THE EXISTENCE OF URGENCY AND RELIGIOUS CULTURE IN ACHIEVING THE OBJECTIVE OF EDUCATION IN SCHOOLS

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Abstract

Culture is the result of creativity, taste, and works created by society, which are complex and derived from knowledge, belief, art, morals, law, custom, including the skills and habits that runs on society. Human beings is a social creature whose role is not only become the producers of systems thinking, values, morals, norms, and conviction but also social interaction with another human beings and the nature of life. Humans are governed by systems of thinking, values, morals, norms, and beliefs that have been generated in the community. Education is a planned effort to develop the potency of learners, so that they have a system of thinking, values, morals, and beliefs that inherited by their community and develop the appropriate life guideance for present and the future. In the process of cultural education and the character of the nation; active participant or learners that develop their potency, the internalization process, and appreciation of values into their personalities in the mix in society,help develop the community life become more prosperous , and develop the nation's dignity. The existence and urgency of creating a culture and a religiousity in school actually is a process of the familiarization or habituation of values of Islamic education in schools, so as to improve and strengthen the educational goals.

Keywords: *Culture, religiousity, education, educational goals*

Abstrak

Budaya adalah hasil cipta, rasa, dan karya yang dibuat oleh masyarakat yang bersifat kompleks bersumber dari pengetahuan, kepercayaan, seni, moral, hukum, adat-istiadat, serta kemampuan-kemampuan dan kebiasaan-kebiasaan yang berjalan pada masyarakat. Manusia sebagai makhluk sosial menjadi penghasil sistem berpikir, nilai, moral, norma, dan keyakinan; akan tetapi juga dalam interaksi dengan sesama manusia dan alam kehidupan, manusia diatur oleh sistem berpikir, nilai, moral, norma, dan keyakinan yang telah dihasilkannya. Religiusitas lebih melihat aspek yang "di dalam lubuk hati nurani" pribadi, sikap personal yang sedikit banyak misteri bagi orang lain, karena menapaskan intimitas jiwa, cita rasa yang mencakup totalitas ke dalam si pribadi manusia. Pendidikan merupakan upaya terencana dalam mengembangkan potensi peserta didik, sehingga mereka memiliki sistem berpikir, nilai, moral, dan keyakinan yang diwariskan masyarakatnya dan mengembangkan warisan tersebut ke arah yang sesuai untuk kehidupan masa kini dan masa mendatang. Dalam proses pendidikan budaya dan karakter bangsa, secara aktif peserta didik mengembangkan potensi dirinya, melakukan proses internalisasi, dan penghayatan nilai- nilai menjadi kepribadian mereka dalam bergaul di masyarakat, mengembangkan kehidupan masyarakat yang lebih sejahtera, serta mengembangkan kehidupan bangsa yang bermartabat. Eksistensi dan urgensi penciptaan budaya religius di sekolah sesungguhnya adalah pembudayaan atau pembiasaan nilai-nilai pendidikan agama Islam dalam kehidupan di sekolah, sehingga dapat meningkatkan dan menguatkan tujuan pendidikan.

Kata Kunci: *Budaya Religius, Pendidikan, Tujuan Pendidikan*

Introduction

Educational institutions today have many challenges in achieving educational goals, both internally and externally. These challenges would need to be responded with attempts readiness and anticipation by the institution, so that the educational goals can be achieved to the fullest. Once the rapid social-cultural transformation in the lives of today's society is a challenge that is constantly changing. According to Abdul Mujib, that the forms of social-cultural transformation can be divided into three parts: (1) social evolution, (2) social movements, and (3) social revolution. [1] Social-cultural change poses a challenge for educational institutions, including the challenges of the changes in attitudes and behavior of learners.Some reality shows that adult students have behaving in accordance with religious values and personality that is not in accordance with the requirements as a good citizen, as the result of writing behavior middle and high school students in four cities, namely Bandung 21.75% said relations sexual among students is a matter of course; in Cirebon 31.64 students never had intercourse; in Bogor reached 30.85%; 26.47% while in Sukabumi. [2] Addressing the reality that occurs in students at lately, as well as addressing the socio-cultural transformation of much needed strengthening of religious culture in the school environment. Hopefully, by the existence of religious culture, both in internal and external school will provide students with positive implications for

personality, so that the ideals of education are expected to be realized well.

Islam and Culture

Islam literally means safe, secure, peaceful, obedient, Beserah and obedient. People who convert to Islam is called a Muslim. That is, those who claim to have been obedient, gave herself, obedient and submissive to Allah SWT, with the aim of obtaining a guarantee of safety of life in this world and hereafter. [3] According to the language, the word Islam means submission, obedience and peace. Thus, the characteristics and the fundamental nature of true Islam is a comprehensive idea about the need for peace in life and human life. Islam as a religion relegated to achieve peace and reconciliation. therefore, all forms of terrorism, brutality, destruction and acts of violence committed by groups of radical Muslims in the name of Islam is actually contrary to the basic character and the peaceful mission of Islam itself. There is no doctrine in Islam also other religions that teach terrorism, brutality, destruction, arson or violent behavior Iainnya. [4] At least there are two notions of Islam, with explanation as follows: *First*, the understanding of Islam in terms of the language comes from the word aslama, yuslimu, Islamization, which means submission (submission), resignation (resignation), and reconciliation (peace), to the will of God (subject to the will of God. the word aslama is derived from the word salima, means peace, that is peaceful, secure, and prosperous. Understanding Islam so it is in line with the objective of the teachings of Islam, which is to

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[1] Abdul Mujib dan Jusuf Mudzakkir, *Ilmu Pendidikan Islam*, Jakarta, Kencana, 2014, h. 251

[2] Hamdan, *Kepemimpinan dan Kinerja Tenaga Kependidikan dalam Penguatan Budaya Agama Berbasis Paikem Gembrot*, Jurnal Sehemata, Volume 4, Nomor 1, Juni 2015., h. 42

[3] Nasruddin Razak, *Dienul Islam*, Bandung, al-Ma;arif, 1977, cet. II, hal. 56

[4] Faisal Ismail, *Islam Idealitas llahiyah dan Realitas Insaniyah,* Yogyakarta, PT.Tiara Wacana, 1999, h.200

encourage people to obey and submit to God, so materialized safety, peace, secure and prosperous, and in line with the mission of the teachings of Islam, which is to create peace on earth a way to invite people to obey and submit to God. Islam with the mission such is Islam brought by all the prophets, from from Adam to Muhammad. Second, the notion of Islam as a religion, the religion whose teachings revealed by God to mankind through His Messenger, Muhammad. Islam in this sense, in addition to the mission as it brought the prophets, as mentioned above, is also a religion whose teachings more fully and completely than religion brought by the prophets before.[5]

In the Indonesian General Dictionary, W.J.S. Poerwadarminta interpret cultural meanings of mind, and intellect. While culture means that the culture, which has been developed (civilized and advanced); eg cultured soul is the soul that has evolved (intelligent, advanced), for example, other cultures that is the language into a (carrier) culture.[6] Culture or culture is the soul or the values of the underlying things. In this context, culture is defined values, doctrine, concepts or ideas are chosen selectively and used as reference or guidance in addressing, explain and understand the phenomenon of life. Culture at a later stage become a kind of institution, or reference or an activity that frame of mind (cognitive framework). How to work and act in a person different from one another occurs, since the value of culture as a reference or frame of mind is not the same, as a result of cultural values espoused is not the same. Cultural values professed by Java on the

marital relationship, for example different cultural values espoused by the Sundanese people. That's why if someone would build a home life then with someone whose culture is different, then the first thing to do is to adapt the culture or the exchange of cultural information (inter cultural meeting).[7] Islam's relationship with culture can further be seen from the vision, mission and goals of Islamic teachings. Based on the instructions of Islam as stated in the letter of al-Ambiya paragraph 107 is a mercy to all the worlds. From this comes the term *"Islam Rahmatan lil Alamin"* which simply means to understand al-Qur; an and Hadith for the benefit of man, nature and the environment. The mission of Islam is also closely linked to culture. Based on the search of the verses of the Koran, it was found that the mission of Islam is to remove the man from the life dzukumat (without norms and rules) (Surah Ibrahim, 14: 1, al-Ahzaab, 33:43, and al- Hadid, 57: 9); eradicating ignorance (Q.S. al-Fath, 48:26); saving human life from the brink of division and destruction, (Surah Al 'Imran, 3: 103), to enlighten the soul and mind, (Surat al-Isra', 17:82), realizing the noble character (Hadith narrated by Bukhari, Muslim), prevent the incidence of catastrophic damage on earth, as well as to raise the dignity of man, (Surat al-Isra ', 17:70).

School and Religious Culture

School is the second environment for children. At school he got an intensive education. This is where the potential for children to grow and fostered. Schools are the foundation and the expectations of parents, the community, the nation mencerdasakankehidupan. Schools play an

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[5] Abudin Nata, *Ilmu Pendidikan Islam*, Jakarta: Kencana, 2010., h. 32-33

[6] W.J.S. Poerwadarminta, *Kamus Umum Bahasa Indonesia*, Jakarta, Balai Pustaka, 1991, cet. XII, hal. 157

[7] Abuddin Nata, *Sosiologi Pendidikan Islam*, Jakarta, Raja Grafindo Persada, 2014, cet. I, hal. 370

important role in education because huge influence on the psyche of children. So in smaping family as an educational environment, the school also has a function as an educational center for children's personal formation.[8] In the conception of Islam, the school's main function is as a medium of education based on the realization of the purpose of thought, belief, and the law for the realization of servitude to God as well as the attitude of the Oneness of Allah and developing all the talent or human pitensi corresponding human nature so as to avoid distortions. Fundamental functions of Islamic education through the school include the following: *First*; simplifying functions and inference. Broadly speaking, simplification and inference ditemykan in Islamic education is; (A) God has provided all that exists on this earth for human uses, (b) the characteristics of the Qur'anic education method is the application of the simplification of the system and the system of gradation (step by step), and (c) the Prophet PBUH. Has provided a vivid example of the suitability of granting knowledge through the words of the Companions; "We were told in dialogue with each man according to his intellectual level HR. Bukhari ". *Second*; The function of purification and cleansing. This function is an important part in determining the characteristics of Islamic education that is based on the following considerations; (a) in the view of Islam, humans are born in nature survivors. Thus, when it appeared a variety of damage, Islamic education is the main fortress to purify and preserve the nature. (b) In fact, humans have the potential to receive good or bad as his word in Q.S. Shams: 8 (c) Verily Allah was

testing the man, (d) Emphatically, Islam calls for defense of the faith, the Shari'a, and the nature of the various superstition and takwil vanity on the various symptoms of the universe, and (e) Islam also reminded man to stay away from the lies and falsehood in spreading the news, the facts of history, or traditions of the Prophet.

Third; expand knowledge and experience of learners through the transfer of tradition. The specific purpose of heritage preservation is (a) some people maintain intellectual heritage with the aim of bigotry against fathers, (b) Some people swallow civilization developed nations without having to be aware of the negative influence of civilization, (c) the collection of the product outside the aimed to utilize the means of civilization and the principles of strength in upholding the greatness of Islam, Islam said it was a great and noble goal as his word in the QS al-Hajj: 39-41). And (d) revive faith in self-generation is now the goal of Islamic education are the highest and are activities that are too high if only termed the transfer of tradition. *Fourth*; mewujdukan attachment function, integration, homogeneity, and harmony between students. And *fifth*; the function of structuring and validation of educational facilities. *Sixth*; improvement of family duties in education.[9]

The religious culture is values, doctrine, concepts or ideas are chosen selectively and used as reference or guidance in addressing, explain and understand the phenomenon of life based on religion. Religious culture can also be understood by the values that developed in the life of society based on religious teachings.Schools can develop

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[8] Abu Ahmadi dan Nur Uhbiyati, *Ilmu Pendidikan*, Jakarta, Rineka Cipta, 1991, h. 180

[9] Abdurrahman An-Nahlawi, *Pendidikan Islam di Rumah, Sekolah dan Masyarakat*, Jakarta, Gema Insani Press, 1996, h. 152-162

religious culture by applying religious values, either by providing a larger space for all faculty of the school to seed and nurture Islamic values in the school environment, as well as by providing materials and religious activities to learners. Religious culture will be developed well in school if it is supported by all stakeholders, so as to produce graduates who are able to internalize Islamic values in everyday life.

Religious Cultural Creation Model for Achieving Education Goals

For the realization of a variety of educational purposes in schools as well, especially in realizing students who have high moral qualities, indispensable various learning models. There are several models of the creation of a religious atmosphere in achieving the goals of education in schools, namely:

a. Structural models, namely the creation of religious fervor inspired by the regulations, the development of an impression, both from the outside world for the leadership or policy of an institution or an organization. These models usually are "top-down", ie, religious activities or instruction made on the initiative of officials / leader / supervisor.

b. Formal models, namely the creation of a religious atmosphere which builds on the understanding that Islamic education is a human effort to teach the problems afterlife alone or spiritual life only, so that Islamic education is faced with the education of non-religious, educational to-Islam's with non -to-Islamic, Christian education with a non-Christian, and so on. Model creation religious atmosphere formal implications for the development of religious education that is more oriented

to keakhiratan, whereas the world's problems is not considered important, as well as the emphasis on the deepening of religious sciences which are shortcuts to happiness hereafter, while science (science) be considered separately from religion.

c. Mechanical models, namely the creation of a religious atmosphere that is based on the understanding that life is made up of various aspects; and education is seen as the establishment and development of a set value of life, each of which bergerap and runs according to function. Each motion is like a machine consisting of several components or elements, each of which runs its own function, and among each other can consult with each other or can not be consulted.

d. Model of organic, namely the creation of religious fervor inspired by the view that religious education is a single unit or as a system (consisting of components of complex) is trying to develop a view / spirit of life religious, which is manifested in the attitudes and skills of religious life.[10]

According to Muhaimin, the strategy to cultivate religious values in schools can be done through: (1) Power Strategy, the strategy of a civilizing religion in schools by using power or people's power, in this case the role of the principal with all its power is dominant in making changes , (2) Persuasive strategy, which is run through the formation of opinions and views of their community or school. And (3) Normative educative, Norma is the rules that apply in the community. Norma

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[10] Muhaimin, *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah*, Bandung, Remaja Rosdakarya, 2008, h. 306-307

termasyarakatkan through normative education coupled with the re-educative (re-education) to implant and replace the paradigm of society thinks it old school with a new one.[11]

The findings of the research results Muhaimin, et al, states that religious activities and religious practices were implemented programmatically and routine (constancy) can transform the school and internalize religious values are good in themselves academicians SMU in Malang. So that religion becomes a source of value and grip in the act and behave well in the sphere of social, learning, sports, and others.[12] The authors observed in several school SMAN West Sumatra, especially school SMAN 1 and 2 West Sumatra seen that the system of boarding school (dormitories) to provide additional religious materials, Tahfiz, religious activities, as well as create the attitude and behavior of religious can produce graduates who have the attitude and religious behavior was good. Strengthening religious values can also be implications for the achievement of learning objectives well by learners. Now there are two SMAN managed by the Provincial Government of West Sumatra shaped boarding school, namely SMAN 1 in Padang Panjang West Sumatra and West Sumatra SMAN 2 in Kayu Aro District. Solok.

Development of religious culture in schools is actually a familiarization or habituation values of Islamic religious education in school life. Because the school is a formal education that served to influence and create conditions that enable optimal child development. Some forms of development of religious culture in schools

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[11] Muhaimin, *Rekonstruksi Pendidikan Islam*, Jakarta, RajaGrafindo Persada, 2009, h.328

[12] Muhaimin, *Paradigma*…,h. 301

is is; familiarize greeting, a smile, and greet, shake hands familiarize between students and teachers, the self men with boys, girls with girls, getting used to pray at the moment will start and end of the lesson, read the Koran before classes start, familiarize Duha prayer, prayer in congregation Zhuhur, dhikr after prayers, familiarize deepening of the material after the prayers Dhuhr, held PHBI (Maulid, Nuzul al-Quran, slaughter sacrificial animals on Eid al-Adha), sympathize orphans and the dhu 'afa, halalbihalal events, and so forth.

The strengthening of the values of the Islamic religion in the school environment is very desirable to create graduates who have a noble character. Strengthening of schools that have a religious culture to students, will continue to be a trend and demand by the public. Even lately so it was clear that people who really need schools that develop religious culture, both at the elementary, middle, even to college.

Conclusions

From some of the above, some conclusions can be drawn, namely:

1. Islam has a close relationship with the culture, even Islam very pay attention to the social life of the society, it is seen from numerous verses and traditions associated with specific cultures.

2. The religious culture is values, doctrine, concepts or ideas are chosen selectively and used as reference or guidance in addressing, explain and understand the phenomenon of life based on religion. Religious culture can also be understood by the values that developed in the life of society based on religious teachings.

3. Model strengthening religious culture in the school can be done in several ways,

namely structural models, formal, mechanical and organic.

4. Strategies to cultivate the religious values in schools can be done through: (1) Power Strategy, the strategy of a civilizing religion in schools by using power or people's power, in this case the role of the principal with all its power is dominant in making changes. (2) Persuasive strategy, which is run through the formation of opinions and views of their community or school. And (3) Normative educative, Norma is the rules that apply in the community.

5. Strengthening of religious culture in the school environment will have implications on the achievement of learning goals in school, especially in the formation of attitudes and behaviors of learners who are religious.

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