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Program Development of Religiosity Culture: Improving Educator's Personality at Madrasa Jabal An-Nur Al-Islamic

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Abstract:

This type of research is qualitative with a descriptive approach, the data sources in this study are from various sources, namely: madrasa head, vice head, staff, teachers and students. Data collection techniques and instruments through observation, interviews and documentation. Data validity test using source triangulation. The results showed that 1) Implementation of the socialization of religious values through moral education and religious activities. The success of moral education can be seen from the improvement of students' morals and discipline, with supporting factors such as teacher cooperation, religious culture in the community, and parental support. Time and budget limitations are inhibiting factors. 2) Implementation of the weekly Action Plan determination through management functions. Madrasa Jabal An-Nur Al-Islami Bandar Lampung implements planning, organizing, implementing and controlling educational services. Supporters include the existing human resources and the madrasa principal's ability to manage them. 3) Implementation of rewards through planning and implementation. The madrasa principal plays a role in planning, implementing, and shaping the character of educators and students. Madrasas also display learners' work and upload learners' activities to social media. Constraints include the large number of learners, preparation of equipment, limited teacher observation, and lack of guidelines in giving rewards.

Keywords: Religious culture; Teacher personality competence; Development Program

Introduction

In the midst of changing times and increasingly complex global challenges, education has an important role in shaping the personality of qualified individuals (Oviyanti, 2016). In Indonesia, madrasa as an Islamic educational institution plays a central role in shaping personalities based on religious values and religious culture (Lailiyah & Hasanah, 2020). In this context, the religious culture development program is a significant approach to improve personality competence in education in madrasa (Lubis, 2022; Rahman et al., 2023).

Madrasas have a broad responsibility in preparing young people who are noble, competent, and have strong spiritual resilience in facing various life problems (Sopwandin et al., 2020). The religious culture development program is one of the strategic efforts that can help madrasas achieve these goals (Arif, 2020; Setyaningsih et al., 2021). This program aims to form students who have sensitivity to religious values, are able to apply religious teachings in daily life, and have a deep understanding of religious culture (Nur'Inayah, 2021; Saihu & Aziz, 2020).

With the formation of a religious culture in madrasa, the madrasa environment will provide a positive aura for the sustainability of beautiful activities in madrasa can bring internal and external impacts to madrasa which are certainly positive with the habits that have been done (Mahmudah et al., 2022). Thus, the habituation of religious culture in madrasas is expected to be able to increase and strengthen the value of one's belief, religious knowledge and religious practice (Armadi et al., 2022; Nuraeni & Labudasari, 2021). So that the religious knowledge gained in madrasa is not only understood as a knowledge but how that knowledge can be applied in everyday life (Adawiyah et al., 2022; Rofiq & Nadliroh, 2021).

The development of a religious culture in madrasa education involves various aspects, including holistic religious learning, religious activities, habituation of religious values, and strengthening Islamic identity as part of local culture. Through this program, madrasa seeks to create a learning environment conducive to the development of a religious personality, where students can understand, internalize, and apply religious teachings in their daily lives (Ahmad, 2022).

In addition, the religious culture development program in madrasa also aims to form a positive character and give birth to a noble generation (Zahrudin et al., 2021). Through teaching religious values and religious culture, learners are taught to be honest, disciplined, responsible, helpful, and respectful. The program also encourages learners to develop tolerance, social care, and a spirit of sharing in order to build a harmonious society (Mubarok et al., 2022).

Automatically in terms of madrasa climate and habits or culture in each region is also different from one research to another, if there is a similar location, the climate and culture of the madrasa will be different because this madrasa is under the auspices of the boarding school. If observed, researchers take a different research object, namely Personality Competence, which is rarely used by other researchers who focus more on professional competence and pedagogical competence (Anggraini et al., 2021; Ulfatin & Mustiningsih, 2021).

The importance of the religious culture development program in improving the competence of educational personalities at Jabal An-Nur Al-Islami madrasa cannot be ignored. Through this program, madrasa can play an active role in producing a generation that is competitive, has integrity, and becomes an agent of change that contributes positively to society. With this program,

madrassa becomes an educational space that not only prioritizes intellectual aspects, but also strengthens the spiritual and moral dimensions of students (Saihu & Aziz, 2020).

In this article, we will discuss in more detail the importance of the religious culture development program in improving the competence of educational personalities in the jabal an-nur al-islami madrasa, Bandar Lampung, Indonesia. We will discuss various aspects and strategies that can be implemented in this program, as well as the benefits that can be achieved by learners, madrasa, and society as a whole (Maemunah et al., 2021).

Methods

In this study the authors used qualitative research. Qualitative research conducted by the Field Research method or directly coming to the field. Qualitative research can be interpreted as a research procedure that produces descriptive data in the form of written or spoken words from people and behaviors that are shown to describe or describe existing phenomena, both natural and human-made phenomena. Data collection methods that will be carried out in this study through observation, interviews and documentation.

Most qualitative research is descriptive in nature where the author analyzes only to the level of description, namely analyzing and presenting facts systematically so that they can be more easily understood and concluded. Thus it is clear what type of research the author will do.

Results and Discussion

Implementation of Socialization of Religious Values Conducted in Madrasa Jabal An-Nur Al-Islami Bandar Lampung

Based on interviews, observations and documents which are then analyzed into field findings, it can be concluded that the religious culture development program implemented in Madrasa Jabal An-Nur Al-Islami Bandar Lampung is habituation activities that can foster good character and personality competence of educators and students, including shaking hands when arriving in the morning, then reading asmaul husna together, lining up in front of the class at the front of the class at the beginning of the day. and students, including shaking hands when they come in the morning, then reading asmaul husna together, lining up in front of the class in the first hour, reading prayers in the first hour and when going home, then praying zuhur in congregation, praying at night together, dhikr at night together (rigasah commemoration of Islamic holidays such as maulid nabi, isra mikraj, new year of Islam).

This is in line with the research findings in interview activities that religious moral education is implemented in Madrasa Jabal An-Nur Al-Islami Bandar Lampung by creating and training students with activities that can shape the character and personality of educators and students combined during learning activities in this madrasa. In addition, all components of the madrasa have synergized with each other to jointly realize religious education both outside the classroom and in the classroom as long as students are in the Madrasa environment such as reading Asmaul Husna in the morning, duha prayer and praying during lessons and istigasah.

To students through instant sanctions, for example students are late for class in the morning then punished by standing in front of the class while receiving guidance. In addition to the point system and sanctions, there is also a counseling guidance program implemented at Madrasa Jabal An-Nur

Al-Islami Bandar Lampung. This counseling guidance service provides counseling and coaching to students who are less disciplined so that through this approach students will be more easily approached in a better way. Then extracurricular activities are part of discipline training.

In extracurricular activities, many values are implemented in these activities. The implementation of religious education is carried out by habituation, examples and exemplary by the guardian of these activities. Extracurricular activities at Madrasa Jabal An-Nur Al-Islami Bandar Lampung include scouts, pencak silat, English club. Scout activities are carried out both in the madrasa environment and outside the Madrasa by camping. Tasks and various kinds of games/simulations in these scout activities are very much charged with religious education which includes good character and manners. Pencak silat activities are very useful for fostering self-confidence, independence, discipline, training martial arts and endurance to protect themselves and health. This extra martial arts activity is carried out in the madrasa environment and outside the madrasa if there is a competition or level upgrade exam. English club activities are also useful for fostering self-confidence, independence, responsibility and discipline.

The implementation of moral education in Madrasa Jabal An-Nur Al-Islami Bandar Lampung which prioritizes religious character is in line with the results of Syarifah Ainiyah's research, with the title "Management of Character Education Based on Islamic Boarding School Traditions." This study concluded that pesantren-based character building management has 4 management functions in implementing character education, namely planning, organizing, implementing, and supervising. The character values produced in the implementation of pesantren tradition-based management are religious, honest, disciplined, responsible, independent, hard work, creative, tolerance and respect for achievement.

In addition, the results of this study are also in line with Asniyah Nailasary's research with the title "Integrated Character Education Management in Madrasa Learning and Culture" this study concluded that character education management is the same as education management in general, where management functions are applied in the preparation of supporting activity programs. The management functions carried out are planning, organizing, implementing, and supervising. The management function is integrated in character education through the learning and acculturation process built in madrasas. The form of education integration in learning includes: character education in all subjects and facilitation of planting awareness of the importance of values through moral messages and mentoring. While the form of culture is through exemplary, habituation, extracurricular character acculturation through physical form and through reward and punishment.

The results of research on disciplinary and religious moral education at Madrasa Jabal An-Nur Al-Islami Bandar Lampung are supported by the results of Sa'dun Akbar's research where character education is important because humans should be human (humanist). A human being should be humane. The symptom that appears in everyday life is the tendency of the erosion of human traits in humans, namely the rapid process of dehumanization. The problem of human dehumanization is because humans are increasingly distant from their God, away from other humans, away from the natural environment in which they live, away from themselves, and as Indonesians, many behaviors deviate from the values of Pancasila. The values of divinity, humanity, unity, populism and democracy, as well as social justice are not flourishing in Indonesian citizens, and social

integrity is not flourishing in Indonesian citizens. The character of some Indonesian people in relation to their nation and country is getting worse.

Moral education activities in shaping religious character in Madrasa Jabal An-Nur Al-Islami Bandar Lampung include, tahfiz, Juz Amma memorization, Aliyah memorization, Fasalatan, Social Fund Week. The implementation of moral education in religious activities is carried out by habituation of students which is carried out regularly every day. Tahfiz activity is one of the routine activities of students memorizing the holy book of the Qur'an. Some of these religious activities are carried out regularly every day and some are only carried out at certain times such as during the sacrificial feast. Sacrificial holidays show the concern of students for underprivileged communities by sharing sacrificial meat, basic necessities and clothing. Another character education habituation activity is training students to voluntarily give money, which is usually done every Thursday. This giving activity is coordinated by each homeroom teacher and after being collected will be distributed to those who are entitled to receive it.

All people in this world yearn for a calm, comfortable and conducive situation to carry out any activity in order to achieve divine pleasure. Cultural religiosity education aims to create these conditions so that it is truly noble and honorable for anyone who is willing to participate in implementing the values of character education. Madrasa Jabal An-Nur Al-Islami Bandar Lampung also carries out the mandate to participate in implementing religious character education in the madrasa. The results of good interviews conducted with educators, employees, parents of students, madrasa committees and students of Madrasa Jabal An-Nur Al-Islami Bandar Lampung responded to the implementation of character education with positive responses.

Seeing some of the factors behind the implementation of discipline character education and religious character in Madrasa Jabal An-Nur Al-Islami Bandar Lampung strives with various activities so that the beneficiaries, namely students, can participate in disciplinary coaching activities at Madrasa Jabal An-Nur Al-Islami Bandar Lampung, so as to build and foster discipline little by little and the sensitivity of students to the diligence of carrying out Islamic religious orders. The discipline that begins to grow will be formed in students, so that the more students will get used to disciplining themselves as the field findings that fostering student discipline is the diversity of students' personalities that we can see in their daily lives, Negative behavior that occurs among students, especially at an age that is currently considered a teenager in recent years seems to be very worrying.

Even in the madrasa environment, violations of various rules and regulations are still often found, which range from minor violations to high levels. Of course, all of this requires prevention and countermeasures, and this is where the importance of discipline comes in. Learners' behavior is formed and influenced by various factors, including environmental, family, and madrasa factors.

Implementation of the Weekly Action Plan Implemented at Madrasa Jabal An-Nur Al-Islami Bandar Lampung

The madrasa head as a madrasa leader must be able to empower all the potential that exists in Madrasa, both educators, education personnel and facilities and infrastructure in Madrasa. Based on the description above, it can be concluded that in the process and implementation of Curriculum and Teaching Program management carried out by the head of Jabal An-Nur Al-Islami Madrasa Bandar Lampung is good enough to support the realization of effective and efficient learning.

Based on some of the data and interview results above, it can be concluded that the efforts made by the Head of Madrasa Jabal An-Nur Al-Islami Bandar Lampung in utilizing education personnel are quite conducive, and efficient in order to achieve the expected Madrasa goals. Learners or education is an important component that must be worked on by Madrasa. Learner management is a very important element in an organization such as Madrasa. Without a good management of learners, the goal of Madrasa will never be realized. Learners are the main and biggest part that must be worked on in such a way by educators through the management of education personnel by the head of Madrasa. Careful planning, professional organization of educators, good coordination and good supervision are very necessary in the management of Madrasa.

The findings in Madrasa Jabal An-Nur Al-Islami Bandar Lampung obtained data for the preparation of learning tools consisting of the four things mentioned above, and all educators make their learning tools, so that administratively it can be said to be good. This has a positive impact on the process of teaching and learning activities which will lead to the achievement of high quality learning. The positive impact on educators is discipline. Administratively orderly, the activities of educators are well planned and programmed so that the objectives of learning activities are directed.

In general, educators compile learning programs which include, annual program (Prota). Semester program (Promes), preparation of syllabus and learning plan The learning device is signed by the head of Madrasa as an effort to control and improve administrative order. In order to improve the quality of learning.

After making learning tools, educators begin to implement lesson plans either in the classroom or outside the classroom. Educators have implemented a learning model that refers to the reality of the subjects presented, or learning has been linked between the content / material with the real world of students' lives (CTL) Contextual Teaching and Learning. So that students are able to connect and apply the competencies of learning outcomes in everyday life. Contextual learning encourages learners to understand the nature, meaning, and benefits of learning, thus enabling them to be diligent and motivated to constantly develop their learning activities.

Based on the results of research on the Implementation of Madrasa Management in Jabal An-Nur Al-Islami Madrasa Bandar Lampung, it shows that the aspects that influence success in its implementation are compliance and responsiveness as well as supporting human resources.

The policy implications that need to be applied by the head of Madrasa are guidance to educators and other education personnel in an effort to implement Madrasa head policies, as well as improving the quality of human resources as professional educators, improving the quality /

performance of Madrasa heads in carrying out management functions greatly affects the improvement of the quality of learning and the quality of Madrasa. The performance of Madrasa heads who lack quality will have an impact on achievements that are far from expectations. Likewise, the implementation of quality learning will have implications for good achievement as well, and vice versa. For this reason, Madrasa heads are successful if they understand the existence of Madrasa and are able to manage with good management, as part of organizational science.

Madrasa management carried out in accordance with the principles of management in relation to learning is expected to be able to have a significant influence on student achievement. So the success of this research is expected to add to the repertoire of knowledge about Madrasa Management in an effort to improve the quality of learning. On the other hand, it can also provide motivation to educators to improve the quality of their learning. The implication is that every Madrasa head is obliged to master management science, especially Madrasa management by following the principles of Madrasa management science.

Implementation of Giving Rewards Conducted in Madrasa Jabal An-Nur Al-Islami Bandar Lampung

Based on the results of the study, it shows that educators understand the concept of giving rewards to students. Reward is an award given to educators and students as a form of appreciation for what has been done by educators and students through various ways.

Each class in Madrasa Jabal An-Nur Al-Islami Bandar Lampung has an achievement star board that is used to attach achievement stars obtained by students. The shape of each achievement star board is different, according to the creativity of each class educator but still with the same function. Through the achievement star board, students can see each other's star acquisition, so that it can be used as a tool to motivate students.

Madrasa Jabal An-Nur Al-Islami Bandar Lampung provides rewards to educators and students as a form of appreciation and appreciation for all the potential that exists in educators and students through various ways, such as giving rewards to educators and students during learning, giving award certificates, displaying trophies in the Madrasa head room, displaying photos on the information board, displaying students' work, and uploading documentation of students' activities or achievements to Madrasa's social media.

These activities are included in the indicators of appreciating achievement in the Guide to the Implementation of National Character Education launched by the Ministry of National Education, namely giving awards for the results of achievements to Madrasa residents, displaying signs of achievement awards, giving awards for the work of students, and creating a learning atmosphere to motivate students to excel. Furthermore, giving an award to one of the educators as the best educator and to one of the employees as the best employee is also a form of appreciation for achievement carried out by Madrasa Jabal An-Nur Al-Islami Bandar Lampung. This is in accordance with one of the class indicators of respecting class achievement in the Guide to the Implementation of National Character Education, namely appreciating the hard work of Educators, Madrasa heads and other personnel.

Based on the research results through interviews, educators seem to have difficulties when they have to observe many learners. There are quite a lot of students in each class, which is around 30-33 students, which can be one of the obstacles. In fact, the implementation of rewards in the form of award certificates requires educators to get to know each learner more deeply. This is in accordance with the opinion of Ngalim Purwanto who states that in giving rewards, an educator must be familiar with his learners. Educators must observe and recognize each characteristic of each learner for one year in daily life until the time of awarding the charter. Another obstacle is the lack of preparation of educators in preparing rewards that will be given to students, especially for achievement star rewards. In addition, there are no guidelines that can be used to determine the category or to observe students in the context of rewarding through the award certificate. The need to know the obstacles in giving rewards to students can be used to create strategies so that the implementation of rewards can run more smoothly.

Conclusion and suggestion

The results of the research on the religiosity culture development program in improving the personality competence of Educators at Jabal An Nur Al Islami madrasa Bandar Lampung, that the head of the madrasa has implemented a religiosity culture development program, where the head of the madrasa tries to focus and participate in the program, establish good communication with educators, students and other madrasa residents, so that the program can run according to what is expected.

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