Religious Culture in the Plurality of Nations:

Analysis of Values, Practices and Cultural Symbols in Islamic Religious Education

Abdul Haq AS[1] [*], Abu Aman Siddiq al Ghafir[1], Ruston Nawawi[3],Hamidatul Laili[4]

[1]Sekolah Tinggi Agama Islam At-Taqwa Bondowoso
[2,3,4] Universitas Islam Jember

abduh14888@gmail.com
abuamansiddiqalghafir@gmail.com
r_nawawi99@yahoo.com
hamidahlaili53@gmail.com

A R T I C L E I N F O

A B S T R A K

This article discusses something very interesting about religious culture in Islamic religious education. The form of developing religious culture or religious atmosphere in schools is a form of culture, necessitating development efforts at three levels, namely, the level of values adhered to, the level of daily practices and the level of cultural symbols (Koentjaraningrat, 1974). In this research, researchers used a qualitative approach. Using primary sources and secondary sources. Data collection uses documentary techniques, interviews, observation and literature. Analytical techniques using critical analysis and content analysis. The results of the research are religious culture in the plurality of nations which is implemented in schools, an attitude of tolerance, getting used to greetings, respecting each other's local languages, maintaining sportsmanship, not forcing one's will, discipline, justice, getting used to praying, reading the Koran before lessons start, getting used to cults, getting used to dhuha prayer, dhuhur prayer in congregation, dhikr after prayer, holding PHBI, providing assistance to orphans, halal bi halal events.

INTROSUCTION

Education is a conscious and planned effort to create an effective learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, nation and state (Oemar Hamalik, 2004), because education is a shared duty and responsibility between family, community and

government. Education is carried out democratically and fairly and non-discriminatory by upholding human rights, religious values, cultural values and national pluralism.

Education is organized as a process of acculturating and empowering students that lasts throughout life (Ahmad Halid, 2020). In the 1945 Constitution, Article 31 concerning education states, among other things, that the government is advancing science and technology by upholding religious values and national unity for the advancement of civilization and the welfare of mankind (RI Team, 2004). This shows that education is future-oriented by relying on the potential of human resources and the cultural strength of society, thereby improving the quality of humans and society. Improving the quality of Islamic education pays attention to the development of rational intelligence in order to encourage mastery of Islamic religious values and science and technology in addition to strengthening emotional, social and spiritual intelligence. (Team Curriculum, 2019)

Government Regulation Number 55 of 2007 concerning Religious Education and Religious Education, states that the management of religious education is carried out by the Minister of Religion, and aims to develop students' ability to understand, appreciate and practice religious values that harmonize their mastery of science, technology, and art. Religion is the totality of human behavior in life (RI Ministry of Religion Team, 2018). This behavior forms human integrity with noble character based on trust or faith in God and personal responsibility (Ahmad Halid, 2016). Religious education functions to prepare students to become members of society who understand and practice the values of their religious teachings and/or become experts in religious knowledge. This is in accordance with the character of the Indonesian nation, which is a society based on religious life in its relationships (religionism). The government advances science and technology by upholding religious values and national unity for the advancement of civilization and the welfare of mankind.

One way of implementing religious education in formal institutions is by creating a religious atmosphere or religious culture in schools, as well as implementing religious material in learning as stated in the school curriculum. In implementing religious culture in this school, effective management is also needed to develop this religious culture. Ahmad Halid (2021a) calls the aswaja culture very effective in improving school performance, in addition Ahmad Halid (2021b) explains that a superior school culture is an amanu culture which emphasizes the values of faith, good deeds, advising each other on the truth and advising patience in the world of education.

Adi Kurnia & Bambang Qomaruzzaman (2012) explain that there are two changes in schools, first, structural changes. Structural change is usually understood as changes that occur on a macro scale in society. Second, is cultural change. Changes in these two things are school culture which plays an active role. Sri Setiyati (2014) There is a significant positive influence between principal leadership, work motivation and school culture together on teacher performance.

Yudha Pradana (2016) school culture that is carried out in developing students' character includes dhuha prayers, reading Asmaul Husna, Pledge/Syahadatain, short letters, and reading hadith, English language development, BTAQ (Reading and Writing Al-Qur'an) activities, and teacher training culture. Meanwhile, according to Hendro Widodo (2017), the important school culture is the values, beliefs and habits that have been formed and agreed upon by all components of the school community, both internal and external, to guide behavior and become the school's identity, so that changes in school culture can have a positive impact. for school progress.

Mitha Amelia, Zaka Hadikusuma Ramadan (2021) implementing character education through school culture is carried out by applying 5 character values, namely Religiousness, Integrity, Independence, Mutual Cooperation and Nationalism. Muhammad Afifullah Nizary, Tasman Hamami (2020) School culture as the school's self-identity, school culture describes how the entire academic community socializes, acts, works together in building the school into an advanced, superior and quality school, and works together in solving every problem that arises. is at school. Nindiya Norianda, Jagad Aditya Dewantara, Sulistyarini (2021) Blessing Friday school culture contains religious values, nationalism, creativity and mutual cooperation which can shape and improve character, namely tough, clean and healthy, disciplined, environmentally conscious, cooperative, responsible, creative and please help.

Some of the results of previous research are very important in shaping school culture and the character of teachers and students, therefore this research is very important to carry out because it has not been studied by previous researchers, namely research on school culture with a religious culture approach in national pluralism: holding fast to values. -values, daily practices and cultural symbols in the world of Islamic Religious Education. This is what makes researchers very interested in developing it.

The problem of this research is how is religious culture in a pluralistic nation: analysis of the values held, daily practices and cultural symbols in the world of Islamic

religious education? The aim is to find out and develop religious culture in the plurality of nations in the world of Islamic religious education.

RESEARCH METHODS

Research methods are a way to achieve a goal in a study. The methods and procedures in this research are as follows::

Research Approaches and Types

In this research, the researcher used a qualitative research approach, although the data collected may be quantitative in nature, the description is descriptive in the form of words. The type of research used is field research and is supported by library data (Library Research).

Data source

Primary Sources

What is meant by primary sources in this research is literature related to religious culture. In this research, researchers used literature by Abdul Rahman Shaleh. Religious Education and Nation Character Building (Jakarta: Raja Grafindo Persada, 2006), Muhaimin, et. al. 2001. Islamic education paradigm: efforts to make Islamic religious education more effective in schools (Bandunng; PT. Teen Rosda Karya), as well as school culture data such as school leadership culture, school discipline.

Secondary Sources

What is meant by secondary sources are works that do not come into contact intellectually, but there are similar themes of thought that they develop. These secondary sources include previous works on school culture

Method of collecting data

Before the author explains the data collection techniques for this paper, it is important to note that this work is field and library research. Field data are schools such as MTS Miftahul Ulum Renes Wirowongso, MI Darul Falah Besuk Wirowongso. Some of the library data used are data whose sources are libraries or are of a library research nature, so in collecting data the author uses documentary techniques, meaning that data is collected from documents, whether in the form of books, articles, journals, magazines or other scientific works related to the title. appointed by the author.

Data Analysis Techniques

Data analysis is the most important stage of writing. Because at this stage it can be worked on and utilized in such a way as to produce a delivery that can really be used to answer the problems that have been formulated. Definitively, data analysis is the process of organizing and sorting data into categorical patterns and a basic description so that themes can be found and working hypotheses can be formulated as formulated by the data. (Sugiyono, 2012:35)

The analysis technique at this stage is a development of the critical analytical method. The analysis technique used in this writing is content analysis, namely processing data in a separate sorting manner relating to the discussion of several ideas or thoughts of religious figures which are then described, discussed and criticized. Next, it is categorized (grouped) with similar data and the content is analyzed critically in order to obtain a concrete and adequate formulation so that in the end it is used as a step in drawing conclusions as an answer to the existing problem formulation. (Sugiyono, 2012:35)

By using content analysis which includes scientific procedures in the form of objectivity, systematicity and generalism. So, the direction of the discussion of this research is to interpret, analyze literature/books (as a theoretical basis) related to religious culture (religious culture) problems in schools which are still actual to be discussed, which are then explained objectively and systematically. (Noeng Muhadjir, 1989:49)

RESULTS AND DISCUSSION
Religious Education in the Frame of Islamic Culture

According to Government Regulation Number 19 of 2005 article 5 concerning National Education Standards, it is explained that religious education encourages students to adhere to the teachings of their religion in everyday life. Apart from that, it also makes religion a foundation for ethics and morals in personal life, family, society, nation and state (PP N0. 9 2005). Religious education can build a good mental attitude in students. Students will have attitudes and behavior of honesty, trustworthiness, responsibility, self-confidence, discipline, hard work and independence. In students, critical, innovative and dynamic attitudes will grow which provide motivation for students to master science, technology, arts and/or sports (Ahmad Efendi, interview,

12-6-2023). To create such abilities in students, an educational process that is interactive, creative, inspiring, communicative, fun, challenging and fosters motivation is needed. If religious education is understood well and correctly by students, it can create harmony, concord and respect among adherents of the religion they adhere to towards adherents of other religions. This is in accordance with Islamic Religious Education which develops educational principles including holistic beliefs, worship, muamalah and akhlakul karimah. (blog-indonesia.com/blog-archive-10273-18.html, accessed on 04-06 - 2010).

Religious education has a role in carrying out the transformation of religiosity in students. Religious education will be effective if it contains religious messages that awaken students' potential as complete human beings. Because the main aim of religious education, according to Imam Tolkhah (2006), is actually not just transferring knowledge and skills (as the content of education), but rather an effort to develop human nature (affective domain) so that students can become adherents or believers of a religion. obedient and good (complete).

Islamic Religious Education is developed by placing the nation's noble religious and cultural values as the spirit in the management and learning process. This is demonstrated, among other things, by integrating religious insight into the educational curriculum, creating a religious atmosphere in the educational curriculum, prioritizing exemplary behavior and religious practices of administrators and educators, providing support for learning materials and facilities such as holy books, religious reference books and places of worship (Ahmad Halid, 2012).

However, the implementation of the educational curriculum is sometimes still not fully a tool for changing society's cultural values, but still prioritizes teaching old cultural values (Sofyan, Interview, 20-20-2023). Students are less equipped with the realities related to the nature of life and daily life experienced in the environment where they live. Students are more directed to obtain the highest diploma and prepare them to become employees in an agency and less stimulate them to become students with culture, especially religious culture. For this reason, the curriculum should enable teachers and students to realize the importance of religious culture in their lives. (Abdul Rahman Shaleh. 2006 260).

Implementation of Religious Culture in Schools

The implementation of Islamic Religious Education (PAI) in public schools is a form of elaboration of the mandate of Law number 2 of 2003 concerning the national education system. It is clearly stated that the aim of national education is to develop the potential of students so that they become human beings who believe and are devoted to God Almighty and have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens. (National Education System Law N0. 20 of 2003).

To make students become human beings who are faithful and devout and have noble morals as part of the national education goals as mentioned above, a vehicle and process is needed that enable students to have faith, piety and noble morals. The vehicle for forming students to become human beings who are faithful and devout and have noble character needs to be done through Islamic religious education in schools. This process takes place continuously from early childhood education (PAUD) to higher education. (Muhammad Afin, Interview, 12-6-2023).

As an elaboration of the objectives of national education, the government, through Minister of National Education Regulation number 23 of 2006 concerning content standards, states that Islamic religious education in schools aims: First, to develop faith through the provision, cultivation and development of knowledge, appreciation, practice and habituation. , as well as students' experiences of the Islamic religion so that they become Muslim people who continue to develop their faith and devotion to Allah SWT. Second, to create Indonesian people who are religiously devout and have noble morals, namely people who are knowledgeable, diligent in worship, intelligent, productive, honest, fair, ethical, disciplined, tolerant (tasamuh), maintain harmony, personally and socially and develop religious culture in school community. (PP No. 23 of 2006)

Formally, the existing laws and regulations are sufficient to prepare students to become human beings who are faithful and devout and have noble morals, but in their implementation they still receive criticism from the public, namely that Islamic religious education in schools has so far been considered to only provide students with knowledge. Religious knowledge alone (cognitive) places less emphasis on aspects of practice (affective and psychomotor). (Siska Devi, Interview, 12-6-2023).

Therefore, other efforts are needed that are carried out continuously and systematically. So that the practice of religious education values becomes a culture in the school community in everyday life. In this way, the objectives of Islamic religious education as mandated by the government can be achieved well.

Apart from that, it is unfair if Islamic religious education is only the duty and responsibility of Islamic religious education teachers, without support from related parties in the school environment. Therefore, the implementation of Islamic religious education in schools is a shared responsibility, namely the principal, Islamic religious teachers, general subject teachers, employees, school committees, students, and other related parties, (Arif Mursyidi, Interview, 12- 6-2023)

For the reasons mentioned above, it is very important to implement the development and practice of Islamic religious culture in the school community. Religious culture in this context means cultivating Islamic religious values in life at school and in society, which aims to instill Islamic religious values that students obtain from learning outcomes at school, so that they become an integral part of students' daily behavior in life. school or community environment. (Ahmad Halid, 2014)

In addition, religious culture can also be defined as a set of religious teachings and values that underlie behavior, traditions, daily habits and symbols practiced by school leaders, teachers and other educational staff, students or the school community in general. . Forms of activities to practice Islamic religious culture in schools include; getting used to greetings, getting used to praying, reading the Qur'an before lessons start, getting used to cults, getting used to dhuha prayers, midday prayers in congregation, dhikr after prayer, holding PHBI, helping orphans, halal bi halal events, and so on. (Observation. 08-12-2023)

The targets for practicing Islamic religious culture are students and the entire school community including school principals, Islamic religious education teachers, general subject teachers, school employees and school committees. In implementing the program to practice Islamic religious culture in schools, it is under the responsibility of the principal who is technically assisted by the deputy principal for curriculum and Islamic religious education teachers. Meanwhile, the implementation is carried out by all school members (principals, teachers, employees and students).

The implementation of the practice of Islamic religious culture in schools will not run well without support and commitment from all parties, including the government, in this case the Ministry of Religion or Regional Government, school principal policies,

Islamic religious education teachers, general subject teachers, employees schools, school committees, student support (OSIS), institutions and mass organizations, religion and wider community participation. If all these elements can work together to support and be involved in the implementation of the practice of religious culture in schools, it is not impossible that this will be realized and successful. (Observation. 08-12-2023).

As a systematic effort to carry out the practice of Islamic religious culture in schools, it is necessary to be equipped with supporting facilities for implementing the practice of Islamic religious culture in schools, including; prayer room or mosque, supporting facilities for worship (such as: ablution place, bathroom, mukena, pulpit), props for worship practice, adequate library, hall or meeting room, comfortable and adequate study classrooms, art tools and equipment Islam, multimedia room, computer lab, internet and PAI laboratory. (Observation. 08-12-2023).

In addition, the success of religious education in instilling values for the formation of students' personality and character is largely determined by a process that integrates aspects of teaching, practice and habituation as well as the daily experiences experienced by students both at school, family and public. Integration, consistency and synchronization between the values that students receive from the teaching given by the teacher with encouragement for implementing these values in the form of real daily actions and behavior, not only from the students themselves, but also from the entire academic community education.

However, it should be noted that the essence of the religious atmosphere in schools does not solely lie in getting students accustomed to formal worship experiences, although this is very important, but what is also no less important is the embodiment of religious values in their behavior and interaction between educational components in schools. (Abdul Rahman Shaleh. 2006:260)

Foundation for the Need for Developing Religious Culture in Schools

Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble morals, and the skills needed by themselves, society, nation and state. (UU No. 20, 2003)

The aim of PAI in schools/madrasas a.l. : to create Indonesian people who are religiously devout and have noble morals, namely people who are knowledgeable, diligent in worship, intelligent, productive, honest, fair, ethical, disciplined, tolerant

(tasamuh), maintain personal and social harmony and develop religious culture in the school/madrasah community (School document, accessed 7-20-2023).

In this era of globalization, the problem of moral decadence is increasing, so that parents are increasingly worried about the negative effects of globalization, namely the easier it is for negative moral values to influence students both through print and electronic media. (School document, accessed 7-20-2023)

The religious cultural standards are as follows:

1. Congregational prayers were carried out in an orderly and disciplined manner at the school mosque
2. Do not get involved in fights between students
3. Polite speech between students, between students and teachers and other educational personnel, between teachers and teachers, and between teachers and other educational personnel
4. Islamic way of dressing for students
5. The Islamic way of dressing for teachers and other educational personnel
6. The interaction between female and male students is in accordance with Islamic norms
7. Students' interactions with teachers and other educational personnel are in accordance with Islamic norms
8. Students, teachers and other education personnel come to school on time
9. A culture of smiles, greetings and greetings is created (School document, accessed 7-20-2023)
10. Mutual respect, help and sharing between school members
11. School residents maintain the beauty of themselves, their rooms and the school environment
12. The school community is soft in speaking
13. School residents are disciplined in learning
14. Students are disciplined in playing
15. The school community is disciplined in worship
16. School residents are disciplined in playing sports (Lukman, Interview, 7-20-2023)
17. School residents are not involved in alcohol and drugs
18. The school community behaves honestly
19. A culture of congratulations on the achievements achieved by the school community is created

20. All stakeholder needs are served in a friendly, fast and precise manner (Diniyah, Interview, 7-20-2023)
21.

The Urgency of Creating Religious Culture in Schools

Diversity or religiosity can be manifested in various aspects of human life (Fahmi, interview, 20-7-2023). Religious activities do not only occur when someone carries out ritual behavior (worship), but also when they carry out other activities that are driven by supernatural forces. Not only those related to activities that are visible and can be seen with the five senses, but also activities that are invisible and occur in a person's heart (Zulkifli, interview, 20-7-2023). Therefore, a person's religiousness will cover various sides or dimensions.

According to Clock Stark in Rertson (1988), there are five dimensions of religion, including:
1. Dimensions of belief
2. Dimensions of religious practice
3. Dimension of experience
4. Dimensions of religious knowledge
5. Dimensions of practice

The dimension of belief or creed in Islam shows the level of confidence a Muslim has in the truth of his religious teachings, especially in fundamental teachings. The dimension of religious practice or sharia shows the level of Muslim compliance in carrying out ritual activities as ordered and recommended by their religion.

The dimension of practice or morals shows how Muslim behavior is motivated by the teachings of their religion, namely how individuals relate to their world, especially with each other. In Islam, this dimension includes behavior that is helpful, cooperative, upholding justice and truth, acting honestly, protecting the environment, maintaining mandates and so on. (Hidayatullah, interview, 7-20-2023).

The dimensions of belief, practice, experience, religious knowledge and dimensions of religious practice can be realized through various religious activities as a vehicle for creating a religious atmosphere, both in the community, family and school environment. (Muhaimin, et. al. 2001:298). In relation to efforts to create a religious atmosphere, the following research results are presented, including: in research by Muhaimin, Sutiah and Nur Ali (1998) on "Creating a Religious Atmosphere in Schools in Kodya Malang" they found several quite interesting things, namely studies- Religious

studies are carried out well through collaboration and direct involvement between religious teachers and general studies teachers by becoming tutors and coaches in religious activities.

Religious studies are carried out outside school hours, thus, seen from the functions of religious education, the religious education teacher at the school has carried out a channeling function, namely channeling students who have special talents in the field of religion and so that these talents can develop optimally. optimal and can be beneficial for himself and for others. This function can run with indicators of religious studies outside school hours which are attended by anyone, including non-Muslim students and courses in reading the Al-Qur'an and Tafsir.

In other research conducted by Muhaimin, several research results were found, including: the creation of a religious atmosphere at SMUN in Kodya Malang was carried out through various types of religious activities carried out in a programmed manner, both Islamic and non-Islamic; School leaders create a religious atmosphere at school and outside the school by using a personal approach, both to students and students' families. (Muhaimin, et. al. 2001)

Development of Religious Culture in Schools

The definition of management is generally stated as a social process that concerns overall human efforts with the help of other humans and other sources, using effective and efficient methods to achieve predetermined goals (Ahmad Halid, 2021c). Based on this definition, it can be seen that the implementation of management is carried out using certain work methods that are efficient and effective in terms of energy, time and so on. All of these things refer to the achievement of certain predetermined goals.

The sequential functions in the management process consist of planning, organizing, staffing, directing and controlling. Planning means choosing a course of action. Organizing means arranging work to carry out plans. Staffing means selecting and allocating work to the people who will carry it out. Directing means demanding purposeful action on the job. Meanwhile, controlling means assessing or evaluating the results of carrying out predetermined actions. (Oemar Hamalik, 2006)

Based on these management functions, efforts to carry out religious cultural activities will not escape these management functions. Religious cultural activities are not carried out without planning, in fact before the activities are carried out an action planning process is carried out which includes all elements of education, whether the

planning is related to setting goals or final results, developing strategies to achieve the final goal or preparing programs in the form of setting priorities. and sequence of strategies and others.

Likewise with the organizing function; In implementing religious culture, good arrangements are also needed in order to achieve maximum results and according to plan. Apart from that, the staffing and directing (controlling) functions are no less important than other functions because every activity implementation, in this case the implementation of religious cultural activities, will always require direction and evaluation to determine the effectiveness of the implementation of religious culture. Apart from that, this directing function will also motivate and coordinate so that group efforts are harmonious with other efforts, stimulate change if differences or conflicts occur to find solutions before working on the next tasks..

Meanwhile, the strategy for developing religious culture in the school community, according to Koentjaraningrat (1974) regarding the form of culture, requires development efforts at three levels. Namely, the level of values held, the level of daily practice, and the level of cultural symbols. At the level of values adopted, it is necessary to jointly formulate religious values that are agreed upon and need to be developed in schools. Furthermore, shared commitment and loyalty is built among all school members towards the agreed values.

These values are vertical and horizontal. The vertical one takes the form of the relationship between humans or school residents and Allah (habl min Allah), and the horizontal one takes the form of the relationship between humans or school people and each other (habl min an-nas), and their relationship with the surrounding natural environment. At the level of daily practice, the agreed religious values are manifested in the form of daily attitudes and behavior by all school members. The development process can be carried out in three stages, namely: first, socialization of religious values which are agreed upon as ideal attitudes and behavior to be achieved in the future at school.

Second, establishing a weekly or monthly action plan as a systematic stage and step that will be carried out by all parties in the school in realizing the agreed religious values. Third, giving awards to the achievements of school members, such as teachers, education staff and students as a habit formation effort that upholds attitudes and behavior that are committed and loyal to agreed religious teachings and values. Reward

does not always mean material, but also in social, cultural, psychological or other terms. (www.scribd.com/doc/04/06/10/Religious-Culture-Di-Skolah)

Apart from that, there are several models in order to develop the creation of a religious atmosphere. The model for creating a religious atmosphere in schools is a typology of creating a religious atmosphere in schools which is greatly influenced by the situation and conditions of a school. The models for creating a religious atmosphere include: :

1. Structural Model

The model is very strong in the structural elements of leadership, namely the creation of a religious atmosphere that is encouraged by regulations from the leadership or policies of an organization. This model is "top-down" and is very dependent on the policies of the institutional leadership.

2. Formal Model

The formal model is the creation of a religious atmosphere that is based on the understanding that religious education is an effort to teach about everyday problems or spiritual life alone. This model has implications for the development of religious education that is only oriented towards the afterlife, and forgets the development of science because science is considered separate from religion.

This model uses a normative, doctrinaire and absolutist approach. Students are directed to become religious practitioners who are loyal, highly committed and highly dedicated.

3. Mechanical Models

This model is based on the understanding that life consists of several aspects, and education is seen as instilling and developing life values that run according to their function. This model has implications for religious development which emphasizes moral and spiritual functions or affective dimensions rather than cognitive and psychomotor dimensions. This means that the development of cognitive and psychomotor aspects is directed towards affective (moral and spiritual) development.

4. Organic Model

The organic model is a model that holds the view that religious education is a unity or as a system that seeks to develop religious life, which is manifested in religious attitudes and life skills. This model has implications for the development of religious education that is built from the fundamental values contained in the Qur'an

and hadith. This model places religious teachings as a source of outlook on life in every daily action.

CONCLUSION

Based on the discussion above, it can be concluded that Religious culture in this context means the cultivation of Islamic religious values in life at school and in society, which aims to instill Islamic religious values obtained by students from the results of learning at school, so that they become an integral part of integrated into students' daily behavior in the school or community environment. Forms of activities to practice Islamic religious culture in schools include; getting used to greetings, getting used to praying, reading the Qur'an before lessons start, getting used to cults, getting used to dhuha prayers, dhuhur prayers in congregation, dhikr after prayer, holding PHBI, helping orphans, halal bi halal events, and so on.

The form of development of religious culture or religious atmosphere in schools is according to Koentjaraningrat (1974) regarding the form of culture, necessitating development efforts at three levels. Namely, the level of values held, the level of daily practice, and the level of cultural symbols. The results of the research are religious culture in the plurality of nations which is implemented in schools, an attitude of tolerance, getting used to greetings, respecting each other's local languages, maintaining sportsmanship, not forcing one's will, discipline, justice, getting used to praying, reading the Koran before lessons start, getting used to cults, getting used to dhuha prayer, dhuhur prayer in congregation, dhikr after prayer, holding PHBI, providing assistance to orphans, *halal bi halal* events.

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