



The Implementation Strategy of Religious Culture in Madrasah

Muhammad Anas Ma'arif, Moh Wardi, Surya Amartika

Fakultas Tarbiyah Institut Pesantren KH. Abdul Chalim Mojokerto, Indonesia

Institut Agama Islam Nazhatut Thullab Sampang, Indonesia

Pascasarjana Institut Pesantren KH. Abdul Chalim Mojokerto, Indonesia

e-mail: anasdt16@gmail.com


Submitted: 02-09-2020

Revised: 14-10-2020

Accepted: 06-11-2020

ABSTRACT. The importance of conducting in-depth research related to madrasah culture that is applied by madrasa is related to how teachers perform with exemplary, seriousness and responsibility. This research is a type of qualitative research with the approach used is a case study. The research location is in Madrasah Aliyah Darul Falah Cermee Bondowoso. Data collection methods obtained from observation, documentation, and interviews. Data analysis was performed by selecting and compiling the data obtained, then processed and analyzed so that conclusions can be drawn. The results of research on the application of religious culture at Madrasah Aliyah Darul Falah Cermee Bondowoso are: Planning, implementation and evaluation. Religious cultural program planning is carried out by making the vision and mission of the madrasa in accordance with the objectives of religious culture and national goals. The implementation stage of religious culture is carried out with extracurricular and extracurricular activities. The intracurricular process or what is called the process of applying religious culture through learning. Meanwhile, religious culture in extracurricular activities and habituation such as smiling greetings and greetings, reciting prayers regularly in the morning, cleanliness, exemplary, and giving gifts and punishments. Implementation of evaluation through semester examination activities and evaluation of madrasah administrators in the discipline of teachers and students. The recommendation for further research is to take a cultural or ethnographic approach so that the research results are more comprehensive.

Keywords: *Religious Culture, Intracurricular Strategy, Extracurricular Strategy, Implementation of Evaluation*

 <https://dx.doi.org/10.32678/tarbawi.v6i02.2962>

How to Cite Maarif, M., Wardi, M., & Amartika, S. (2020). The Implementation Strategy of Religious Culture in Madrasah. *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan*, 6(02), 163-174. doi:10.32678/tarbawi.v6i02.2962

INTRODUCTION

Religious culture in schools is a set of mutually agreed upon religious values in the school organization which underlie the behavior, traditions, habits, and symbols practiced by the community, including those around the school (M. L. Abdullah & Syahri, 2019). Religious culture is an effort to develop education to realize the goals of national education, stated in UUSPN No.20 of 2003 Article 1, it is explained that education is a conscious and planned effort to create an atmosphere of learning and the learning process so that students actively develop their potential to have spiritual strength religion, self-control, personality, intelligence, noble character and skills needed by him, society, nation and state (UUSPN, 2003).

However, the position of religious culture in schools appears to have not been practiced and has attracted the attention of education circles in Indonesia. Their attention focuses on policy and curriculum issues as well as efforts to achieve academic achievement targets only. Schools are seen as successful only in terms of visible, measurable and quantifiable dimensions. Whereas in

fact there are other dimensions, which are vague, which include values, beliefs, culture and norms of behavior that have more influence on individual performance and school organization so that they become superior (Angeles & Aijazi, 2019).

Many educational institutions have not created a religious culture because schools have not supported or even facilitated its implementation. In addition, the loss of traditions and values in educational institutions and the rapid progress of technology has had a major impact on the younger generation (Sari et al., 2020). So that there are many cases regarding juvenile delinquency, lifestyle, and crime. So to form the character of students, there are three types of social contacts whose roles are very important, namely family, school, and community (Munjiat, 2018; Subur, 2016).

The religious culture of educational institutions is an effort to realize the values of religious teachings as a tradition in behavior and organizational culture which is followed by all citizens in the institution (M. Abdullah, 2019). Religious culture is urgent and must be created in educational institutions because educational institutions are one of the institutions that transform values or conduct value education. Religious culture is a vehicle for transferring value to students. Without a religious culture, educators will find it difficult to transfer values to students, and transfer of these values is not enough to rely solely on learning in the classroom. Because classroom learning is often only galvanizing cognitive aspects (Muhammadi et al., 2015).

In this modern era, people think that success is a barometer only with intellectual intelligence, because this intelligence can accelerate technological progress, get a decent job, get a high rank and position (Butt & Khalid, 2019). But in reality someone who is intellectually intelligent is unable to stem greed, violence and conflict. Furthermore, because intellectually intelligent does not fulfill the need to seek success and tranquility in life, emotional intelligence is needed which gives a person a sense of love, motivation, empathy and the ability to respond to sadness or joy appropriately (Zohar, 2012).

The cultivation of religious culture in schools must be carried out continuously in order to anticipate local problems and global changes that are happening so rapidly (Ma'arif, 2016; Rosyad & Maarif, 2020). The cultivation of religious culture in schools and madrasas needs to be through a disciplined, consistent or *istiqomah* approach, exemplary, and persuasive or an invitation to students by providing good reasons and prospects (Nurcholis, 2010). Cultivating religious culture should the school need to pay attention to fostering the attitudes and character of each student, so that it is expected to be able to increase the emotional intelligence of students (Baharun & Ummah, 2018).

Madrasah Aliyah Darul Falah Cermee Bondowoso is one of the educational institutions that has implemented religious culture. This is evidenced from observations and interviews of the head of Madrasah that the implementation of religious culture in madrasah is evidence of the implementation of character education. This form of implementation of religious culture is divided into three pillars, namely teaching and learning in class, daily activities in the form of developing madrasa culture, and co-curricular or extracurricular activities. MA Darul Falah Cermee Bondowoso vision and mission, namely, his vision is to form a generation of knowledge, deeds and faith. While the mission is to increase teacher professionalism, create smart, ethical and moral students, complement and maximize the use of existing facilities and infrastructure, and increase cooperation with the community and bound institutions. Thus, the problem that needs to be examined is how the implementation of religious culture in this institution can run according to what has been described.

METHOD

This research uses qualitative research with a case study approach with a single case design. The choice of case study research method is because social education research is more suitable to use because it is more concerned with the meaning that occurs (Creswell, 2007; Suharsimi, 2010). The place of this research chose Madrasah Aliyah Darul Falah Cermee Bondowoso because the problem of this research is that it is suitable to use this subject. MA Darul Falah implements a religious culture seriously and responsibly. In this case qualitative also emphasizes a long process in order to obtain reliable and unbiased data. The informants of this study were the principal, teachers, students and several staff and student guardians. In taking data in the field, it was carried out by in-depth interviews either formally or informally. After the interview, data collection was also carried out by observing and documenting so that this research was more complete. The validity of the data validity was carried out in several stages including transferability to my supervisor. This research was conducted from March 2020 to July 2020.

RESULT

This research resulted in three stages in implementing religious culture, namely through the stages of planning, implementing and evaluating (Mulyasa, 2013). The implementation stages follow the theory of educational implementation, namely planing, implementation and evaluation. Madrasah Aliyah Darul Falah cerme Bondowoso does planning by 1. Formulating a vision and mission 2) Planning for a madrasah cultural program 3) planning for career development for teachers and staff 4) planning an integrated curriculum. The preparation of the MA Darul Falah Cermee Bondowoso religious culture program was made by a school team consisting of the head of the madrasah as the highest leader, the deputy head of the madrasah for curriculum affairs, the deputy head of the madrasah for student affairs, teachers, and foundation administrators. This is done to accommodate suggestions and opinions as well as needs in implementing program planning.

Meanwhile, the implementation of the religious culture program at MA Darul Falah Cermee Bondowoso through: 1) Implementation in learning and, 2) implementation of religious culture outside the curriculum or in extracurricular activities. Application in learning is carried out by providing various kinds of learning methods such as affective learning and cooperative learning. Meanwhile, the implementation of curriculum exercises such as: 1) clean cultural habituation, 2) habituation with smiles, greetings, greetings, 3) habituation of praying before carrying out learning activities, 4) habituation of reading Al-Quran and reading Shalawat, 5) exemplary from teachers and all stakeholders, 6) discipline 7) reward and punishment.

The key word in the definition of evaluation is process, consideration and value. So evaluation is a process carried out on an activity. The activity can be in the form of a program that has been planned, so that to determine its success and benefits, an assessment process is carried out. Evaluation as a process only prepares data for decision making. The data provided contains values that can provide meaning depending on the considerations made by the decision maker. MA Darul Falah student Cermee Bondowoso is an individual who enters the adolescent phase, therefore environmental factors will greatly affect his emotional intelligence. Students who spend a lot of time in madrasah every day following the learning process, following madrasah programs and activities will unconsciously carry out the process of forming their emotional intelligence. MA Darul Falah with the religious culture program contained in the Madrasah Work Plan, is also in the curriculum with a learning process that provides space for students to do more roles, religious activities that provide a good stimulus, not only for the students' bodies but also their souls able to improve students' emotional intelligence.

DISCUSSION

Madrasah Cultural Program Planning

All institutions under the auspices of the Islamic Boarding School/*Pesantren* Darul Falah Cermee Bondowoso foundation in carrying out their programs and activities must continue to be organized and connected to the foundation, so that everything that will be decided becomes rules, activity programs, and matters related to the learning process must be agreed in joint decisions through foundation meetings. This is related to the intention that all activities carried out under the auspices of the PP Darul Falah foundation do not deviate from the objectives, targets and vision and mission of the *pesantren*.

Likewise, what happened at *Madrasah Aliyah* (Furthermore, it will be abbreviated as MA) Darul Falah Cermee Bondowoso, before achieving the goals and targets, there needs to be an alignment of thoughts from the head of the madrasah, the deputy head of the madrasah for curriculum affairs, the deputy head of madrasah for student affairs, teachers, foundation administrators and madrasah committees as an initial step to equalize the same perception and ideals.

The main planning in the process of implementing religious culture in madrasah consists of making a vision and mission in order to have a policy direction that can support the achievement of the expected goals. Planning is the first step to carry out the process, therefore, through a joint decision at a foundation meeting held before entering the new academic year a vision, mission, and various programs will be agreed upon in institutions including MA Darul Falah Cermee Bondowoso.

MA Darul Falah Cermee Bondowoso's vision is to form a generation of knowledge, charity and faith. From the results of an interview with Bambang Hadi (2020) as the head of the MA Darul Falah, Cermee Bondowoso stated that MA Darul Falah Cermee Bondowoso is an educational institution under the auspices of the Darul Falah Islamic Boarding School foundation which has a good reputation in character education and has its own characteristics as a *pesantren* identity. So that the vision and mission in this school also follows the vision and mission of *pesantren*. However, the *pesantren* still gave authority to institutions including MA Darul Falah Cermee Bondowoso to develop several of its educational programs.

This is as expressed by Sutriyono regarding the technique of formulating a vision, including reviewing problems faced both internally and externally with a SWOT analysis, involving all madrasah stakeholders, fostering attitudes and a sense of belonging, accommodating the aspirations and desires of all stakeholders through a participatory and bottom approach up. If the formulation of the vision comes from the leadership (top down), then it is socialized to all madrasah components with a democratic and open approach. From the results of the interview with the head of MA Darul Falah Cermee Bondowoso, the researcher got information that the formation of the vision and mission of the institution refers to the vision and mission of the *pesantren*, so that all programs to be carried out still refer to the *pesantren*'s programs and objectives. Whatever becomes the madrasah program comes from the *pesantren* program, and the head of the madrasah becomes an extension of the management of the foundation to embody the objectives of the *pesantren* through student programs and activities at the madrasah.

Mission is the achievement of the vision, MA Darul Falah Cermee Bondowoso develops it in: Increasing teacher professionalism, Creating intelligent, ethical and moral students, Completing and maximizing the use of existing facilities and infrastructure, Increasing collaboration with communities and bound institutions.

The preparation of the MA Darul Falah Cermee Bondowoso religious culture program was made by a school team consisting of the head of the madrasah as the highest leader, the deputy head of the madrasah for curriculum affairs, the deputy head of the madrasah for student affairs,

teachers, and foundation administrators. This is done to accommodate suggestions and opinions as well as needs in implementing program planning. Overall teachers and employees at MA Darul Falah Cermee Bondowoso consist of 30 male and female teachers, consisting of 24 male teachers and 6 female teachers who are registered in the active status assignment. The rest are employees.

Based on the results of the management structure, the head of madrasah goes hand in hand with teachers, madrasah representatives, and foundation administrators. This was expressed by Bambang Hadi (2020) as follows:

"Planning for something requires foresight, to carry out religious culture in this madrasa, I do not work alone, madrasah is an organization where I as the Head has several members who can help compile work plans, such as teachers, deputy head of madrasah, foundation administrators and OSIM members. The Madrasah Work Plan (RKM) related to the implementation of religious culture is already in our program which is divided into classroom activities, daily activities in the form of madrasa cultural activities, and co-curricular or extracurricular activities".

Among the religious cultural activities that are carried out in madrasahs, namely wearing clothes according to the Shari'ah, Duha prayers in congregation, Dzuhur prayers in congregation, recitation of badar prayers, there are also several religious programs which are carried out annually under the OSIM program, such as the Prophet's birthday, commemoration Islamic holidays, class meetings with several religious competitions such as prayer readings, nasyid competitions, tartil, khitobah, hadrah. From the results of the interview, the Madrasah Work Plan (RKM) related to religious culture at MA Darul Falah Cermee Bondowoso has been programmed into several forms of activities. Several activities that have been carried out continuously are the elaboration of the vision, mission, and objectives of the madrasah in shaping the character of students.

Implementation of Activities and Religious Culture

Madrasah Aliyah Darul Falah Cermee Bondowoso is an educational institution that implements religious culture. The form of implementation of this religious culture is divided into three pillars, namely teaching and learning in class, daily activities in the form of madrasa cultural activities, and co-curricular or extracurricular activities.

Learning Activity

Every teacher who teaches in the classroom is expected to be able to process the class with the aim of making learning run effectively, efficiently, and achieving the goals of the madrasah vision and mission. In improving students' emotional intelligence, one of the things that must be done by all teachers is to use Student Activity Oriented Learning (PBAS) strategies, cooperative learning strategies, and attitude learning strategies. This was conveyed by Armawi (2020), as the Head of Curriculum at MA Darul Falah Cermee Bondowoso as follows:

"To achieve the objectives of the implementation of learning in this madrasah, it is hoped that every teacher who teaches to carry out learning with strategies that can increase intelligence on all fronts, namely how students are not only intellectually intelligent but are expected to change for the better, creating teamwork. Good interaction in order to create good interactions and all activities in question must be focused on student activity".

Another strategy used is the cooperative learning strategy, this strategy is intended so that in the learning process there is no individuality that stands out in students, this is in line with the objectives of cooperative learning which are not only oriented towards achievement in the academic field, but also an element of cooperation. which can lead to social interaction in it, so that by working together can increase the ability to actively interact with fellow students.

Next is to use affective learning strategies, affective learning strategies are learning designs to foster better attitudes. This strategy emphasizes changes in attitude that are very necessary, because it is from the attitude that a person can be assessed. Having a good attitude or a praiseworthy attitude is very important to apply in everyday life. If a person's attitude is well formed, it will be good to be seen by the surrounding. A good person must also have added value both in the family, school, and community environment. With a design that refers to attitudes, students can change for the better.

5 S Culture (*Salam, Sapa, Senyum, Sopan, dan Santun*) Greetings, Greetings, Smiles, Polite and Polite

Based on the research findings, the culture of Salam, Greeting, Smiling, Polite and Polite, became a very visible culture in Madrasah Aliyah Darul Falah. In Islam it is highly recommended to greet others by saying greetings. The greeting besides being a prayer for others is also a form of brotherhood between fellow humans. Sociologically, greetings and greetings can increase interaction between people and have an impact on respect so that each other is respected and respected. This shows that the 5 S culture in Madrasah Aliyah Darul Falah, fosters mutual tolerance, tolerance, and respect between teachers and students.

Every student is accustomed to shaking hands and saying greetings when meeting the teacher. Therefore, every time a teacher passes by, they will immediately stand up as a sign of respect and say hello. If there is something that needs to be conveyed, the students convey it with a good attitude too, this habit does not only occur between teachers and students but also occurs among fellow students, when communicating with fellow friends, the interactions that occur also look good.

Greeting is also a habit of students every time they enter the classroom, this is something that is very common because it is embedded in them. Religious character education is very influential in a student in order to create religious character education as expected. Related to this habit, every student who has just come to the madrasa will always shake hands and greet the teacher who is in charge of accompanying the picket student, when they enter the gate of MA Darul falah Cermee Bondowoso, they shake hands and say greetings first to the teacher or teacher who tasked with welcoming the arrival of students.

Clean Culture (*Budaya Bersih*)

MA Darul Falah student Cermee Bondowoso is used to throwing garbage in its place. With this habituation, students will immediately throw away the trash after eating into the trash. This attitude is an indicator of MA Darul Falah students who care about the environment. They realize how important it is to keep clean. This has been explained in the hadith of the prophet that cleanliness is part of faith. Furthermore, Mr. Zainal, said that for madrasah cleanliness, MA Darul Falah had won second place at the district level for the Clean Madrasah category even though there were no special cleaning officers at this madrasah.

Prayer reading before starting the lesson and after ending the lesson is a compulsory activity for all MA Darul Falah Cermee Bondowoso students. This habit is an important part of the stage for students to start socializing, interacting socially in the madrasah environment, where they initially develop life skills that still depend on external factors. Therefore, the role of teachers as a substitute for parents who are in madrasahs is needed in developing the desired behavior habits (for example, discipline, order, respect for others, and loving fellow creatures of God) through examples and real actions. This habit is very important in religious culture because with this habituation it is hoped that students will always practice their religious teachings, both individually and in groups in their daily lives.

Reading The Koran (Al-Qur'an)

The activity of reading Al-Quran at Madrasah Aliyah Darul Falah is a form of worship that is believed to be able to get closer to Allah SWT, can increase faith and devotion which has implications for positive attitudes and behavior. Every student is required to be able to read the al quran properly and correctly, every day in turn from each class there is a reading of the al quran read before the learning activity begins. Class members who have a part to implement this program will attend early at the madrasah and then read al quran at the madrasah mushollah. This activity was intended so that all MA Darul Falah students could read the Qur'an properly and correctly, at least be able to read the Al-Qur'an readings used in prayer, so that the readings used in prayer were pronounced properly and correctly.

Reading *Shalawat* Together

Badar prayer readings are carried out every day before entering each class. The recitation of the joint prayer is intended so that students can feel the benefits of prayer. The benefits of praying and greeting the Prophet (peace and blessings of Allah be on him) have become a provision that makes a Muslim want to say it, and calls upon him to always take care of it.

Prayer *Dhuha* and *Dhuhur* Together

Madrasah Aliyah Darul Falah, residents of the madrasa continuously perform dluha and dzuhur prayers in congregation. For the implementation of the Dluha prayer, it is carried out in turns from each class, with a schedule set by the madrasah. The implementation of this activity is given a maximum time of 20 minutes with a suggestion to class members who have a turn to pray dluha in congregation who already have wudlu 'from their respective homes.

Performing prayers has implications for spirituality and mentality for students who are learning. Prayer is worship in the form of certain words and actions by presenting a sincere and special heart. By praying it will increase spiritualization, build mental stability and physical relaxation. Other activities carried out by MA Darul Falah in order to support the implementation of religious culture include; sacrificial animal slaughter, halal bi halal, recitation of Islamic holidays, religious competitions, and coordinated into OSIM activity programs.

Role models of Teachers and Principals

According to Government Regulation Number 19 of 2005 concerning National Education Standards (UUSPN, 2003), a teacher is required to master pedagogical, professional, personal and social competencies. Of the four teacher competencies, exemplary personality is behavior that provides an example to others in terms of kindness. The teacher as the subject of education, must be an example for their students (Ma'arif & Rofiq, 2019). Therefore, the habits of older people in a certain environment become the target of imitation for the surrounding children (Ma'arif, 2017), because imitation is an important factor in forming a child's habit. Thus, educators or teachers as well as parents in their attitudes and words must be paid attention to remember that children more easily imitate what they witness (Rofiq & Surya, 2019).

The activities programmed in the formation of religious culture at MA Darul Falah Cermee Bondowoso are inseparable from the exemplary head of madrassas, educators and educational staff. As explained by Sutriyono (2020) as follows:

“The role model of a Madrasah Principal must be the basis of religious culture, then the example of the teachers also becomes the basis for improving the quality of the Islamic character of students. Starting from exemplary aspects of worship such as aspects of prayer, aspects of reading the Al-Qur'an and no less important how strategic programs can be carried out by all of us. Thus, the basis for creating a religious culture in schools is exemplary and program strategy”.

This is in line with the explanation of the exemplary teacher (Suprayogo, 2013, p. xv) that an educator is an example, therefore it is accidentally demanded and it is an obligation for educators to behave well, show good attitude, say good words, convey something good, can give an example of how Islamic life is sharia, it is obligatory to get used to things that have become habits in madrasas, especially activities that have been programmed then after that how it can influence and give enthusiasm and motivation to students (Susanto, 2017). The efforts made by educators in class are certainly exemplary. As the wise saying one example is better than a thousand pieces of advice. After giving an example, it will continue with habituation. Through habituation and modeling will improve the quality of a better Islamic character

The role of teachers at MA Darul Falah Cermee is very important in implementing religious culture in students. Teachers are also considered like models who will imitate their attitudes and listen to their advice. Therefore, the teacher must be able to try to create an atmosphere that implements religious culture in accordance with the vision and mission of the madrasa.

Implemented Discipline

In paying attention to the development of student disciplinary behavior, the board of teachers and MA Darul Falah staff, Cermee Bondowoso, provides punishment for students who violate the rules of the madrasah and also provides rewards for students who excel with the intention that other students are motivated to increase their achievement.

Discipline is an action that shows orderly behavior and obeys various rules and regulations. Discipline can be done and taught to students by making rules or rules that must be obeyed by every student (Thiwari Ashwini, 2014). Discipline will arise naturally from the soul because of an urge to obey discipline. However, the discipline that one wants does not only arise because of awareness, but also because of compulsion. Discipline that arises because of awareness because one realizes that only with discipline can success in everything be obtained (Rofiq, 2017).

Discipline is the process of training and educating a person's behavior in accordance with the applicable rules or regulations, both that arise from his awareness or because of sanctions or penalties that apply with a full sense of responsibility and wholeheartedly, so that if he commits an offense a feeling will arise, guilt, shame, fear, and don't want to do what he did again.

For activities in Madrasah, student discipline will be recorded in a data record coordinated by OSIM and reported to the Madrasah Chief for student affairs. From these data records, if a student takes an action that falls into the undisciplined category, the student is observed and asked to take responsibility as a consequence of the attitude he has taken. The Black List data contains the student's signature as proof that the data is made properly and has been recognized by the student concerned.

Reward and Punishment

The rules and regulations that must be obeyed by students cannot be separated from rewards (awards) and punishment. Reward is a gift, award or reward which aims to make someone more active in his efforts to improve or enhance the performance that has been achieved "(Hergenhahn & Olson, 2016). Meanwhile, Punishment is a threat of punishment which aims to improve the performance of the offender, maintain the applicable regulations and provide lessons to the offender (Ma'arif & Kartiko, 2018). Punishment or punishment will be given because of a violation of the applicable rules. In the context of educational institutions, punishment will be given to students or learners who commit mistakes or violations (Rofiq, 2017).

Students who violate the rules of the madrasa are punished according to what has been violated. So that the behavior of students is in accordance with the values and norms implanted,

it is necessary to confirm the values that are understood and the behavior that is raised. If students do something in accordance with the rules of the madrasah, behave well, they are given an award or praise. To prevent the occurrence of deviations in behavior towards values and norms, preventive efforts are made by providing punishment or sanctions that are equivalent and pedagogical in nature to students.

Gradually, this punishment is initially preventive in nature, namely preventing the occurrence of violations and then further by giving warnings, advice, assignments or the like. Furthermore, at a higher level repression is carried out so that the violation does not spread to other students (Ahmad, 2015). In the last stage, if necessary, there is shock therapy for violations which is absolutely essential so that it provides a deterrent effect. However, no matter how heavy the punishment is, it must be done in an effort to improve or provide guidance for rehabilitation and resocialization. Students who do good and show achievement are given awards or praise. To give suggestions and positive encouragement to have good character, it is necessary to do the tradition of giving awards to students who excel not only in academics but also students with the best personalities who determined based on certain measurable criteria. In instilling discipline in students, teachers as educators are responsible for saying what is good, being role models, being patient and understanding. Teachers must be able to foster discipline in students. So that the behavior of students is in accordance with the values and norms implanted, it is necessary to confirm the values that are understood and the behavior that is raised.

Program Evaluation

The madrasa activity program includes the religious culture program at MA Darul Falah Cermee Bondowoso which is implemented in madrasah activities both intracurricular, co-curricular, and extracurricular. The program is implemented on an ongoing basis, so the last stage of this process is evaluating the program. Program evaluation cannot be separated from the purpose of the evaluation itself. Based on an interview with Bambang Hadi regarding program evaluation, he said that the evaluation of religious culture programs aims to obtain evidentiary data that will show the level of ability of students in achieving curricular goals. The first step to take in evaluating this program is to record all activities related to religious culture, and then collect all teachers and people in charge to report on activities that have been carried out or that have not been carried out.

The key word in the definition of evaluation is process, consideration and value. So evaluation is a process carried out on an activity. The activity can be in the form of a program that has been planned, so that to determine its success and benefits, an assessment process is carried out. Evaluation as a process only prepares data for decision making. The data provided contains values that can provide meaning depending on the considerations made by the decision maker.

MA Darul Falah student Cermee Bondowoso is an individual who enters the adolescent phase, therefore environmental factors will greatly affect his emotional intelligence. Students who spend a lot of time in madrasah every day following the learning process, following madrasah programs and activities will unconsciously carry out the process of forming their emotional intelligence. MA Darul Falah with the religious culture program contained in the Madrasah Work Plan, is also in the curriculum with a learning process that provides space for students to do more roles, religious activities that provide a good stimulus, not only for the students' bodies but also their souls able to improve students' emotional intelligence.

The learning process by using a strategy that provides room for student activity in the classroom can increase their emotional intelligence. This is due to the direct involvement of students in the learning process so that it makes students more active. Learning with this strategy can also lead to multi-directional interactions that make all students active in question and answer sessions, discussions, and so on (Fraenkel & Wallen, 2006). The application of this strategy

requires teachers to be more creative and innovative so that they are able to adapt to student learning styles and characteristics (Zaman, 1999). Some things that teachers can do in student activity-oriented learning strategies are how teachers can provide information, provide motivation, guide and encourage students to learn. The activeness of students who are involved in this learning process can make students more independent and more motivated (Siahaan et al., 2020).

Because this strategy also requires the involvement of school members, one of the factors that influence its success is a good learning environment as evidenced by harmonious social relationships among school members. With this strategy students will be more active in class and will create a conducive and effective class. This strategy can improve students' emotional intelligence because they can learn how to respect friends when they have an opinion, manage emotions when discussing, and so on (Efferi, 2019).

A good madrasa culture will also form a good character in its students. MA Darul Falah Cermee Bondowoso has religious cultures which in this case seek to shape the character of students with good emotional intelligence. All madrasah stakeholders, all educators and education staff are real examples of students following in the footsteps of their teachers. Students' emotional intelligence is always improved by having a habit every day in the form of activities that refer to the vision, mission and goals of MA Darul Falah Cermee Bondowoso. The formation of student character through the formation of good emotional intelligence at MA Darul Falah Cermee Bondowoso aims so that education is taught not only by mastery of intellectual intelligence but also with emotional intelligence to be applied in everyday life.

The manifestation of culture does not just appear, but through the process of culture. The religious culture in MA Darul Falah is not only aimed at shaping behavior but also as an inculcation of religious values, which in this case is evidenced by the habituation of dhuha prayers and dhuhur prayers in congregation. Besides that, there is guidance for reading al-quran and reciting sholawat which is carried out every day. Get used to say greetings, and pray together before starting lessons and after implementing lessons. Religious culture is a form of realization of religious values that must be implemented by all members of the madrasah.

Good habits that are implemented in madrasah have a positive impact on students' attitudes so that they can shape their character. The students' attitudes which were presented from the interview results showed that their emotional intelligence was very good, this was the answer to the implementation of the religious culture program carried out by MA Darul Falah Cermee Bondowoso.

CONCLUSION

Based on the explanation above, it can be concluded that the implementation of religious culture in Madrasah Aliyah Al-Falah Cermee Bondowoso was carried out in three stages, namely: planning, implementation and evaluation. Planning for a religious culture program is carried out by making the vision and mission of the madrasa in accordance with the objectives of religious culture and national goals. The implementation stage of religious culture is carried out with extracurricular and extracurricular activities. The intraculular process or what is called the process of applying religious culture through learning. Meanwhile, religious culture in extracurricular activities and habituation such as smiling greetings and greetings, reciting prayers regularly in the morning, cleanliness, and giving gifts and punishments. Implementation of evaluation through semester examination activities and evaluation of madrasah administrators in the discipline of teachers and students.

BIBLIOGRAPHY

- Abdullah, M. (2019). School Culture to Serve Performance of Madrasah in Indonesia. *QIJIS (Qudus International Journal of Islamic Studies)*, 7(1), 71. <https://doi.org/10.21043/qijis.v7i1.4809>
- Abdullah, M. L., & Syahri, A. (2019). Model of Religious Culture Education and Humanity. *Nadwa*, 12(2), 331–344. <https://doi.org/10.21580/nw.2018.12.2.2756>
- Ahmad, K. B. (2015). Educational practice: Lessons to be learned from madrasah and religious schools in contemporary Southeast Asia. *Indonesian Journal of Islam and Muslim Societies*, 5(1), 29–48.
- Angeles, L. C., & Aijazi, O. (2019). Revisiting the Madrassa Question in Pakistan: Worliding Lived Religion and Religious Education in Urban Spaces. *Humanity & Society*, 43(3), 295–326. <https://doi.org/10.1177/0160597618814878>
- Baharun, H., & Ummah, R. (2018). Strengthening Students' Character in Akhlaq Subject Through Problem Based Learning Model. *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah*, 3(1), 21–30. <https://doi.org/10.24042/tadris.v3i1.2205>
- Butt, M., & Khalid, M. (2019). *The Role of Madrasa Education in Inter-Cultural and Cross-Cultural Exchange*. 39, 61–74.
- Creswell, J. W. (2007). *Qualitative inquiry & research design: Choosing among five approaches* (2nd ed). Sage Publications.
- Efferi, A. (2019). Manajemen Strategik Rekrutmen Peserta Didik Baru Di MA Nahdhotul Muslimin Undaan Kudus. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 14(1), 25–48. <https://doi.org/10.21043/edukasia.v14i1.4844>
- Fraenkel, J. R., & Wallen, N. E. (2006). *How to Design and Evaluate Research in Education*. McGraw-Hill.
- Hergenhahn, B. R., & Olson, M. H. (2016). *Theories of learning = teori belajar* (Triwibowo, Trans.; 6th ed.). Prenada Media Grup.
- Ma'arif, M. A. (2016). Pendidikan Islam Dan Tantangan Modernitas (Input, Proses Dan Output Pendidikan Di Madrasah). *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 1(2), 47–58. <https://doi.org/10.31538/ndh.v1i2.1>
- Ma'arif, M. A., & Kartiko, A. (2018). Fenomenologi Hukuman di Pesantren: Analisis Tata Tertib Santri Pondok Pesantren Daruttaqwa Gresik. *Nadwa*, 12(1), 181–196. <https://doi.org/10.21580/nw.2018.12.1.1862>
- Ma'arif, M. A. (2017). Analisis Konsep Kompetensi Kepribadian Guru PAI menurut Az-Zarnuji. *ISTAWA*, 2(2), 35–60. <http://journal.umpo.ac.id/index.php/istawa/article/view/624>
- Ma'arif, M. A., & Rofiq, M. H. (2019). The model of character teacher: Phenomenology at Daruttaqwa Gresik Islamic Boarding School. *Attarbiyah: Journal of Islamic Culture and Education*, 3(2), 131–152. <https://doi.org/10.18326/attarbiyah.v3i2.131-152>
- Muhammadi, N., Marzuki, S. C. bin H., & Hussin, M. Y. bin M. (2015). The Madrasah Leadership, Teacher Performance and Learning Culture to Improve Quality at Madrasah Tsanawiyah Negeri Jakarta of South. *Journal of Management and Sustainability*, 5, 129. <https://heionline.org/HOL/Page?handle=hein.journals/jms5&id=342&div=&collection=n=>
- Mulyasa, E. (2013). *Pengembangan dan implementasi kurikulum 2013* (Cetakan pertama). PT Remaja Rosdakarya.

- Munjiat, S. M. (2018). Peran agama islam dalam pembentukan pendidikan karakter usia remaja. *Al-Tarbawi Al-Haditsab: Jurnal Pendidikan Islam*, 3(1). <https://doi.org/10.24235/tarbawi.v3i1.2954>
- Nurcholis, M. (2010). Masyarakat Religius Membumikan Nilai-nilai Islam dalam Kehidupan. *Jakarta: Paramadina*.
- Rofiq, M. H. (2017). Kedisiplinan Siswa Melalui Hukuman Dalam Perspektif Stakeholder Pendidikan. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 2(2), 82–94. <https://doi.org/10.31538/ndh.v2i2.25>
- Rofiq, M. H., & Surya, P. (2019). Model Pembentukan Karakter Berbasis Tasawuf Akhlaqi. *Ilmuna: Jurnal Studi Pendidikan Agama Islam*, 1(2), 65–81. <https://jurnal.stituwjombang.ac.id/index.php/ilmuna/article/view/109>
- Rosyad, A. M., & Maarif, M. A. (2020). Paradigma Pendidikan Demokrasi Dan Pendidikan Islam Dalam Menghadapi Tantangan Globalisasi Di Indonesia. *Nazhruna: Jurnal Pendidikan Islam*, 3(1), 75–99. <https://doi.org/10.31538/nzh.v3i1.491>
- Sari, C., Zainiyati, H., & Hana, R. (2020). Building Students' Character through Prophetic Education at Madrasa. *Jurnal Pendidikan Islam*, 6, 27–36. <https://doi.org/10.15575/jpi.v6i1.6380>
- Siahaan, A., Rafida, T., & Batubara, K. (2020). Influence of Madrasah Head Leadership, Motivation and Madrasah Culture on Teacher Performance in Madrasah Aliyah Model 2 Medan. *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, 3, 2174–2182. <https://doi.org/10.33258/birci.v3i3.1150>
- Subur, S. (2016). Peran Pendidikan Agama Islam Dalam Perkembangan Jiwa Remaja. *Tarbiyatuna*, 7(2), 167–184.
- Suharsimi, A. (2010). *Prosedur Penelitian, Suatu Pendekatan Teori dan Praktek* (14th ed.). Rineka Cipta.
- Suprayogo, I. (2013). *Pengembangan pendidikan karakter*. UIN Maliki Press.
- Susanto, N. H. (2017). The Walisongo's Educational Leadership through Modelling and Fulfilment of Human Basic Needs. *Jurnal Pendidikan Islam*, 6(2), 311–330. <https://doi.org/10.14421/jpi.2017.62.311-330>
- Thiwari Ashwini. (2014). *Teachers, Discipline and The Corporal Punishment Ban In Delhi India* [Dissertation]. Pennsylvania State University.
- Undang-Undang Guru dan Dosen Tahun 2003 NO. 20*. (2003). Kementerian Pendidikan Indonesia.
- Zaman, M. Q. (1999). Religious Education and the Rhetoric of Reform: The Madrasa in British India and Pakistan. *Comparative Studies in Society and History*, 41(2), 294–323. <https://doi.org/10.1017/S0010417599002091>
- Zohar, D. (2012). *Spiritual intelligence: The ultimate intelligence*. Bloomsbury publishing.