IMPLEMENTATION OF ISLAMIC RELIGIOUS EDUCATION THROUGH CULTIVATING RELIGIOUS CULTURE IN SMP 21 MALANG CITY

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Abstract
The purpose of Islamic Education in public schools is not only to make students understand Islamic teachings, but also to make students carry out these teachings in daily life. It is on this basis that the research focused on the implementation of Islamic Education through planting religious culture in Middle School 21 Malang. This study aims to: 1) describe the implementation of Islamic Education in State Junior High School 21 Malang 2) describe the efforts to cultivate religious culture in State Junior High School 21 Malang and 3) describe the supporting and inhibiting factors in cultivating religious culture in State Junior High School 21 Malang. The researcher observed the implementation of Islamic Education through planting religious culture using observation, interviews and documentation. The results of this study indicate that 1) Islamic religious education is carried out based on the curriculum established by the Ministry of Education and Culture 2) the implementation of Islamic Education through planting religious culture through various types of religious activities carried out outside of school hours and creating environmental designs which reflects the religious atmosphere by installing Islamic displays in certain places in the school environment 3) Factors supporting the cultivation of religious culture are principals, students, teachers and employees, and parents. While the inhibiting factor is the lack of examples from the teacher and the leader, diversity in giving sanctions in the event of a violation and differences in the background of the parents which have an impact on the failure of the cultivation of religious culture at home.

Keywords: Implementation, Islamic Religious, Education, Culture

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Abstrak
pelanggaran serta perbedaan latar belakang orang tua yang berimbas pada tidak berjalannya penanaman budaya religius di rumah.

Kata Kunci: Implementasi, pendidikan agama Islam, budaya

Introduction

The implementation of Islamic Religious Education in public schools is a form of elaboration of the mandate of Law Number 20 of 2003 concerning Chapter II of the National Education System chapter 3, which reads:

National Education serves to develop capabilities and shape the dignity and character of a dignified nation in the framework of the intellectual life of the nation, aiming for the development of potential students to become human beings who believe and fear God Almighty and noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen.¹

To realize students to become human beings who are faithful and devoted and have a noble character as mentioned in the national education goals above, a process are needed that enable students to have faith, piety and noble character. One way for the formation of students to become human believers and pious and noble character is the implementation of Islamic religious education in schools.

Learning Islamic education in schools is the main pillar in shaping human beings who are virtuous, noble, have religious knowledge and apply the values of the Qur’an as the main guidelines in living everyday life. In fact, from the beginning until now religious education that took place in schools was still considered to be less successful in working out the religious attitudes and behaviors of students as well as building national morals and ethics.²

Religious education in schools has emphasized the aspects of knowing (knowing about teachings and religious values) and doing (practicing what is known) and not yet leading to aspects of being (religious or living based on religious teachings and values) i.e. students live their lives in accordance with known religious teachings and values. Various reasons were put forward to reinforce this statement, among others, the reasons stated by Nasution. They were: 1) there were still many students who were not able to read the Qur’an properly, 2) there were still frequent brawls.

¹ Dirjen Dikti, Depdikbud, Undang-undang Republik Indonesia No. 20 tahun 2003 tentang sistem pendidikan nasional (Bandung: Citra Umbra, 2003).
² Muhaimin, Rekonstruksi Pendidikan Islam (Jakarta: PT Raja Grafindo Persada, 2009), 256.
between students and not infrequently brought casualties, many violations of morality and the high percentage of drug and alcohol use among students 3) the widespread corruption, collusion and nepotism in all community offices, is a sign that there is still weak moral control in a person. The rise of luxurious living behavior, and temptation to do bad deeds illustrates the lack of the role of religious education especially Aqidah Akhlak.3

Amin Abdullah, as quoted by Muhamin, highlighted religious education activities in schools and concluded:
1. Religious education concentrates more on cognitive theoretical issues that are cognitive and practical practices.
2. Religious education is less concerned with the issue of how to change cognitive religious knowledge into meaning and value that needs to be internalized in students through various means, media and forums.
3. The issue of juvenile delinquency, student fights, violence, consuming liquor and so on, although there is no direct connection with the pattern of methodology of religious education, which has been running conventionally.
4. The religious education methodology did not change between pre and post modernity.
5. Religious education focuses more on the aspect of textual correspondence, which emphasizes on memorizing existing religious texts.
6. The evaluation system in religious education focuses more on cognitive aspects. This can be seen from the form of exam questions which so far can only measure students' abilities on cognitive aspects.4

State Junior High School 21 Malang is located on Japan Dana Tiger, Lesanpuro Village, Kedungkandang Subdistrict, Malang City. It has attempted to instill religious culture in order to realize the educational goals of forming faithful people, devoted to God Almighty and noble through various religious activities held in schools, from smiles and greetings in the morning, praying together before the learning process takes place, praying Dhuha, praying Dhuhr in congregation, Friday prayers and girl activities, commemorating religious holidays, Islamic music arts and Al-Qur'an reading art and tartil. However, the purpose of education—to form a man of faith and devotion to God Almighty and has a noble character, healthy, knowledgeable, capable, creative, independent and a democratic and

4 Muhamin,Paradigma Pendidikan Islam Upaya Mengefektifkan Pendidikan agama Islam di Sekolah (Bandung: Remaja Rosda Karya,2004), 90.
responsible citizen—has not shown satisfactory results. This can be known by the presence of students who are late for school, cheating on exams, not doing assignments, wandering outside class during class hours, smoking, fighting, low prayer awareness, storing pornographic images, and wearing uniforms that are not in accordance with school regulations. This phenomenon is interesting to study so that we can see the implementation of Islamic religious education, efforts to cultivate religious culture as the implementation of Islamic religious education as well as supporting factors and inhibiting efforts to cultivate religious culture in SMP Negeri 21 Malang City.

This research is important so that all parties related to education, especially religious education realize that the success of religious learning is not enough just to deliver material in the classroom, but needs to be adapted to the needs of students and the availability of a supportive environment so that contextual learning can be built. Learning oriented to mastery of material is considered to be a failure in producing active, creative and innovative students. In this way learners only succeed in remembering the short term but they fail to get provisions to solve problems in the long term life.

Integration, consistency and synchronization between the values received by students from the teaching given by the teacher in the classroom with religious activities outside the classroom can motivate students to practice these values in real daily behavior, both the motivation of the students themselves and the motivation of all education actors, including teachers and school staff. The practice of daily behavior that is in line with the religious values that are taught and which continues continuously is what will create an educational environment that improves students' personalities that are intact and in accordance with the objectives of national education. On this basis, this research is focused on the Implementation of Islamic Education through Cultivating Religious Culture in SMP Negeri 21 Malang City. This study aims to (1) Describe the implementation of Islamic education in SMP Negeri 21 Kota Malang (2) Describe efforts to cultivate religious culture as the implementation of Islamic education in SMP Negeri 21 Kota Malang (3) Describe supporting and inhibiting factors in planting culture religious in SMP Negeri 21 Malang City.

Literature review

Islamic education according to Zuhairini is a systematic and pragmatic effort to help students so that they live according to Islamic
teachings. Then another understanding of Islamic religious education is the effort of Islamic religious education or the teachings of Islam and its values in order to be soul, motivation, and even be a person's life viewpoint.

Definition of Islamic Education revealed by Abdurachman Saleh quoted by Wiwin Luqna Hunaida is a conscious effort to prepare students to believe, understand, live and practice the teachings of Islam through guidance and training activities.

Based on some of these opinions, the writer formulates that Islamic religious education is an effort to guide students, later upon completion of his education, can understand Islam as a whole, appreciate the meaning and purpose and ultimately be able to practice and make the teachings of Islam that have been adopted as a view of life. Finally, it can bring the salvation of the world and the hereafter.

Culture comes from Sanskrit "Buddhayah" which is the plural form of "Buddhi" which means mind or reason. Thus, culture can be interpreted as things that are concerned with reason. According to E.B.Tylor, culture is all human activities, including knowledge, beliefs, art, morals, laws, customs, and other habits. According to Ishomuddin, culture is the whole system of ideas, and results from the creation, intention and sense of human beings to fulfill their life needs by means of learning, all of which are arranged in people's lives. Ishomuddin views that the level of culture is cognitive, namely the system of knowledge and ideas that we have that function as directors, guidelines of human attitudes and behavior and as a tool for interpreting experience.

According to Abdul Kadir Muhammad, culture has three forms, namely:

1. The whole ideas, values, norms, regulations and so on that function to regulate, control and give direction to the treatment and actions of human beings in society. They are called: "there is a code of conduct."
2. The whole activity of patterned behavior from humans in society called the "social system". The social system consists of a series of

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human activities in society that always follows certain patterns based on customary behavior, such as mutual cooperation and cooperation.

3. Human-made objects called "physical culture"\(^\text{11}\)

Then, it can be concluded that culture is a whole system of ideas, actions and works of humans to fulfill their lives by means of learning, all of which are arranged in social life.

Etymologically, there are three terms, each of which has different meanings, namely religion, religious and religiosity. Religion is belief in the existence of something natural power above humans. Religiosity comes from the religious word which in Indonesian dictionary (1996) means: religious that relates to religion (religion).

The definition of religion according to Glock and Start in Djamaludin Ancok and Fuad Nashori is a system of symbols, belief systems, institutionalized value systems and behavioral systems, all of which are centered on issues that are lived out as the most meaningful.\(^\text{12}\)

There are also those who refer to religion as a feature of universal human social life in the sense that all societies have ways of thinking and behavioral patterns that fulfill the so-called religion consisting of specific types of symbols, images, beliefs and values with where human beings interpret their existence, which also contains ritual components.\(^\text{13}\) Religiosity means shift, great devotion to religion. Muhaimin explained that religiosity is not the same as religion. Religiosity looks more at the aspects in the depths of personal conscience, mysterious personal attitudes because it absorbs the intimacy of the soul, tastes that include totality (including ratios and human feelings) into the human person.\(^\text{14}\)

From the description above, it can be concluded that religion is religious or has a religious connection. Religious culture in schools is a way of thinking and how citizens act in a way that is based on religious values.\(^\text{15}\) Whereas according to Muhaimin religious culture in schools means the creation of an atmosphere or climate of Islamic religious life whose impact is the development of a life view that is imbued by the teachings and values of

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\(^{11}\) Abdul Kadir Muhammad, Ilmu Sosial Budaya Dasar (Bandung: Citra Aditya Bakti, 2005), 75-76.


\(^{13}\) Ishomuddin, Sosiologi Agama (Pluralisme Agama dan Interpretasi sosiologis) (Malang: UMM Press, 1996), 27.

\(^{14}\) Muhaimin, Paradigma Pendidikan Islam (Bandung: Remaja Rosda Karya, 2002), 287.

\(^{15}\) Asmaun Sahlan, Mewujudkan Budaya Religius di Sekolah (Upaya Mengembangkan Teori dan Aksi) (Malang: UIN Maliki Press, 2010), 75.
Islamic religion, which is manifested in the attitude of life by school residents.\textsuperscript{16}

Religious culture is one of the comprehensive methods of education, because in its realization there is value, exemplary, and preparation of the young generation to be independent by teaching and facilitating moral decision-making responsibly. Creating a religious atmosphere in school is a manifestation of the school as an institution, which serves to transmit culture. School is a place of internalization of religious culture to students, and students have a strong fortress to form a noble character. The noble character is the basic foundation for improving this declining human resource.

The creation of a religious atmosphere means creating an atmosphere or climate of religious life.\textsuperscript{17} In the context of religious education, there are vertical and horizontal ones. Vertical forms are of human relations or school people with Allah (hablun min Allah). The creation of a vertical religious atmosphere can be realized in the form of ritual activities, such as congregational prayers, together and others. Horizontal ones are tangible relationships between people or school people (hablumin an-nas), and their relationship with the surrounding natural environment.

**Research method**

This research was conducted in the State junior high School 21 Malang City which is located on Jalan Danau Tigi, Lesanpuro Village, Blimbing District, Malang City. The basis for the selection of research locations is first, geographically even though it is a public school within the city but its position is on the border with Malang Regency, so there are many students who study there from the region. Thus, the social background of students and their parents, education, socio-economic, culture and natural resources, is relatively influential on human resources, including students. Second, as a public school the types of religious activities carried out in this school are more various compared to other public schools. The learning process in each class are equipped with various media needed in learning Islamic religious education. Third, academically the location in State junior high School 21 Malang which includes the Malang City Education Office. This research is expected to contribute positively to the development and improvement of programs and the quality of education, especially Islamic education for other schools, especially in Malang City.

\textsuperscript{16} Muhaimin, *Rekonstruksi Pendidikan Islam* (Jakarta: PT Raja Grafindo Persada, 2009), 1.

\textsuperscript{17} Muhaimin, *Nuansa Baru Pendidikan Islam: Mengurai Benang Kusut Dunia pendidikan* (Jakarta: Raja Grafindo Perkasa, 2006), 106.
This study uses a qualitative approach. Qualitative research intends to understand the phenomenon of what is experienced by research subjects such as behavior, perceptions, motivations, actions and so on in a descriptive manner in the form of words and language, in a special natural context and by utilizing various scientific methods.\textsuperscript{18} Data collection techniques used is observation, interview and documentation. The steps taken by researchers in analyzing data are data collection, data reduction, data presentation and conclusion.\textsuperscript{19} Checking the validity of the data is done by data triangulation, namely triangulation of data sources and triangulation of data collection techniques.

**Implementation of Islamic Education in State junior high School 21 Malang**

The results of observations in the field show that in State junior high School 21 Malang, the study of religious education is carried out in a class that is equipped with facilities such as LCD and cupboards that are used to store various kinds of media needed for learning such as books and various kinds of teaching aids. In learning Islamic religious education, all students are required to wear Muslim clothing while male students are required to wear kopyah. But even though it is required, there are still some students who do not carry a headscarf or kopyah. Before entering class, students line up neatly, then one by one enter the class in an orderly manner. After all students sit, the class leader gives a command to read the prayer before learning.

The curriculum used as a guideline in the implementation of learning in State junior high School 21 Malang is the 2013 curriculum, as stated by the informant:

The curriculum used for all subjects is class VII, VIII and IX using the 2013 curriculum. And for Islamic Education lessons, the number of hours per week is three hours of study.

The curriculum as a guideline in implementing learning requires educators to make preparations before teaching. This teaching preparation was prepared at the beginning of the new school year so that when teaching the teacher was ready with the teaching tools. The teaching preparation was designed in the form of a syllabus and lesson plan (RPP). From the results of observations in the field on the implementation of classroom learning, it was

\textsuperscript{19} Sugiyono, *Metode penelitian Pendidikan* (Bandung: Alfabeta, 2010), 38-345.
found that the students seemed enthusiastic when the religious teacher presented several pairs of pictures of noble and despicable morals. With enthusiasm they followed the instructions from the teacher to find the benefits of commendable behavior and the results of despicable behavior. However, there are still some parts of the stages of activities in the lesson plan that was not carried out by the teacher. For example, attend student attendance and notify learning goals to students.

**Implementation of Islamic religious education through the cultivation of religious culture**

The effort to cultivate religious culture in SMP Negeri 21 Kota Malang was carried out with the collaboration of all school people from the principal, teachers, employees and all students. In the decree on the distribution of teaching assignments and additional assignments at the beginning of the school year, the principal has appointed several teachers as coordinators of various activities including religious activities. Principal support in religious activities is also seen in every opportunity for official meetings, in the form of appeals to teachers and employees to actively participate in religious activities carried out in schools. Every time there is a religious activity involving all school members, the headmaster instructs that the staff of the infrastructure facilities to prepare a place for the implementation of activities such as tents, banners and others, while the consumption is given to the household affairs staff. Therefore, the collaboration between religious teachers and other school members was very good. What is interesting about the results of observations when religious activities were carried out, the school principal appealed to all teachers and employees to sit in the front row. As stated by the informant:

Religious activities are not only the responsibility of religious teachers but also the responsibility of all school members. Even during religious activities, all teachers must attend.

The type of religious activity that is applied in State junior high School 21 Malang is starting from morning. Some teachers have to stand up at the school gate to welcome the arrival of students with smiles, greetings. This is similar to what was conveyed by the informant:

Welcoming students every morning at the school gate is an effort to encourage students that we teachers are ready to provide education and teaching to them with good, loving and pleasant services.

During the first break, students are encouraged to perform Dhuha prayer, even though it is only an appeal but most students enthusiastically carry out Dhuha prayer. At the second break, all students are required to
perform Dhuhr prayer in congregation and female students who are unable to gather around the mosque to attend their friends. Other religious activities are Al-Qur'an reading, Friday activities including Friday prayers, keputrian and charity Friday and the commemoration of Islamic holidays.

Efforts to develop religious culture are carried out by placing displays in classrooms, mosques, places of ablution and others. These displays contain advice or aphorisms that motivate readers to behave in an Islamic manner. With these displays, students are reminded to always act in an Islamic way, such as throwing trash in its place, praying when entering the restroom, not joking at the mosque, saving water when ablution and so on.

From the results of observations in the field, this Islamic display in State junior high School 21 Malang can be seen around the class and park as well as other places such as mosques, toilets and canteens the number is still very small.

Supporting and Inhibiting Factors in Cultivating Religious Culture in State junior high School 21 Malang

Some of the supporting factors in cultivating religious deviations State junior high School 21 Malang include the Headmaster, where all types of activities including religious activities carried out in schools must be approved by the principal as the person in charge. In State junior high School 21 Malang, the principal’s support for religious activities is very large, this form of support includes preparing the school budget plan, including the budget for religious activities in addition to appealing to teachers and employees to participate in all activities carried out in the school delivered through official meetings or during flag ceremony activities. This is in accordance with what was conveyed by the informant:

The form of support for the implementation of religious activities in this school is by giving assignments to general teachers to assist in any religious activity. When religious activities, teacher and employee must be present and sit in the front row, this is intended to be a role model for students.

The main role of teachers in education is as an example for students. They are parents at school so that all teacher behavior is a picture of students in school. Before ordering something for students, the teacher should first give an example. Thus what the teacher commands will be easily carried out by students. Aside from being a role model, the teacher is also a motivator,
for example, by giving achievement points to students who are diligent in carrying out the duties of teacher, including in religious activities.

The next factor that supports the cultivation of religious culture in SMP Negeri 21 Kota Malang is the participation of students. This can be observed when carrying out religious activities or habituation in schools. Students carry out well. Most students who sit in the higher class give an example to their younger generation, although it is found some students who do not want to take part in the activity but there are not many in number.

Parental support is educative participation given to schools in an effort to instill religious culture in schools. The role of parents in applying at home as a positive means of children's religious development. As stated by the students when the researcher asked about how to pray, one of the informants said: I often do no prayer, because no one wakes up because the parents have left for work.

From the results of the survey in the field, many students left the prayer by reason of waking up late. This proves that the role of parents is very important in fostering and familiarizing religious culture at home properly. Therefore, what is obtained at school is not limited to theoretical.

Secondly, lack of support from parents, collaboration between parents and schools is very important in fostering the religious values of students. If there is no good cooperation, it will certainly hinder the process of coaching that has been done at school. The most needed support is control from parents on the religious activities of students at home, so that what has been obtained at school is also still done at home, such as prayer, recitation and so on. Parents' awareness of the importance of learning religious values, has not been balanced with examples at home. This does not rule out the possibility of losing most of the learning of religious values after students graduate from previous schools. This can be observed, every time you come to school there are some students who are escorted in polite and Islamic clothing (veiling and covering their genitals), but parents who take their students do not wear Muslim clothes that support, not wearing headscarves even wearing short skirts.

Third, not consistent in giving sanctions, sanctions are given if students violate the rules. However, sometimes giving sanctions to students is inconsistent and there is no follow-up. This will have an impact in the form of students belittling the rules that have been made and violations will occur repeatedly. For example, when students do not carry a prayer tool, the teacher who accompanies states that he must wait until the prayer is finished. Then, he must pray in congregation with other students who commit the same offense. However, when the other teacher found that
students who did not carry the teacher’s prayer tool did not give a reprimand at all for students who committed violations.

**Implementation of Islamic religious education in State junior high School 21 Malang**

The results of field observations on the curriculum used indicate that the learning of Islamic religious education in State junior high School 21 Malang is guided by the curriculum set by the Ministry of Education and Culture. By referring to the curriculum, it is expected that the learning process will be directed so that the functions and objectives of Islamic religious education can be achieved. This is in line with Muhaimin’s statement that for schools as organizers of education, especially Islamic religious education the curriculum can function as a tool to achieve the desired goals of Islamic religious education.20

The material in learning Islamic religious education delivered to students consists of the Qur’an / Hadith, morality, shari’ah and history. These materials are adjusted to the competency standards for junior high school students that have been set by the Ministry of Education and Culture namely practice the teachings of the Qur’an / Hadith in everyday life, apply Islamic aqidah in daily life, apply the morality (noble character) and avoid despicable morality in daily life, apply Islamic law in life everyday and take advantage of the history of development (civilization) of Islam in everyday life.

The learning of religious values in theory requires a learning approach that involves more activities of students in accessing various information and knowledge to be discussed and studied in classroom learning, so that they get various experiences that can improve their understanding and competence. Besides, active learning allows students to develop high-level thinking skills, such as analyzing, synthesizing and evaluating various learning events and applying them in everyday life.21 To fulfill the learning criteria as mentioned above, creativity from the religious teacher is needed.

From the results of observations on the implementation of learning, the teaching methods used are quite interesting, namely by showing pictures related to the material being discussed so that students are very enthusiastic in participating in learning. However, there are still discrepancies between the lesson plans (RPP) which has been compiled with the practice of learning.

Before the lesson begins the teacher should discipline and absorb students but this is not done. The teacher immediately delivers the material without explaining the purpose first and in making conclusions the teacher does not involve students.

**Implementation of cultivating Islamic religious education through religious culture in State junior high School 21 Malang**

Efforts to cultivate religious culture in State junior high School 21 Malang are realized by developing ideas that reflect religious culture, developing activities that reflect religious culture and developing displays that reflect religious culture. This is in accordance with what was expressed by Koentjaraningrat quoted by Muhaimin that the actual manifestation of a fundamental culture is ideas, norms, which in turn is a form of the whole activities of society that form a social system which ultimately produces physical culture as a form or work.  

Various forms of daily activities attended by students, teachers and school employees include; (1) smile and greeting in the morning, (2) Asmaul Husna and prayer together before the lesson begins, (3) Dhuha prayer (4) Dhuhur prayer in congregation, (5) Friday activities, (6) day commemoration great Islam (7) read the Qur’an (8) Islamic musical arts. Religious activities as described above are a vehicle for students to learn through experience, doing, creating, so learning in this case is a process of changing individual behavior through interaction with the environment. The smallest behavior or action performed by a child is a learning process. At this level, Lickona in Muhaimin stated as Moral Action, which include; (1) Competence (competent in carrying out morals), (2) Will (willingness to do well and stay away from evil, (3) habit (habit of doing good and avoiding bad deeds.

Efforts to cultivate religious culture in State junior high School 21 Malang are carried out in the first form of developing ideas that reflect religious culture, for example by the issuance decrees regarding religious activities and their coordinators, determining the types of religious activities to be carried out in schools and provisions others related religious activities.

The second is the implementation of religious activities which contain religious values concerning Ubudiyah’s divine values, Mu’amalah values and Islamic values applied in all areas of school life and carried out by all students, teachers and employees. The findings in the field show that

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Ubudiyah Divine values are reflected in the Dhuhur prayer activities in congregation, Al-Qur’an tadarus, Dhuha prayer. Mu’amalah values at school are also seen from all activities of students and teachers in the school environment such as shaking hand in the morning, reading prayers, cleaning the school environment and so on. Human values are manifested in how neatness, health, honesty and others. Realizing religious culture in school is the responsibility of all school people.

Third, by creating an environmental design that reflects the value of religious values by placing displays containing Islamic messages. The displays are installed in certain places frequented by students so that they will always remember and act in accordance with the religious values stated in the displays. For example, maintaining cleanliness by removing garbage in its place, saving in water usage or not noisy in the mosque.

Supporting and inhibiting factors in cultivating religious culture in State junior high School 21 Malang

The researcher of this study looked for and analyzed the supporting and inhibiting factors of cultivating religious culture that occurred in the field. The supporting factors consist of the Principal’s policies, support from the teacher and employees, student participation, the role of parents, facilities and extracurricular activities.

The role of the principal in cultivating religious culture in State junior high School 21 Malang is manifested in the form of support for every religious activity in the school in both the form of financial support and other policies that support the cultivation of religious culture. The importance of the role of the principal is also expressed by Asmaun Sahlan that the success of the strategy of developing PAI in realizing religious culture in schools is one of which is determined by the policies of school leaders who encourage the development of Islamic Education.24

The responsibility of education other than parents is a devolution of parental responsibilities which for one reason is not possible to carry out their children’s education perfectly.25 In line with Zakiyah Daradjat’s statement, the data obtained in the field shows that parents’ support for religious activities in State junior high School 21 Malang can be observed when carrying out prayers together to prepare students for national examinations. Almost all parents take part in the activity. This shows that parents feel partially responsible for the success of their sons and daughters.

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The need for support from parents was also expressed by students that to carry out the Shubuh prayer they needed the help of parents to wake up, indicating that the role of parents at home in helping their sons and daughters to carry out the religious culture they had done in school was very important.

State junior high School 21 Malang has sufficient facilities to support the implementation of cultivating religious culture. These facilities include the availability of mosques that are large enough to facilitate the implementation of religious activities. The facilities for implementing Islamic religious education learning are also quite good. This is evidenced by the availability of adequate learning media. A clean environment and the existence of Islamic displays in various places also strongly support the cultivation of religious culture in this school. This condition is in accordance with that expressed by Ramayulis that educational facilities are very necessary in supporting the creation of the characteristics of Islam. The educational facilities include availability of Mushalla / Mosque as a center of worship and activities, the availability of a library equipped with books from various disciplines, especially related to regarding Islami, the installation of calligraphy verses and the hadith of the Prophet, the wisdom of learning, prayers and devotion to religion, as well as the development of the nation, maintaining a clean, orderly, beautiful and safe school atmosphere and embedded a sense of brotherhood.26

Extracurricular activities in State junior high School 21 Malang are carried out outside school hours with the aim that students can channel their talents according to the type of activities organized by the school. This is in line with Mahdiansyah's statement that extracurricular activities are very important for students, because with the extracurricular activities, students can channel their talents and potential they have. Mahdiansyah said that extracurricular activities are educational activities outside of school hours, to help develop students according to their talents, potentials, interests.27

Some inhibiting factors in the effort of cultivating religious culture include lack of examples from teachers and leaders in the implementation of religious activities, even though the learning of religious values always begins with an example. Exemplary in the process of education or fostering school citizens is an effective method, especially in preparing and forming religious attitudes. Leader is the best example.28

26 Ramayulis, Metodologi Pendidikan agama Islam (Jakarta: Kalam Mulia, 2008), 155.
27 Mahdiansyah, Pendidikan Membangun Karakter Bangsa (Peran Sekolah dan Daerah dalam Membangun Karakter Bangsa pada Peserta Didik) (Jakarta Timur: Bestari Buana Murni, 2011), 61.
If the principal has started, of course, the subordinates will follow and so will the students easily follow what is done by the principal and the teacher. Teachers and leaders must continue to set an example for the creation of the desired religious culture, such as the principal with all of his staff to provide the best possible example.

Furthermore, the diverse factors of the students' family backgrounds will influence the learning application of the religious values of students. Parents lay the foundations of education at home, especially in terms of personality, moral and religious noble values since birth, then continued and developed in school skills. Parents assess and supervise the results of education in school in everyday life. This is sometimes not realized by parents. On the contrary, they submit religious education to schools that are religious in nature but are not fostered and supervised at home. This later will have a negative influence on the application of learning religious values at school.

Tafsir argues that there are several strategies that can be carried out by educational practitioners to shape the school’s religious culture through: (1) Providing examples; (2) Familiarizing good things; (3) Enforcing discipline; (4) Providing motivation and encouragement; (5) Give gifts especially psychological; (6) Punishing (maybe in the framework of discipline); (7) Creation of a religious atmosphere that influences the growth of children.

The statement above shows that giving penalties or sanctions is very necessary in the process of forming a religious culture, but giving sanctions that differ between one teacher and another teacher in the violations committed by students will provide opportunities for students to violate existing regulations, if this is left to be endemic to other students and undermines the habituation of religious culture that has been built.

Conclusion

Islamic Education in State junior high School 21 Malang is carried out based on the curriculum set by the Ministry of Education and Culture, especially for Junior High Schools with five competency standards which are to practice the teachings of the Qur’an, practice the teachings of the Qur’an / Hadith in daily life, applying Islamic aqidah in daily life, applying the morality of virtue (noble morality) and avoiding despicable morality in daily life, applying Islamic shari‘ah (law) in daily life and taking advantage of

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29 Nazarudin Rahman, Regulasi Pendidikan(Yogyakarta: Pustaka Felicha, 2009), 196.
30 Ahmad Tafsir, Metodologi Pengajaran Agama Islam(Bandung: PT Remaja Rosda Karya, 2004), 112.
historical development (civilization ) Islam in everyday life. Teaching preparation is done by compiling syllabus and lesson plan (RPP) while for the strategies used in the delivery of material are up to the creativity of religious teachers and adjusted to the type of material delivered, while the learning media has been well prepared in each class for learning Islamic Religious Education.

Implementation of Islamic Education through cultivating religious culture in State junior high School 21 Malang is carried out through various types of religious activities and creating environmental designs that reflect the religious atmosphere by installing Islamic displays in certain places in the school environment. Cultivating religious culture in State junior high School 21 Malang in the implementation is supported by the Principal, teachers and employees, students and parents. However, the example of the teacher and the leadership is less intense. The diversity in giving sanctions in violation and the differences in the background of the parents which affect the failure of the cultivating religious culture at home are inhibiting factors in the cultivation of a religious culture.

Based on the results of the above research, the researcher gave suggestions to several parties. Cultivating religious culture in schools requires good cooperation between teachers of Religious Education subjects and general subjects in the form of exemplary. In addition, to build a religious culture in schools requires applicative support from the Principal to guide simultaneously and provide an example of implementing religious culture to educators, employees and students.

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