

The Strategy of the Madrasah Head in Improving the Religious Culture of Students at M. A Manbaul Ulum Mojopuro Gede Gresik Jawa Timur

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Abstract.

Realizing an educational institution development strategy, it must have a management strategy that is able to nourish the institution and lead to significant progress that is able to develop a religious culture. This type of research is qualitative research, based on the discussion including descriptive research using a multi-case study design. Data collection techniques using observation, interviews, and documentation. Data analysis was carried out starting from data reduction, data presentation, and drawing conclusions. The research results are Principal Planning in the Development of Religious Culture at MA Manbaul Ulum Mojopuro Gede Gresik, East Java, there is already a good program planning, namely: a) Daily Activities, namely Tadarus of the Qur'an in the morning, Memorizing prayers and dhikr, Dhuha Prayers and Dhuhur Prayers in congregation. b) Weekly activities namely Reading Asmaul Husna, Friday charity and c) incidental or temporal activities. Implementation The Principal in the Development of Religious Culture at MA Manbaul Ulum Mojopuro Gede Gresik, East Java by implementing several activities, namely: Daily religious activities, weekly religious activities, incidental religious activities. Principal Evaluation in the Development of Religious Culture at MA Manbaul Ulum Mojopuro Gede Gresik, East Java, can be seen from: a) Students fill out the attendance list, b) Monitoring from the madrasa, the head of the madrasa always provides guidance to all madrasa residents. c) Giving sanctions by the head of the madrasa is very good to do, so that the programs in the school principal of the madrasa not only support it, but also contribute to its implementation to the fullest.

Keywords: *Principal Strategy and Development of Religious Culture.*

I. INTRODUCTION

The existence of madrasas is really very necessary, because madrasas are one of the educational institutions that carry out teaching and learning processes to guide, educate, train and develop students' abilities to achieve educational goals including becoming human beings with virtuous character or noble character. (Basyit, 2019). Therefore, an educational institution is required to be able to organize education in accordance with the needs of the community for education and in accordance with the ideals of education, namely educational institutions are able and able to organize learning to guide, educate, train and develop students' abilities to achieve educational goals and make humans virtuous or have noble morals (Haryanti, 2014a). Education is a system and a way to improve the quality of human life in all aspects of human life. In the history of mankind, there is hardly a group of people who do not use education as a means of acculturation and quality improvement (Hujair & Sanaky, 2003). Education, like health, is one of the basic needs (hajatasasyah) that must be fulfilled in every human being in his life. Education as a conscious effort is needed for the formation of human children to support their role in the future. Therefore education is a cultural process that elevates human dignity throughout life. Thus education plays a role that determines the existence and development of humans. Article 31 paragraph (3) of the 1945 Law mandates that the government seek and organize a national education system that increases faith and piety as well as noble character in the context of educating the nation's life.

The purpose of national education as stated in article 3 of Law Number 20 of 2003 concerning the National Education System is to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, independent creative and become democratic and responsible citizens. Based on the above it appears that the output of education is the formation of one's intelligence and skills that can be useful for himself, society, nation and state. Thus, it is

clear that education is an important need for every human being, the state and the government, therefore education must always be systematically developed and developed by the authorized policy makers in this Republic. As a guarantor for the implementation of the basic needs of education for the people, it is the state or government that is obliged to fulfill them so that they can be enjoyed by all the people. Madrasah is one of the Islamic educational institutions that grows and develops in the midst of society. The growth and development of madrasas in the world of Islamic education will determine the fate of future generations of Muslims. Madrasas are the main milestone in educating and teaching Islamic education to the Islamic generation. In the Madrasah curriculum, it has 30% religious lessons and 70% general lessons so that the composition of religious education in madrasas is greater than that of public schools. (Muhaimin, 2012). The decline of madrasas in society is supported by several internal conflicts within Islamic education institutions which have resulted in low public interest in Islamic education.

This problem can be viewed from several aspects, especially in the education system which includes the management and work ethic of madrasas, the quality and quantity of teachers, curriculum, and physical facilities of madrasas. (Khamdani, 2015). Madrasas as an institution will not become good by themselves, but through a process, this process is capable of changing the position of madrasas at a later stage which can be seen as good madrasas in accordance with the madrasas that society can desire. Based on the orientation of madrasah education above, in its management it must use certain strategies that are able to nourish the existence of the institution, can even lead to significant progress and produce children of the nation who have good morals. The chosen strategy must be in the form of practicable operational steps with a mechanism that provides a way out. According to Tilaar (2000) in the management of Islamic education mentions 4 steps in priority areas, namely: improving quality, developing innovation and creativity, building networks of cooperation (networking) and implementing regional autonomy. The priority above is needed because of the many problems faced by an educational institution, such as academic problems, funding and public relations. With priority, it means that there is an effort to focus on handling institutional management so that it is better and produces students who have good morals. This research focuses on development in the academic field; includes: manpower, curriculum, facilities and infrastructure, funding and strong management, in the field of funding and public relations. According to Qamar (2007) in relation to the development of the quality of educational institutions states that there are two sides that must be met, namely "1) attention to carrying capacity, including manpower, curriculum, facilities and infrastructure, funding and strong management, 2) there must be ideals, ethos and enthusiasm that high from all parties involved.

The development of the quality of educational institutions will improve the quality of Islamic education. To realize these qualities, Islamic education must have a mission that is both theoretical and applicable. A portrait of the decline in the culture of the nation's character. It takes the role of various groups to be able to improve the quality of national character education. Religious character or religion is the first stronghold that can filter human behavior so that moral degradation does not occur as is happening today. The role of madrasas as religious institutions that are in the midst of society is needed to foster the religious character of its citizens, especially students. Students are considered as the most vulnerable to change, for this reason the presence of madrasas is expected to increase the religious character of students. Religious culture is built and realized to instill values into students. This, according to Muhajir (2011) something that is essential and should be considered. Because one of the causes of the obligation to instill religious values is the phenomenon that the decline in morals in humans is one of the problems in the development of national education, where sometimes educators often blame it on the existence of cultural globalization. Religious character culture is a comprehensive value education method. Because in its embodiment there is instilling values, setting an example, and preparing the younger generation to be independent by teaching and facilitating responsible moral decision-making and other life skills. (Lubis, 2018).

Therefore, it can be said that realizing religious culture in madrasas is an effort to internalize religious values in students. Madrasah is a place for the internalization of religious culture for students, so that students have a strong fortress to form a noble character. Meanwhile, noble character is the basic foundation for improving this degenerate human resource. Continuous improvement of human resources will cause the quality of education to increase. Because one indicator of the quality of education is increasing is

the presence of high human resources. Cultivating religious character is not just a religious atmosphere. A religious atmosphere is an atmosphere that has a religious nuance, such as an attendance system in the congregation for midday prayers, orders to read prayers and short letters before each lesson starts, and so on which are usually created to internalize religious values into students. In realizing the strategy for developing educational institutions, it must have a management strategy that is able to nourish the institution and lead to significant progress that is able to develop a religious culture. The reason for the researchers choosing the location at MA Manbaul Ulum Mojopuro Gede Gresik Jawatimur is that it is close to the community environment and is in an area that has a strong religious base, and this educational institution has many achievements in the fields of religion, sports and scout. Advanced in terms of academic achievement, including the district-level MIPA Olympiad competition, in the field of sports won 1st place at the sub-district level, and extra-curricular activities including scouting, PMR, won 2nd place at the sub-district level. These two institutions are very worthy for me to do research on because in their vision they also prioritize quality, service and results of character education that is cultured in an environment based on faith and piety, science and technology. However, the difference between these two educational institutions is their geographical location and different environmental activities.

II. METHODS

This research, when viewed from the location of the data source, is included in the field research category (*field research*). Field research is to find where the events that are the object of research take place, so as to get direct and up-to-date information about the problem in question, as well as cross checking of existing materials. (Fitri & Haryanti, 2020). In terms of the nature of the data, it is included in qualitative research, namely research that intends to understand phenomena about what is experienced by research subjects, for example behavior, perceptions, motivations, actions and others holistically, and by way of descriptions in the form of words and language, in a special natural context and by making use of various natural methods (Moleong, 2013). Case studies also try to describe a setting, object or a particular event in depth (Bogdan & Biklen, 1998). This opinion is supported by (Yin, 2002) which states that case studies are the chosen strategy to answer how and why questions, if the focus of the research seeks to examine contemporary (present) phenomena in real life. In this study, also using a case (case study), the implementation of the madrasah principal's strategy in developing talents and interests. Case study method (case studies). This case study is the researcher's choice to obtain accurate data regarding the strategic management of madrasa principals in developing talents and interests. This case study is based on a research location that has characteristics related to the principal's strategy in improving students' religious culture MA Manbaul Ulum Mojopuro Gede Gresik, East Java.

By using this case study design, it is hoped that information and data will be obtained from various experiences regarding the topic of discussion contained in the research focus. From this site, a common thread can be drawn regarding the strategic head of the madrasa in developing talents and interests in madrasas. The data collection procedures used in this study were: Participant Observation. In this case the researcher is trying to make a systematic observation and recording of the symptoms that appear in MA Manbaul Ulum Mojopuro Gede Gresik, East Java. As for the implementation of observation techniques in this study is to use participant observation. In-depth Interview (In deep Interview). The documentation in question can be in the form of photographs, madrasa documents, interview transcripts, and documents about the history of the madrasa and its development, all of this documentation will be collected for analysis for the completeness of the research data. According to (Bogdan & Biklen, 1998) Data analysis is the process of systematically searching for and compiling data that has been obtained from interviews, field notes, and other materials, so that it can be easily communicated to others. This study used a case study design, so the data analysis was carried out in three stages, namely: (1) data condensation, (2) data presentation, and (3) verification and conclusion drawing (Yin, 1987).

III. RESEARCH RESULTS AND DISCUSSION

Principal Planning in the Development of Religious Culture at MA Manbaul Ulum Mojopuro Gede Gresik, East Java

Planning for the school principal in developing religious culture by creating a program of religious activities in developing religious culture there is already a good planning program, namely: Daily Activities namely Tadarus Al Qur'an in the morning, Memorizing prayers and dhikr, Dhuha Prayers and Dhuhur Prayers in congregation' Ah; Weekly activities namely Reading Asmaul Husna, Friday charity and; Incidental or temporal activities. The results of this study are in accordance with Terry & Leslai (2005) Planning is a process of deciding what goals to pursue over a period of time to come and what to do to achieve those goals. Therefore, a manager must be able to think carefully in advance about goals and actions based on several methods, plans and logic and not based on emotional considerations (feelings). Planning is something that is very important, because it will be a guide for the organization in obtaining and using the resources needed to achieve goals (Rufaidah, 2014).

Planning is also something that is very important for members of an organization in carrying out activities that are consistent with the goals and procedures that have been set. In addition, planning is also very important to monitor and measure progress in achieving a goal so that corrective action can be taken if progress is not satisfactory. Duties of the school principal School/Madrasah principals as educational leaders are required to carry out their duties and responsibilities related to educational leadership as best as possible, including as teaching leaders (Mastur et al., 2022). The hope that immediately emerged from teachers, students, administrative staff, government and the community was that school principals could carry out their leadership duties as effectively as possible to realize the vision, mission and goals carried out in optimizing schools, while also paying attention to individual development and organization.

Implementation Principal in the Development of Religious Culture at MA Manbaul Ulum Mojopuro Gede Gresik, East Java

Implementation of school principals in the development of religious culture, in the form of activities as follows: 1) Daily Activities namely reciting the Qur'an in the morning, memorizing prayers and dhikr, Dhuha and Dhuhur prayers in congregation. 2) Weekly activities namely Reading Asmaul Husna and Friday charity. 3) Incidental or temporal activities, namely Istighatsah (praying together), Commemoration of Islamic holidays, Activities in the month of Ramadan. Collection and distribution of zakat fitrah, Halal bihalal, Eid al-Adha prayer and slaughter of sacrificial animals. The results of this study are in accordance with (Ristanti, 2019) which reveals that the development of religious culture is carried out by: (1) creating a religious atmosphere, (2) internalizing values, (3) exemplary, (4) habituation, and (5) acculturation. In the second strategy, efforts to realize school religious culture place more emphasis on the importance of building self-awareness, so it is hoped that attitudes, behavior and religious habits will be created which will ultimately shape the school's religious culture. The process is as follows: (1) creating a religious atmosphere, (2) attitudes, (3) behavior, (4) habits, and (5) acculturation.

In order for a religious culture in schools to materialize, it requires commitment and support from the school community, besides that, it is necessary to monitor and control the acculturation process in schools by making control books for students. According to (Tasmuji & Cholil, 2018), in his research on "Values-Based Excellent Schools" that in school organizations, in essence there is interaction between individuals according to their respective roles and functions in order to achieve common goals. The order of values that have been formulated well is attempted to be manifested in various daily behaviors through an effective interaction process. Over a long period of time, this behavior will form a certain cultural pattern that is unique from one organization to another. This is what ultimately becomes the special character of an educational institution which is also a differentiator from other educational institutions. In order for the culture to become long-lasting values, there must be a process of cultural internalization. In English, internalized means to incorporate in oneself. So, internalization means the process of instilling and developing a value or culture to become part of the person concerned.

The cultivation and development of these values is carried out through didactic educational and teaching methods. Such as education, direction, indoctrination and so forth (Nugraheni, 2015). The

development of religious culture is carried out by: (1) creating a religious atmosphere, (2) internalizing values, (3) exemplary, (4) habituation, and (5) acculturation. In the second strategy, efforts to realize school religious culture place more emphasis on the importance of building self-awareness, so it is hoped that attitudes, behavior and religious habits will be created which will ultimately shape the school's religious culture. The process is as follows: (1) creating a religious atmosphere, (2) attitudes, (3) behavior, (4) habits, and (5) acculturation. In order for religious culture in schools to materialize, it requires commitment and support from the school community, besides that, it is necessary to monitor and control the acculturation process in schools by making control books for students. (Roman, 2018).

Principal Evaluation in the Development of Religious Culture at MA Manbaul Ulum Mojopuro Gede Gresik, East Java

Evaluation Headmaster in the Development of Religious Culture can be seen from: 1) Students fill out the attendance list, 2) Monitoring from the madrasa, the head of the madrasa always provides guidance to all madrasa residents. 3) Giving sanctions by the head of the madrasa is very good to do, even if the programs are in the school. The principal of the madrasa not only supports it, but also contributes to its implementation to the fullest. Evaluation or also called control is the activity of procuring a reporting system that is compatible with the overall reporting structure, developing standards of behavior, measuring results based on the desired quality in relation to objectives, taking corrective actions, and providing rewards (Prime, 2019).

Evaluating is the process of monitoring and controlling the company's performance to ensure that the company's operations are in accordance with the plans that have been set. A manager is required to find problems that exist in the company's operations, then solve them before the problem becomes bigger. The evaluation process is carried out to ensure that the entire series of activities that have been planned, organized and implemented can run according to the expected targets even though various changes occur in the environment the business world is facing. (Haryanti, 2014b). This control activity is carried out by evaluating success in achieving business goals and targets in accordance with predetermined indicators, taking steps to clarify and correct deviations that may be found, as well as carrying out various alternative solutions to various problems related to achieving goals and targets.

IV. CONCLUSION

Based on the results of the research and discussion it can be concluded that the Planning of the Principal in the Development of Religious Culture at MA Manbaul Ulum Mojopuro Gede Gresik, East Java, there is already a good program planning, namely: 1) Daily Activities, namely Tadarus Al Qur'an in the morning, Memorizing prayers and dhikr, Dhuha Prayers and Dhuhur Prayers in congregation. 2) Weekly activities, namely Reading Asmaul Husna, Friday charity and 3) incidental or temporal activities. Implementation The Principal in the Development of Religious Culture at MA Manbaul Ulum Mojopuro Gede Gresik, East Java by implementing several activities, namely: 1) Daily religious activities include: tadarus al-Qur'an and prayers and dhikr every morning, Dhuha prayers which are mostly carried out students during breaks and midday prayers in congregation which are carried out by students led by the teacher. 2) religious activities that are weekly in nature include: Clean Friday, reading Asmaul Husna and Friday charity on Friday and reading and writing the yellow book on Tuesday and Friday afternoon. 3) religious activities carried out incidentally, namely: istighatsah, commemoration of Islamic holidays (PHBI), Ramadhan boarding school, collection and distribution of zakat fitrah, Eid al-Adha activities and slaughter of Qurban animals.

Principal Evaluation in the Development of Religious Culture at MA Manbaul Ulum Mojopuro Gede Gresik, East Java, can be seen from: 1) Students fill out the attendance list, 2) Monitoring from the madrasa, the head of the madrasa always provides guidance to all madrasa residents. 3) Giving sanctions by the head of the madrasa is very good to do, so that the programs in the school principal of the madrasa not only support it, but also contribute to its implementation to the fullest. Suggestions in this study are For Institutions education, The results of this study are expected to provide an overview of the madrasa principal's strategy in developing a school's religious culture, so that it can be used as a reference for administrators and

managers of madrasas, both public and private. For future researchers, this research can be used as reference material for subsequent research and additional insight into the principal's strategy in developing a school's religious culture in increasing students' interest and talents.

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