Pembentukan Karakter Siswa Melalui Budaya Sekolah Di Sekolah Dasar Islam. *Jurnal Administrasi, Kebijakan, Dan Kepemimpinan Pendidikan (JAK2P)*, 2(2), 118. <https://doi.org/10.26858/jak2p.v2i2.10149>
- Yusuf, A. M. (2017). *Asesmen dan evaluasi pendidikan*. Prenada Media.