
SAIZU INTERNATIONAL CONFERENCE ON TRANSDISCIPLINARY RELIGIOUS STUDIES (SAIZU ICON-TREES)

ISSN 2964-5859, 2022, Pages 116-133

DOI: <https://doi.org/10.24090/icontrees.2022.236>

Proceeding of 2nd Internasional Conference on Strengthening Religious Values on Transdisciplinary Studies in Modern Technology Era

The Religious Culture's Development in Modern Technology Era

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Abstract: The background of the study is the lack of religious habituation in non-religious-based private schools. It causes a lack of education and character formation in the school. Besides, SMP Telkom Purwokerto is a non-religious and technology-based school. However, it can develop and perform religious culture well. The study aims to describe and analyze the religious culture's development, particularly Islamic culture in SMP Telkom Purwokerto. The study used a qualitative approach and was examined by triangulation technic. The result of the study shows that the model of religious culture's development in SMP Telkom Purwokerto is a structural model which has three explanations, such as (1) the process of religious culture's values development, such as religious values internalization in vision, mission, and aim of the school, rules, curriculum content, religious program, and daily behavior of school's members; (2) the process of religious culture implementation such as religious values' socialization, action plan's arrangement as performed by Pagi Barokah program, Dhuhur prayer, Friday prayer, religious school atmosphere formation, online monitoring for student's behavior, competition's participation, religious extracurricular, and give a reward to an achievement; (3) Religious culture's artifact such as the display the student's works, the posters which contain moral values, and the recommendation for using polite uniform.

Keywords: *religious culture; Islamic cultures; school; development; technology era*

A. INTRODUCTION

Religion has an essential role in human life. Religion leads humans to achieve a meaningful, peaceful, and dignified life. The religious role in human life is vital; therefore, internalizing religious values in every individual becomes necessary. It can be implemented through family, school, and community education.

Religious education aims to increase spiritual potential and shape students into people who believe in and fear The Almighty God and have noble characters. Noble character includes ethics, manners, and morals as an application of religious education. Increasing religious potential includes recognizing, understanding, cultivating religious values, and practicing these values in everyday life. The increase in



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religious potential ultimately aims to optimize the various possibilities possessed by humans whose actualization reflects the excellent character of a human being.

Islamic religious education is expected to produce human beings who constantly strive to perfect faith, piety, and bring benefits to life. Humans like that are expected to be resilient in facing challenges, obstacles, and changes in social relations locally, nationally, regionally, and globally. Thus, Islamic religious education is expected to encourage the growth and development of spiritual values in the life of the nation and state.

Religious values will become a religious culture if internalized in human life. Culture is a set of values that underlies behavior, traditions, habits, daily life, and symbols practiced by the community (Siregar, 2017). Meanwhile, religious culture is a set of mutually agreed religious values that underlies behavior, traditions, habits, and symbols practiced by the community (Kompri, 2015). In conclusion, the position of religious culture is part of a culture that contains religious values.

Culture is in the form of values, daily practices, and symbols (Koentjaraningrat, 2015). The form of culture in the form of values is a complex of ideas, notions, norms, and regulations. If in the form of daily practice, culture is in the form of human behavior activities in society. Meanwhile, cultural forms in symbols are objects made by humans. Therefore, if this form exists in a religious culture, it will become religious values, cultural practices, and symbols. In conclusion, religious matters will be embedded in religious culture applied in schools.

Religious culture can be used as a medium for learning religious education, which can be directly applicable or touch humans' affective and psychomotor domains. Suppose religious culture is

applied in schools. In that case, it is hoped that it can foster moral intelligence starting from the attitudes embedded in students and the daily behavior of students without putting aside the cognitive or intellectual domains (Fathurrohman, 2015). Thus, religious culture becomes essential to be implemented in schools.

The urge to implement culture make religious values should permanently be embedded in students' souls. However, the cultivation of religious culture does not always go as expected. Some problems occur so that religiosity is not entrenched, partly because there is no integration between science and religion in the learning process. The barriers between general science and religion exist. This kind of thing inflicts non-entrenched religiosity because science, as an embodiment of the cognitive domain, and faith, as an embodiment of the affective domain, should always coexist. Ideally, every scientific discipline raises the affective domain to integrate religious values with every learning process (Sahlan, 2010). However, in the absence of integration between the affective domain and the cognitive domain, religiosity will not become entrenched.

The planting of religious culture can work well if the allocation of time for its application also gets adequate because it takes a long time to cultivate a rule. However, in reality, Islamic religious education lesson hours get a tiny portion, only 3 hours of lessons in 1 week for schools that are not under the auspices of Islamic foundations. Suppose schools are under the aegis of Islamic foundations. In that case, it is relatively natural that they can form a religious culture in the school environment because many religious lessons are supported by a school paradigm based on religious values. Thus, the development of religious culture can take place well in the school.

The urgency of developing religious culture is clearly illustrated by the problems that cause religiosity not to become entrenched. Therefore, it is necessary to build a religious culture. Thus, integrating science and religion can take place in schools and provide more time for schools to instill a religious culture outside of school hours. Ultimately, it can form an ideal generation capable of cognitive, affective, and psychomotor domains.

Researchers browsed through the literature and found several studies discussing religious culture, including research conducted by Aziz Rakhmanto. He mentioned that the role of the head of the madrasa in developing a religious culture was carried out by setting the vision and mission of the madrasa and performing management functions on the aspects of controlling or evaluating through the PODOA program. The role of teachers and education personnel in developing a religious culture in the aspect of classroom management. Nurul Hidayah Irsyad also researched the model for inculcating religious culture at SMAN 2 Nganjuk and MAN Nglawak Kertosono. He mentioned that the religious culture embedded in SMAN 2 Nganjuk is a 5S culture (smiles, greetings, politeness, and courtesy), mutual respect and tolerance, Islamic studies, group-tadarus, and praying in congregation. The religious culture embedded for students at MAN Nglawak Kertosono is to build mutual trust and raise open-mindedness. The forms of religious culture carried out at MAN Nglawak Kertosono and SMAN 2 Nganjuk were an effort of school religiosity.

Researchers also conducted in-field searching, and it was found that several schools had made several efforts to religiosity, including those found in SMP Al Irsyad Al Islamiyah Purwokerto, Al Azhar Islamic Middle School 16 Cilacap and SMP Telkom Purwokerto. Information was found at a glance at the schools where the

researchers conducted observations. It was found that there is a trend in the field that secondary schools are oriented and view it as essential to build a religious culture (Lia, 2019). However, the researcher believes unique things need to be found in the researcher's search at SMP Telkom Purwokerto.

SMP Telkom Purwokerto is a school that is not under the auspices of a religious foundation but a nationalist foundation. It differs from SMP Al Irsyad Al Islamiyah and SMP Islam Al Azhar 16 Cilacap, which are relatively reasonable for developing religious culture because those schools are under the Islamic foundation's auspices. However, SMP Telkom Purwokerto has an exciting program where students are required to memorize the Qur'an.

SMP Telkom Purwokerto is a school under the auspices of the Telkom Education Foundation. The school has the motto KEREN (Creative, Energetic, Religious, Disciplined) and offers a particular program with a religious nuance called Pagi Barokah. The program, whose full name is Tahfidz Qur'an Berjenjang dan Pembiasaan Salat (Pagi Barokah) SMP Telkom Purwokerto, is a complete program for illiteracy of the Qur'an and tiered memorizing of the Qur'an accompanied by an obedient character which is realized by the Dhuha prayer activity in the morning before learning. The description of this program is shown by the program document along with the schedule of activities. This activity went well, as evidenced by the presence of 20 students who had already memorized two juz (Misbahudin, 2018).

From the explanation above, researchers are interested in studying more deeply how the development of religious culture carried out by SMP Telkom Purwokerto starting from the process of forming religious values, the process of implementing religious culture in schools, as

well as the form of religious cultural artifacts found in the school with do in-depth research.

B. MATERIALS AND METHOD

The approach used in this research is qualitative. The type of research is a case study, namely a comprehensive description of various aspects of an individual, a group, an organization (community), a program, or a social situation (Mulyana, 2013).

This research is a field study, so the primary data used by researchers are the results of observations of religious culture planting activities at SMP Telkom Purwokerto, results of interviews with school principals, PAI teachers, religious teachers at SMP Telkom Purwokerto and students, as well as written documents related to with the cultivation of religious culture in the school as well as literature related to the cultivation of religious culture in schools.

Checking the validity of the data, or what is often called data validation, is reviewing the credibility of the data to avoid research bias. This requires a technique to check the validity of the data, namely by data triangulation. Data analysis uses the Miles and Hubermann technique which has the following steps: data reduction, data display, and conclusion drawing/verification (Sugiyono, 2013).

C. RESULT AND DISCUSSIONS

1. Religious Culture in Schools

Institutions can be broadly divided into two, namely formal educational institutions and non-formal educational institutions. Schools are part of formal educational institutions that have neat and complete goals, systems, curriculum, buildings, levels, and periods (Roqib, 2016). A school is where educators, participants, and other

education personnel interact with each other to achieve educational goals. Schools can be a place to transfer knowledge and values. These values can be in the form of religious values that can make students not only knowledgeable people but also moral people.

Religious culture in schools is a way of thinking and acting for school residents based on religious values (religiousness). Thus, the school's religious culture is essentially the realization of the values of religious teachings as a tradition in behavior and organizational culture that all school members follow. By making religion a habit in schools, consciously or not, when school residents follow the embedded tradition, the school community is carrying out religious teachings.

Forming students to become human beings who believe and fear The Almighty God and have a noble character can not only rely on religious education subjects, which are only 2 hours of lessons, but need continuous and sustainable guidance outside of religious education lessons, both at home and abroad. In the classroom or outside the classroom, or even outside the school. Balanced and interactive cooperation is also needed between school residents and the education staff (Muhaimin, 2010).

Lickona's theory says that educating good character and values and having faith in God Almighty requires three dimensions: knowing, feeling, and action. For students to realize and carry out the matters of this faith, creating a religious atmosphere at and outside of school is necessary. This is because the values of trust inherent in students can sometimes be defeated

by the devil's temptations in the form of jinn, humans, and hostile cultures that develop around them (Muhaimin, 2010). Thus, the values of faith can be maintained.

2. The Importance of Religious Culture Development in Schools

Religious culture in educational institutions is a culture that is created from the habituation of a religious atmosphere that lasts a long time and continues even until awareness arises from all members of educational institutions to carry out religious values. The initial footing of religious culture is the existence of religiosity or religiosity. Religiosity is practicing religion as a whole. To carry out religion as a whole, one must have internalized religious values.

Religious culture is an urgent matter and must be created in educational institutions because educational institutions are one of the institutions that transform values or carry out value education. At the same time, religious culture is a vehicle for transferring values to students. Without a religious culture, educators will find it challenging to assign values to students, and it is not enough to rely on learning in the classroom. Because learning in school, on average, only galvanizes the cognitive aspect (Fathurrohman, 2015).

3. The Form of Religious Culture in School

After going through an in-depth study process related to school culture and religious culture based on Koentjaraningrat's theory, a meeting point can be found between the two. The form of religious culture in schools will be described below.

a. The Form of Religious Cultural Values in School

This form adapts to the shape of culture proposed by Koentjaraningrat. This culture is in the form of ideas, values, norms, rules, and so on. So that if this form is applied in religious culture, it is necessary to jointly formulate agreed religious values that need to be developed in educational institutions, to build further commitment and mutual loyalty among all members of educational institutions towards the agreed values. Consistency is also necessary to carry out the agreed values at this stage. It requires the competence of people who formulate values to provide examples of applying and manifesting values in daily activities.

Religious and cultural values that need to be developed in schools include; (1) The value of monotheism; (2) the value of worship; (3) The value of unity (integrity) between the world and the hereafter, as well as between religious knowledge and general science; (4) The value of struggle (jihad); (5) Value of responsibility (trust); (6) The value of sincerity; (7) Quality value; (8) Discipline value; (9) Exemplary value; (10) The value of brotherhood and kinship; (11) The values of the pesantren are simplicity or modesty, *tawadhu'* (humble), and patience.

The religious values above must be designed in such a way that they are contained in every rule that exists in the school, such as (1) the vision, mission, and goals of the school; (2) school rules; (3) school

code of ethics; and (4) School targets.

b. The Forms of implementing religious culture in schools

The following form of culture is a complex patterned behavior activity of humans in society. This is a daily practice. The agreed religious values are manifested in the form of daily attitudes and behavior by all school members. The development process can be carried out in three stages: first, the socialization of agreed religious values as ideal attitudes and behaviors to be achieved in educational institutions. Second, the determination of action plans as systematic stages and steps that will be carried out by all parties in educational institutions that embody the agreed religious values—third, awarding the achievements of school members, such as teachers, education staff, and students, as a habit formation that upholds attitudes and behaviors committed and loyal to agreed religious teachings and values. Rewards are not always material (economic) but also in a social, cultural, psychological, or other sense.

The religious culture that exists in schools usually begins with the creation of a religious atmosphere accompanied by the inculcation of religious values in an *istiqamah* manner. Creating a religious atmosphere can be done by holding religious activities in the school environment. Because if it is not developed and used to it, then religious culture will not be realized (Fathurrohman, 2015).

Activities that can foster a religious culture (religious culture) in the school environment include the first, carrying out routine activities carried out on regular days at school. These normal activities are carried out in daily activities that are integrated with the activities that have been programmed. So it does not require a particular time.

Second, creating a school environment that supports and becomes a laboratory for the delivery of religious education so that this kind of environment and life process for students can provide instruction on how to learn religion. The atmosphere of the school environment can foster a religious culture because educational institutions can instill socialization and values that can create generations of quality and strong character. So, they can become the main actors of life in society.

Third, religious education is not only delivered formally by religious teachers with the religious subject matter in a learning process but can also be done outside the learning process. Teachers can provide religious education spontaneously when faced with the attitudes or behavior of students not following religious teachings. The benefits of spontaneous education make students immediately know and realize the mistakes they have made and immediately correct them (Fathurrohman, 2015).

Fourth, create religious situations and conditions. The goal is to introduce students to the meaning of religion and the

procedures for implementing that religion in everyday life. Therefore, religious conditions and situations in schools that can be created include the procurement of worship equipment such as places for prayer (mosques or prayer rooms), prayer tools such as sarongs, caps, mukena, and prayer mats, or the procurement of the Qur'an.

Fifth, provide opportunities for students to express themselves, cultivate talents, interests, and creativity in religious education in skills and arts, such as reading the Qur'an, adzan (call to prayer), and sari recitations, as well as encourage students to love the Holy Qur'an and increase student interest to read, write and study the contents of the Qur'an.

Sixth, organizing competitions such as quizzes to train and familiarize courage, speed, and accuracy in conveying knowledge and practicing Islamic religious education materials (Fathurrohman, 2015). Competition is an entertaining activity for students. This activity provides challenges and a broader understanding to students, especially if the competition is in the form of Islamic Religious Education material. Students will try to learn with the competition to get maximum competition results.

Seventh, holding art activities, such as sound, music, dance, or craft art. Art is something meaningful and relevant in life (Fathurrohman, 2015). Art makes a person sensitive to his feelings. This can touch the affective domain of students. The affective domain includes the spiritual, in which

there is a religious attitude. So, with the implementation of art activities, religious attitudes can be embedded in students.

c. The form of religious culture artifacts in school

The following form of culture is objects produced by religious school residents. These can be called symbols of religious culture. The development that needs to be done is to replace cultural symbols that are not in line with religious teachings and values with religious and cultural symbols. Changes in symbols can be done by changing the dress model with the principle of covering the genitals and installing student works, photos, and mottos containing messages of religious values (Fathurrohman, 2015).

Concrete forms of religious and cultural artifacts in schools include: (1) displaying students' works, (2) the existence of posters containing messages of kindness, and (3) the rules for wearing uniforms that cover the genitals.

The religious culture in the above schools can be realized and fostered by the presence of several strategies, including (1) Power strategy, namely a strategy that is centered on the leader's power; (2) Persuasive strategy, namely a strategy that is carried out by forming public opinions and views; and (3) Normative re-educative, namely a strategy by using the norms that apply in the community and coupled with re-education so that the old thinking paradigm is replaced with a new one (Fathurrohman, 2015).

The formation of religious culture in SMP Telkom Purwokerto through obedience, imitation, adherence, and arrangement of a scenario from above or, in this case, from the Telkom Education Foundation (YPT) and then to the principal (KS).

After seeing in the field, the model for developing religious culture at SMP Telkom Purwokerto adheres to a model. The model applied by SMP Telkom Purwokerto is a structural model. This model is a model of creating a school culture that is encouraged by the existence of regulations, building an impression from the outside world on the leadership or policies of an educational institution or an organization. This model is usually "top-down," namely school activities based on the initiative or instructions of officials or superior leaders.

Furthermore, data analysis on the development of religious culture at SMP Telkom Purwokerto is divided into three parts, including (1) Analysis of data related to the process of forming religious values, (2) Analysis of data related to the process of implementing religious culture, and (3) Analysis of data relating to religious, cultural artifacts at SMP Telkom Purwokerto.

1. The Process of Religious Values Formation at SMP Telkom Purwokerto

The religious values adopted by SMP Telkom Purwokerto are the value of monotheism, the value of worship, the value of unity, the value of responsibility, sincerity, quality, discipline, exemplary, and brotherhood

and kinship. The explanation of each value is as follows.

- a. The value of monotheism

Value of monotheism is a value that recognizes that God is one or one. Especially in educational institutions, we know of routinely carried out ceremonies where there is a reading of the Pancasila text in which there are precepts. The first precept is an acknowledgment that God is One. So there is the value of monotheism in school. In this case, SMP Telkom Purwokerto has routinely held a Monday ceremony expected to foster a sense of love for the homeland and monotheism. All students embrace their respective religions, so it can be said that they acknowledge that God is one and only.

- b. The value of worship

The value of worship is the value of human obedience to God, which is implemented in daily activities such as prayer, fasting, zakat, and so on. The value of worship must be instilled in a student so that students realize the importance of worshipping Allah. The worship value should be cultivated since they are young or at the age of seven. (Fathurrohman 2015).

As an educator, the teacher should not be separated from his responsibilities. However, educators should always supervise their students in worship because worship is not only to Allah, or mahdlah, but also includes worship of others or ghairu mahdlah. In this case, SMP Telkom Purwokerto has organized mahdlah and ghairu mahdlah worship, including the

Dhuhur prayer in congregation, the Duha prayer, reading and memorizing the Qur'an, and Friday prayers. While the ghairu mahdlah greets students and hand-kissing when meeting with the teacher, is polite when passing in front of their parents, and provides social service for people in need.

- c. The value of unity (integrity) between the world and the hereafter and between religious knowledge and general science.

The value of unity (integrity) between the world and the hereafter will form an ideal life if appropriately implemented moreover if educational institutions can integrate religious and general sciences. SMP Telkom Purwokerto is a school that is famous for its technology-based schools. However, this school organized religious programs successfully by achieving the student's memorization target. So it can be said that SMP Telkom Purwokerto has the value of integrity between the world and the hereafter.

- d. Value of responsibility (trust)

In education, the trust value must be held by all educational institutions' managers, principals, teachers, education staff, staff, and students. The value of this trust is internalized in students through various activities such as extracurricular, learning activities, and habituation. SMP Telkom Purwokerto has extracurricular activities that students can choose from and has carried out adequate learning activities. At the same time, the habituation has been carried out with the Pagi Barokah program.

- e. The value of sincerity

Sincere is a charity and doing solely to expect pleasure from Allah (Fathurrohman, 2015). Especially in the field of education, sincerity must be applied. Because education, if done sincerely, will have meaning in the sight of Allah. Sincerity in educational institutions is manifested in the implementation of designed programs. If all residents of SMP Telkom Purwokerto have agreed and implemented the program that has been created, then there is sincerity in it. The success of the program proves this.

- f. The value of discipline

Discipline is a manifestation of human habits when doing regular worship every day. All religions teach a practice carried out as a routine for their adherents which is a means of relationship between humans and their creator. If humans carry out worship on time, then the value of discipline is automatically embedded in that person. If it is done continuously, it will become a religious culture. In this case, SMP Telkom Purwokerto has done it. Regularly schedule Pagi Barokah, Dhuhur, and Friday prayers.

- g. The value of exemplary

Value is reflected in the behavior of the teacher. Every teacher is a role model for their students. Exemplary is the main factor driving students' motivation to do good things, so a religious culture is created in schools (Fathurrohman, 2015). Teachers at SMP Telkom Purwokerto have set an excellent example for students.

When the call to prayer arrives, the teacher goes directly to the mosque or prayer room to pray and does not forget to invite students to join them.

h. The value of brotherhood and kinship

The value of brotherhood and kinship is the hallmark of the Indonesian nation. If brotherhood and kinship are created in educational institutions, it will generate quality schools because team performance can be relied on. SMP Telkom Purwokerto has implemented a good team performance. So, this school's success in achieving "A" accreditation results from the team's performance. The results of the interview with the principal stated that the success of SMP Telkom Purwokerto was the result of the group's hard work because all parties worked together to advance the school.

All of the values described above, and these religious values are contained in:

a. Vision, mission, and goals

SMP Telkom Purwokerto has the following vision, mission, and school goals:

Vision: "To become a quality educational institution with international standards to form people with superior character who have 21st-century skills".

With the following missions:

- 1) Organizing quality education with international standards
- 2) Build superior character

- 3) Develop education that builds collaboration
- 4) Develop education that builds critical thinking
- 5) Developing education that develops creativity
- 6) Developing education that builds communication
- 7) Developing ICT-based education
- 8) Develop an entrepreneurial spirit

Furthermore, the school's goals are as follows:

- 1) Produce graduates who believe and are devoted to The Almighty God have the habit of worshipping in an orderly and regular manner, as well as memorizing and understanding scriptures according to their respective religions.
- 2) Produce graduates who have superior academic abilities, obtain an average National Examination score above the Regency average, and can achieve academic achievements at the national level.
- 3) Produce graduates with good Indonesian and English language skills and can communicate well.
- 4) Produce graduates who have a disciplined attitude, love the homeland, are honest, and can appreciate the diversity in the community.

- 5) Produce graduates who can master computer skills and can operate programs related to graphic design, animation, and programming.
- 6) Produce graduates who are creative and have problem-solving abilities.
- 7) Produce graduates who can adapt to the existing social environment.

From the description of the vision, mission, and objectives of SMP Telkom Purwokerto above, it can be seen that religious values are contained in it.

b. School rules

Some points of the rules of SMP Telkom Purwokerto that reflect religious values include students being obliged to behave politely, respect teachers and employees and school guests, speak good words both at school and outside school, students are obliged to maintain security, order, cleanliness, beauty, and comfort in schools, students are obliged to maintain the safety of the school's good name and students are prohibited from spreading false and slanderous news.

From the details of several points of discipline for SMP Telkom Purwokerto above, it is clearly illustrated that the school's desire to make students have a good character so that they can bring the school's good name. Religious values in discipline, sincerity, and responsibility are attached to the points of the rules that the school has made. So here, it can be said that the regulations of SMP Telkom

Purwokerto already contain religious values.

c. Contents of the school curriculum

The curriculum structure of SMP Telkom Purwokerto refers to the Education Unit Level Curriculum (KTSP) structure, which consists of three components: subjects, local content, and self-development. Parts of subjects at SMP Telkom are grouped into (1) groups of subjects of Religion and Noble Morals; (2) Citizenship and Personality subject groups; (3) Science and Technology subject group; (4) Aesthetic subject groups; (5) Physical, Sports and Art subject groups.

The components of the subject group above are contained in the subjects of Religious Education, Citizenship Education, Indonesian Language, Mathematics, Natural Sciences, Social Sciences, English, Cultural Arts, Physical Education, Sports, and Health, as well as Information and Communication Technology. Each subject has a different allocation according to the applied curriculum.

SMP Telkom Purwokerto, in the 2018/2019 Academic Year, implemented two curriculums, namely the 2013 Curriculum for Grade 7 and the 2006 Curriculum for Grades 8 and 9. The time allocation for Religious Education subjects for Grade 7 is 3 hours a week, while for Grades 8 and 9, it is only 2 hours per week.

The next component of the curriculum structure of SMP Telkom Purwokerto is local content (muatan lokal). Local content is a

curricular activity to develop competencies tailored to the region's characteristics and potential. This local content contains regional advantages whose material is not part of other subjects, so it must be a separate subject. Because local content is in the form of issues, schools need to develop Competency Standards and essential Competencies.

The local content applied by SMP Telkom Purwokerto is local content characteristic of Central Java Province and Purwokerto City. Local content typical of Central Java is Javanese, while local content specific to Purwokerto City is Regional Skills. In this case SMP Telkom Purwokerto takes PKK and Junior Web Programming. The objectives of implementing the local content include (1) the Javanese language, which aims to maintain the cultural values (Javanese) of the local community in the form of communication and appreciation of literature; (2) PKK skills, aims to provide students with skills to be more creative as well as become a particular characteristic of SMP Telkom Purwokerto; (3) Junior Web Programming, aims to provide students with ICT skills and creative problem-solving thinking logic as well as being a particular feature of SMP Telkom Puwokerto as an ICT-based school.

The third component of the curriculum structure is self-development. Self-development is an activity that aims to provide opportunities for students to develop and express themselves according to the needs, talents, and interests of each student following school conditions. Self-

development activities can be carried out as intra-curricular and extra-curricular activities, which are included in programmed self-development activities and non-programmed self-development activities.

SMP Telkom Purwokerto also has excellent programs listed in the curriculum document, including:

- 1) Pagi Barokah Program aims to familiarize students with religious attitudes. This activity is held every morning, containing the reading of the holy books of each religion together and followed by the dhuha prayer.
- 2) ICT-based Extracurricular Program, which aims to introduce computer skills and explore and develop children's potential, interests, and talents in the IT field, is held on a scheduled basis, containing Game Programming, Animation, and Graphic Design extracurricular activities.
- 3) Arts and Sports Extracurricular Programs, which are scheduled once a week, include Pencak Silat, Futsal, Basketball, Badminton, and Drum band. Apart from being a sports facility, this extracurricular is also a means to excel at the district, provincial and national levels.

- 4) Tahfidz Qur'an program is organized for Muslim students to foster a love for the Qur'an and awareness to explore and understand its contents. This program aims to memorize the Qur'an according to the characteristics of each student. It is held regularly along with the Pagi Barokah, and a tahfidz extracurricular schedule is provided.

From the curriculum structure of SMP Telkom Purwokerto above, religious values are illustrated through the subjects in the school and the school's flagship programs. Like the Pagi Barokah program, which aims to foster a religious attitude through morning services. Furthermore, the Al-Qur'an Memorizing Program, which seeks to promote a love for the Qur'an, is the school expects students to be able to use the Qur'an as a way of life.

d. School's religious programs

The religious programs of SMP Telkom Purwokerto include: (1) Pagi Barokah Program; (2) Dhuhur prayer in congregation; (3) Friday prayers; (4) Provision of a religious school atmosphere; (5) online monitoring of student morals; (6) Participate in competitions; (7) Organizing religious extracurricular activities; (8) Giving awards to school members who excel.

The religious programs of SMP Telkom Purwokerto that have been described above are a manifestation of the religious values agreed upon by the school, including:

- 1) The value of worship is contained in the Pagi Barokah's activities, dhuhur prayers in the congregation, and Friday prayers.
 - 2) The value of unity (integrity) between the world and the hereafter is found in online monitoring of student morals that combines affective and cognitive activities.
 - 3) The value of responsibility (trust) is found in participating in the competition.
 - 4) The value of sincerity in obeying and carrying out worship.
 - 5) The value of discipline in participating in all activities the school has set.
 - 6) The exemplary value of the rule makers, in this case, the principal and teachers, to provide good moral examples for students, and
 - 7) The value of brotherhood and kinship in carrying out activities together.
- e. The daily behavior of school members

Behavior reflects the nature of a person. The nature here can be considered as the values adopted by the school. If religious values are ingrained in a school, a character will be formed that reflects the school's personality. If the school adheres to religious values, it will create a good character for the school. The same is true for SMP

Telkom Purwokerto. From the results of field observations, students' courteous attitude toward teachers and parents reflects a school that has successfully implemented religious values.

2. The Process of Implementing Religious Culture at Telkom Purwokerto Middle School

It can be concluded that the activities for developing religious culture at Telkom Purwokerto Middle School include the following:

a. Pagi Barokah Program

Religious culture in schools usually begins with creating a religious atmosphere accompanied by the consistent inculcation of religious values. A religious atmosphere can be created by holding religious activities in the school environment. Because if it is not created and accustomed to, then religious culture will not materialize.

Activities that can foster religious culture (*religious culture*) in the school environment include carrying out routine activities carried out on ordinary days at school. This regular activity is carried out in daily activities that are integrated with the activities that have been programmed. So it does not require a particular time. SMP Telkom Purwokerto, in this case, has carried out a program called Pagi Barokah. This program is a series of religious activities consisting of Dhuha Prayers and the Al-Qur'an tadarus and tahfidz programs. This activity is carried out routinely every Tuesday to Friday from 07.00 to 07.45.

b. Congregational Dhuhr Prayer

The following routine activity is the congregational Dhuhr Prayer. This activity is carried out routinely every day by SMP Telkom Purwokerto. So, if done continuously, it can make a habit of worship for students and form a religious culture.

c. Friday Prayer

Friday prayers are prayers performed on Fridays and are obligatory for all men who have reached puberty. SMP Telkom Purwokerto has made this activity a habit at school. Friday prayers are held at the Syifaul Qolbi Mosque, a mosque in Telkom's educational area. Middle school students joined with SMK students and IT Telkom students.

d. Provision of a religious school atmosphere

To form a religious culture in schools, it is necessary to create a school environment that supports and becomes a laboratory for the delivery of religious education so that this kind of environment and life process for students can provide instruction on how to learn religion.

The atmosphere of the school environment can foster a religious culture because educational institutions can instill socialization and values that can create generations of quality and strong character. Thus, they can become the main actors of life in society. In this case, SMP Telkom Purwokerto has designed a religious school atmosphere, starting from the clothes that cover the nakedness of students and teachers and the

existence of a mosque equipped with tools.

- e. Monitoring student morals online

Religious education is not only delivered formally by religious teachers with the religious subject matter in a learning process but can also be carried out outside the learning process. Teachers can provide religious education spontaneously when facing the attitudes or behavior of students not following religious teachings. The benefits of this spontaneous education make students immediately know and realize their mistakes and correct them.

SMP Telkom Purwokerto has delivered religious education through PAI learning and familiarizes all subjects with religious cultures, such as opening and closing lessons with prayer. In addition, the school also supervises student morals by monitoring online. Students register for a GAVE account integrated with Google when they first enter school. The school can monitor student activity from this account, even at home, by seeing whether the student account is active or inactive.

- f. Participating in competitions

Forming a religious culture in schools includes holding various competitions such as quizzes to train and familiarize courage, speed, and accuracy in conveying knowledge and practicing Islamic religious education materials. The competition is an enjoyable activity for students. This activity provides challenges and a broader

understanding to students, especially if the competition is in the form of Islamic Religious Education material. With the competition, students will try to learn to get the maximum results.

SMP Telkom Purwokerto, in this case, has included students who have the potential to memorize the Qur'an to take part in the tahfidz competition. In addition, PAI teachers also always give quizzes to test students' memorization and their ability to master Islamic Religious Education material.

- g. Holding religious extracurriculars

Furthermore, religious culture can also be formed by providing opportunities for students to express themselves, fostering talents, interests, and creativity in religious education in skills and arts, such as reading the Qur'an, adzan, *sari recitations*, and to encourage students to love the holy book, and increase students' interest in reading, writing and studying the contents of the Qur'an.

SMP Telkom Purwokerto organizes tahfidz and recitation extracurriculars to encourage students to love the Holy Qur'an and increase students' interest in reading, writing, and studying the contents of the Qur'an.

- h. Giving awards to outstanding school members

Giving awards to school members who excel can improve the quality of one's work. If you want to foster an excellent religious culture, rewarding school members who can be consistent and excel in developing a religious culture is the

right step. SMP Telkom Purwokerto has given awards to students who can memorize the Qur'an. If you memorize 1 Juz, you will get a free tuition fee. This will trigger students to be enthusiastic about memorizing and advancing the religious culture programmed by the school.

3. Religious Cultural Artifacts at SMP Telkom Purwokerto.

Objects produced by religious school members are called school religious and cultural artifacts. It can also be called a symbol of religious culture. The development that needs to be done is to replace cultural symbols that are not in line with religious teachings and values with religious and cultural symbols. Symbol changes can be made by changing the dress model with the principle of covering the private parts, displaying students' work, photographs, and mottos containing religious messages.

Concrete forms of religious and cultural artifacts at SMP Telkom Purwokerto include:

a. Display of student works.

One sign that a culture is formed is the existence of symbols and works. Schools that create a culture certainly have marks and work. Works that a school can produce include student work such as pictures or other objects produced from the learning process at school. As an appreciation for the work, displaying the work is the right way.

b. There are posters with good messages.

Posters that contain messages of kindness can make people see them affected by the messages on

the posters. Hopefully, with these good messages, students and all school members can have better morals and reflect an excellent religious culture. SMP Telkom Purwokerto, in this regard, has done so by displaying framed posters on the walls around the classroom.

c. There is a suggestion to wear a uniform that covers the nakedness.

Covering the genitals is a religious recommendation to protect the human body. Schools that have implemented uniform rules that cover their genitals indicate that the school has carried out the development of religious culture. SMP Telkom Purwokerto does not have regulations for wearing uniforms covering nakedness but recommends dressing modestly. Even so, most Muslim students wear clothes covering their genitals.

D. CUNCLUSION

The process of developing a religious culture at SMP Telkom Purwokerto is divided into three parts, including (1) The process of forming religious values, (2) The process of implementing religious culture, and (3) Artifacts of religious culture at SMP Telkom Purwokerto.

First, the process of forming religious values at Telkom Purwokerto Middle School through the joint formulation of religious values that are agreed upon and want to be adhered to, among others, the value of monotheism, the value of worship, the value of unity (integrity) between the world and the hereafter and between religious knowledge and general knowledge, the value of responsibility (trust), the value of sincerity,

the value of discipline, the value of exemplary and the value of brotherhood and kinship. These religious values are contained in the school's vision, mission and goals, school rules, curriculum content, school religious programs, and the daily behavior of SMP Telkom Purwokerto residents.

Second, implementing religious culture at Telkom Purwokerto Middle School was carried out through three stages. The first was conducting socialization of agreed religious values to all school members. Second, determine the stages and steps to realize the agreed religious values, including the Pagi Barokah Program, Dhuhur Prayers in congregation, Friday Prayers, establishing a religious school atmosphere, monitoring student morals online, participating in competitions, and holding religious extracurricular activities. Third, an award is given to school members who excel and are committed to carrying out religious culture development activities at Telkom Purwokerto Middle School.

Third, religious and cultural artifacts at SMP Telkom Purwokerto include displays of students' works, posters containing good messages, and suggestions to wear uniforms that cover the nakedness. Religious and cultural artifacts at Telkom Purwokerto Middle School include displays of students' work and posters containing messages of kindness around the student classroom so that all members of the school community can see them.

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