THE DEVELOPMENT OF RELIGIOUS CULTURE AT SMAN 1 PURWOASRI KEDIRI

THESIS

By:

Ulfa Wahyuningtyas

ID. 09110188

**STUDY PROGRAM OF ISLAMIC EDUCATION
ISLAMIC EDUCATION DEPARTMENT
TARBIYAH FACULTY
STATE ISLAMIC UNIVERSITY OF MAULANA MALIK
IBRAHIM MALANG**

April, 2013

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Submitted to fulfill the requirement in bachelor degree program in Islamic Education Department, Tarbiyah Faculty State Islamic University of Maulana Malik Ibrahim Malang

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APPROVAL SHEET

THE DEVELOPMENT OF RELIGIOUS CULTURE AT SMAN

1 PURWOASRI KEDIRI

THESIS

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THESIS

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DEDICATION

Thanks into Allah SWT who give me mercy and blessing to finish my thesis without any obstacles. Shalawat and salam also always be given to prophet Muhammad SAW who deliver us from the darkness to lightness.

I would like to dedicate this thesis for special people that I respect and obey, they are my beloved parent, Gandung Bahtiar, S.Pd and Yati'in who give me praying, loving, supporting either financial and also motivation and inspiration for me. It is also dedicated to my beloved younger brother. Mohammad Ilmi Haqiqi and Muhammad Ridho Akbar Al-Fatih. Thanks to all your loving and affection.

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Thanks to all my friends in PKLI MTsN Tambakberas Jombang 2013, we will be friend forever either in the happiness or sadness.

Thanks a lot for all sides who give many contribution to help me to finish this thesis. May Allah SWT give all of your goodness and happiness.

MOTTO

وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا۟ لِى

وَلْيُؤْمِنُوا۟ بِى لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

"When My servants ask thee concerning Me, I am indeed close (to them): I listen

to the prayer of every suppliant when he calleth on Me: Let them also, with a will,

Listen to My call, and believe in Me: That they may walk in the right way."

(QS. Al-Baqarah: 186)[1]

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[1] *Al-Qur'an dan Terjemahannya* (Bandung : CV Penerbit Diponegoro, 2010), p. 28.

A. Nurul Kawakip, M.Pd

Dosen Fakultas Tarbiyah

Universitas Islam Negeri Maulana Malik Ibrahim Malang

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NOTA DINAS PEMBIMBING

Hal.   : Skripsi Ulfa Wahyuningtyas   Malang, 01 April 2013

Lamp. : 4 (Empat) Eksemplar

Kepada Yth.

Dekan Fakultas Tarbiyah

Universitas Islam Negeri Maulana Malik Ibrahim Malang

Di

    Malang

Assalamu'alaikum Wr.Wb.

        Sesudah melakukan beberapa kali bimbingan baik dari segi isi, bahasa, maupun teknik penulisan, dan setelah membaca skripsi mahasiswa tersebut di bawah ini:

Nama   : Ulfa Wahyuningtyas

NIM   : 09110188

Jurusan   : Pendidikan Agama Islam

Judul Skripsi : *The Development of Religious Culture at SMAN 1 Purwoasri Kediri*

Maka selaku pembimbing, kami berpendapat bahwa skripsi tersebut layak diajukan untuk diujikan. Demikian, mohon maklum adanya.

Wassalamu'alaikum Wr.Wb.

                                                                    Pembimbing,

                                                         A. Nurul Kawakip, M.Pd

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STATEMENT

I hereby declare that in this thesis there is no work from the other people that has proposed to acquire a degree at a university, and the best of my knowledge there is no work ever written or opinion of others except that is in writing referred in this manuscript and mentioned in the bibliography.

Malang, April 01st, 2013

Ulfa Wahyuningtyas

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All praise to Allah SWT as a Lord of this universe who gave me mine and my life figure by His mercies and blessings, therefore I can finish this thesis entitled "The Development of Religious Culture at SMAN 1 Purwoasri Kediri" well. Sholawat and Salam always be given for Prophet Muhammad SAW, without his guidance we never found the straight ways.

This thesis advantages in partial fulfillment of the requirement for the bachelor degree program in Islamic Education Department (Sarjana Pendidikan Islam (S.Pd.I)) of State Islamic University of Maulana Malik Ibrahim Malang.

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2. Dr. H. M. Zainuddin, M.A as Dean of Tarbiyah Faculty

3. Dr.H. Moh. Padil. M.Pd.I as Head of Islamic Education Department

4. A. Nurul Kawakip, M.Pd as Advisor who has guided me to finish this thesis

5. All lecturer and staff in Tarbiyah Faculty

6. My beloved parent, Gandung Bahtiar, S.Pd and Yati'in for their praying, sacrifices, loves, support, and everything that is given to me.

The author knows that there are many weakness in the writing of this thesis. Therefore, the author hopes critics and suggestions from readers to make this thesis better in the future. Finally, author hopes this thesis can give beneficial for all of sides. Amin

Malang, April 01st 2013

Author

DIRECTION OF ARABIC - LATIN TRANSLITERATION

The written of Arabic-Latin in this thesis use directive transliteration base on the collective decision between the Minister of Religion Republic of Indonesia and the Minister of Education and Culture Republic of Indonesia number 158/1987 and number 0543 b/U/1987 that in broad outline can be described as bellows:

A. Letter

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	t	ش	=	sy	ل	=	l
ث	=	ts	ص	=	sh	م	=	m
ج	=	j	ض	=	dl	ن	=	n
ح	=	<u>h</u>	ط	=	th	و	=	w
خ	=	kh	ظ	=	zh	ه	=	h
د	=	d	ع	=	'	ء	=	,
ذ	=	dz	غ	=	gh	ي	=	y
ر	=	r	ف	=	f			

B. Long Vowel

Vocal (a) panjang = â

Vocal (i) panjang = î

Vocal (u) panjang = û

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أوْ	=	Aw
أيْ	=	Ay
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Keyword: Development of Religious Culture

Development of religious culture is the civilizing of Islamic religious culture in the life and environment of school and society, that has aim to implant the Islamic religious values that has been achieved by student from the result of learning in the school, in order it becomes a part that unite in the student's behavior daily in the school or society environment. The form of religious culture in the school is not only means doing praying *Dhuha* and *Dhuhur* together, reading Al-Qur'an and the teaching that is related with the pillar of Islam, but also such as the culture of regards, smile and greeting (3S), the culture of respect and tolerance each other, ethos of teaching and learning, orderly, discipline, honest, fair, tolerance, sympathy, empathy, throw the rubbish in the place, etc. All of those forms of religious culture can be realized in the community of school through exemplary, habituation and internalization.

This study focused on the development of the religious culture at SMAN 1 Purwoasri Kediri. This study aims to (1) explain the religious culture at SMAN 1 Purwoasri (2) describes any strategies that are used in developing religious culture at SMAN 1 Purwoasri Kediri.

This research use descriptive qualitative approach to describe and interpret the cases above based on real phenomena in the field. The researcher as a partisipative observer to collect data at SMAN 1 Purwoasri Kediri. The method of collecting data include observation, interview, and documentation. Then, the technique of analysis data use reduction and taking conclusion.

The result of research shows that the form of religious culture at SMAN 1 Purwoasri Kediri include: the habituation smiles, greetings and courtesies (*senyum, salam* and *sapa)*, Friday praying at the school mosque, Islamic days celebration (PHBI), reading Al-Qur'an activity, habituate to pray before starting learning process and after learning process, habituate to pray *dhuha* and *dhuhur* together between teacher and student. The strategies that used are initiated from yourself first. Then to the next can be through coaching or constructing every Monday and through the frequency of activities. Then to always create a religious atmosphere in the school environment and directs the students to highlight the benefits in terms of Islamic learning in the school.

Based on the results of the study suggested as follows: for the principal to maintain improve and preserve the continuous actualization of religious culture as a form of religious teachings, for the school to provide support with spirit, commitment and direct involvement in order to feel a sense of belonging to habituation religious values. The researcher hopes there is continuing research as positive response in developing religious culture at school through some religious program or strategies.

ABSTRAK

Wahyuningtyas, Ulfa. 2013. Pengembangan Budaya Agama di SMAN 1 Purwoasri Kediri. Skripsi, Jurusan Pendidikan Agama Islam (PAI), Fakultas Tarbiyah, Universitas Islam Negeri Maulana Malik Ibrahim Malang. A. Nurul Kawakip, M. Pd.

Kata Kunci: Pengembangan Budaya Agama

Pengembangan budaya agama berarti pembudayaan nilai-nilai agama islam dalam kehidupan di sekolah dan di masyarakat, yang bertujuan untuk menanamkan nilai-nilai agama islam yang diperoleh siswa dari hasil pembelajaran di sekolah, agar menjadi bagian yang menyatu dalam perilaku siswa sehari-hari dalam lingkungan sekolah atau masyarakat. Bentuk budaya agama di sekolah tidak hanya berarti melaksanakan shalat dhuha dan dhuhur berjama'ah, membaca Al-Qur'an dan amalan-amalan/ajaran-ajaran yang berkaitan dengan rukun islam saja, akan tetapi seperti budaya 3S (salam, senyum, sapa), budaya saling menghormati dan toleransi satu sama lain, etos belajar-mengajar, disiplin, jujur, adil, toleran, simpati, empati, buang sampah pada tempatnya, dsb. Semua bentuk-bentuk budaya agama dapat direalisasikan dalam komunitas sekolah melalui keteladanan, pembiasaan dan internalisasi.

Penelitian ini difokuskan pada pengembangan budaya agama di SMAN 1 Purwoasri Kediri. Penelitian ini bertujuan untuk (1) menjelaskan budaya agama di SMAN 1 Purwoasri Kediri, (2) menjelaskan strategi apa saja yang digunakan dalam mengembangkan budaya agama di SMAN 1 Purwoasri Kediri.

Penelitian ini menggunakan pendekatan kualitatif deskriptif, yang mana untuk menggambarkan dan menafsirkan kasus di atas yang didasarkan pada fenomena nyata di lapangan. Peneliti disini sebagai pengamat partisipatif untuk mengumpulkan data di SMAN 1 Purwoasri Kediri. Metode pengumpulan data meliputi observasi, wawancara, dan dokumentasi. Kemudian, teknik analisis data menggunakan reduksi dan mengambil kesimpulan.

Hasil penelitian menunjukkan bahwa bentuk budaya agama di SMAN 1 Purwoasri Kediri meliputi: pembiasaan senyum, salam dan sapa, Shalat Jum'at di masjid sekolah, perayaan hari besar Islam (PHBI), kegiatan membaca Al Qur'an, membiasakan berdoa sebelum dan setelah proses pembelajaran, membiasakan shalat *dhuha* dan *dhuhur* berjama'ah antara guru dan siswa. Strategi yang digunakan yaitu dimulai dari diri sendiri terlebih dahulu. Kemudian untuk selanjutnya bisa melalui pelatihan atau pembinaan setiap hari Senin dan melalui frekuensi kegiatan. Kemudian untuk selalu menciptakan suasana religius di lingkungan sekolah dan mengarahkan siswa untuk menonjolkan segi manfaat dalam pembelajaran PAI di sekolah.

Berdasarkan hasil penelitian disarankan sebagai berikut: untuk kepala sekolah, untuk tetap meningkatkan dan melestarikan aktualisasi budaya agama secara terus menerus sebagai bentuk ajaran agama, untuk sekolah, untuk memberikan dukungan dengan semangat, komitmen dan keterlibatan langsung dalam rangka untuk merasa memiliki terhadap nilai-nilai agama. Peneliti berharap

ada penelitian selanjutnya sebagai respon positif dalam mengembangkan budaya agama di sekolah melalui beberapa program religi atau strategi.

CHAPTER I

INTRODUCTION

A. Background of The Study

The Islamic education is an important aspect from all Islamic teachings. Therefore, the goal of Islamic education can't be separated from the purpose of human life, such as to create the obedient or pious (*taqwa*) individuals and reach the happy life in the world and hereafter. [1]

> *The goal of national education as written in an article 3 No. 20 year 2003 stated that the national education functions to develop the capability and to create the nation's character and civilization in order to strengthen the intellectual life of the nation, and it is aimed also to develop the student's potential, to make them pious, faithful, knowledgeable, creative, independent, democratic and responsible citizens.* [2]

Creating faithful and obedient students who have noble character as the goal of national education that has been explained above, it needs mode and process that enable students to have faith, piety (*taqwa*), and noble character. The development or process to make faithful and obedient person who has noble character should be done through the implementation of PAI teaching in

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[1] *See* Azzumardi Azra, *Pendidikan Islam Tradisi dan Modernisasi Menuju Milenium Baru* (Ciputat: PT Logos Wacana Ilmu, 2000), p. 8.

[2] See *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional* (Bandung: Citra Umbara, 2006), p: 7. That goal in original language as follow:

(*Dalam UU pasal 3 No.20 pada tahun 2003 tentang Sistem Pendidikan Nasional, pendidikan nasional berfungsi untuk mengembangkan kemampuan dan membentuk karakter dan peradaban bangsa yang bermartabat dalam rangka mencerdaskan kehidupan bangsa, ia memiliki tujuan untuk mengembangkan potensi siswa menjadi orang yang setia, shaleh, memiliki perilaku yang mulia, sehat, terdidik, terampil, kreatif, mandiri dan menjadi warga Negara yang demokratis dan bertanggung jawab*).

the school. This process must be done continuously from the early childhood up to the higher education level.

Islamic education (PAI) in the school is aimed to foster and enhance faith, not only through the transmission of knowledge but also through the religious implementation of the students. By this process, it is hoped that students will become Moslem who keep developing their faith, religious obedience, tolerance, noble characters in their real lives as a member of society and citizen of a nation state. It is also hoped that students will be able to continue to the higher level of education[3]

Formally, the regulation of law that has been determined by government is quite adequate to prepare the students to be a faithful person, obedient, noble, but in the reality, the implementation of PAI teaching in the school still gets criticism from the society. The implementation of PAI teaching in the school still strongly emphasizes the cognitive learning aspect and disregard the application aspect in student's life or it does not give strongly emphasize the affective and psychomotor learning aspects for student.

According to Asmaun Sahlan, from researches on the problematic issues in Islamic education that have been done in the school revealed that one of core factors that lead to the emergence of several problems in Islamic education is the strong accentuation of the PAI teaching in the school that is heavily focused on the didactic methodic aspect. PAI teachers often only discuss

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[3] Asmaun Sahlan, *Mewujudkan Budaya Religious di Sekolah (Upaya Mengembangkan PAI dari Teori ke Aksi)* (Malang: UIN-MALIKI PRESS, 2009), p: 17.

problem of teaching and learning process or they only emphasize the technique on how to transfer the Islamic knowledge to their student, and they less concern on more fundamental learning method that is related with the pedagogic aspect. This fact is actually contradicting to the main and important function of Islamic education in the school i.e. giving the foundation that enable students to increase their consciousness and to encourage them to do good deeds that eventually will make them having good and strong personalities.[4]

Therefore the problem of PAI teaching in the school can be overcome by creating the religious culture in the school as the implementation of PAI learning in the class. So, this is going to be a way out to make faithful, pious, obedient students. However, creating the religious culture in the school is not an easy task, because it needs cooperation among the elements of the school such as the principal, teacher, student, staff, and the stakeholders of the school (student's parent and society). The implementation of religious culture in the school is actually also efforts to develop PAI teaching itself. By having religious culture, it will automatically help the PAI teaching in the school to run more effectively.

The implementation of Islamic education in the school especially public school like SMAN 1 Purwoasri Kediri through learning process in the class with time allocation of one and a half hour of subject in every week is not enough to supply the student in order they become a person who is faithful,

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[4] *Ibid*, p: 1

obedient and have noble character. Therefore, it needs the other efforts that are done continuously and systematically. The other efforts that can support the effectiveness of PAI learning in the school are by the implementation of Islamic educational values through the habituation and development of religious culture in the school daily life.

The religious values is very important to be developed at SMAN 1 Purwoasri Kediri as the development of religious culture in the school by the purpose to develop the student's morality into better direction and teach the student to always be consistent with the teaching and Islamic religion values that has been explained in Al-Qur'an and Al-Hadits. As the result of research that is done by researcher that at SMAN 1 Purwoasri Kediri so far the implementation and development of religious culture is good.

The implementation here is not only done by the student, but also other components of school, such as principal, teacher and staff. Although the member of school in SMAN 1 Purwoasri Kediri here is various, either the students or teachers are come from various religions, such as moslem or non-moslem, even moslem itself also has many Islamic ideology that makes different among the member of that school, such as NU (Nahdlatul Ulama'), Muhammadiyah, LDII, but, so far the implementation and development of religious culture in that school run well. The relation between teacher and student in that school are good. They appreciate each other and they have good tolerance with the religious condition among of them.

The development of religious culture that is implemented at SMAN 1 Purwoasri Kediri is like habituate *Senyum, Salam,* and *Sapa* (3S), habituate to shake hands each other between teacher and student, habituate to pray before starting learning process and after learning process, habituate to pray *dhuhur* together between teacher and student and celebrate PHBI (anniversary of the Islamic big day) such as *maulid nabi Muhammad SAW, Nuzul Al-Qur'an*, slaughter the *qurban* animal when *idul adha*, *ramadhan* cottage etc., habituate praying *Dhuha,* the activity of reading Al-Qur'an, Friday praying at school mosque and doing *infaq.*

So, although as a public school, but SMAN 1 Purwoasri Kediri always held the religious activities as the development of religious culture. The development of religious culture through the implementation of religious values needs to be developed by implementing the certain strategy to create the religious culture in the school, in order it becomes culture of Islamic teaching implementation in the school and society. Therefore, based on the explanation that has been described above, the researcher wishes to conduct research under the title **"The Development of Religious Culture at SMAN 1 Purwoasri Kediri"**.

B. Problems of The Study

Based on background of the study above, this study is conducted in order to find the answer of research problems, the main problem in the study was formulated as follows:

1. What is the form of religious culture that has been developing at SMAN 1 Purwoasri Kediri?

2. How are the strategies of religious culture development at SMAN 1 Purwoasri Kediri?

C. Objectives of The Study

Based on problems of the study above, the objectives that should be achieved in this research are:

1. To describe the form of religious culture that has been developing at SMAN 1 Purwoasri Kediri.

2. To explore the strategies of religious culture development at SMAN 1 Purwoasri Kediri.

D. Significances of The Study

The result of this research is expected to give contributions theoretically and practically for:

1. The Institution

This research is expected to be able to give information for the educational institution especially for the university about the urgency of religious culture development in the school and this research also is expected to be able to give contribution for some of public school especially for SMAN 1 Purwoasri Kediri in order can develop and maintain more

about religious culture that has been existed before and it also should be implemented whenever and wherever either in the environment of school or out of environment of school.

2. The Development of Education

This research is expected to be able to give contribution for the development of knowledge and education especially about the development of religious culture in the public school through some certain strategy that can encourage the successful and effectiveness of religious culture implementation in the school and for the next researcher, it can be made as reference to held the next research, especially in the discussion about the effort in developing and increasing religious culture in the school.

3. The Researcher

As the reference for researcher in the future time that they should develop and implement more about development of religious culture and it also as the information for them to evaluate the system of Islamic educational teaching in this time and in the future time that the Islamic educational teaching should not only transfer knowledge to student, but it also should implement of that knowledge in the daily life of student in the school or society through the habituation of religious culture implementation in the school.

E. Limitation of The Study

The scope of religious culture development in the school is very wide, therefore researcher limits the study to make clear and avoid misunderstanding or the happening of other perception in the discussion of this research. The problem of religious culture is very complex, therefore the limitation of study in this research are:

1. The forms of religious culture that has been developed at SMAN 1 Purwoasri Kediri. Related to the forms of religious culture that has been developed at SMAN 1 Purwoasri Kediri, researcher focuses to discuss about religious culture that has been implemented at SMAN 1 Purwoasri Kediri is like habituate *Senyum, Salam* and *Sapa* (3S), habituate to shake hands each other between teacher and student, habituate to pray before starting learning process and after learning process, habituate to pray *dhuhur* together between teacher and student and celebrate PHBI (anniversary of the Islamic big day) such as *maulid nabi Muhammad SAW, Nuzul Al-Qur'an*, slaughter the *qurban* animal when *idul adha*), *ramadhan* cottage etc.

2. The strategy of religious culture development at SMAN 1 Purwoasri Kediri. The forms of religious culture that has been implemented at SMAN 1 Purwoasri Kediri use the certain strategy, such as the obligation of praying *Juma't* for all of citizen of school, like principal of school, teacher, staff and student. The strategy to implement *Jum'at* praying here is the implementation of attendance list system for student and the schedule of

Juma't praying together is conducted for one class in every week and it changes each other to another class in the next week.

F. Terms of The Study

To avoid some misunderstandings with the terms in this study, the researcher will clarify some terms as below:

1. Development is something that develops; gradual and orderly development, and which leads to the desired target.[5]

2. Culture is thought, common sense, result[6], custom, something that has been developed and something that becomes habit that is difficult to be changed.

3. Religious culture is the realization of action and behavior that is sourced from the religious teaching values as the tradition in behaving that is followed by the entire citizen of school.[7]

G. The Previous of Study

This research discusses about Development of Religious Culture at SMAN 1 Purwoasri Kediri, based on the exploration of researcher, there are some results of research that have been done before and it have relevance with this research, those researches are:

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[5] Pusat Bahasa Departemen Pendidikan Nasional. *Kamus Bahasa Indonesia*. (Jakarta, 2008), p: 679.

[6] Ibid, p: 226.

[7] Asmaun Sahlan, *Mewujudkan Budaya Religious di Sekolah (Upaya Mengembangkan PAI dari Teori ke Aksi)* (Malang: UIN-MALIKI PRESS, 2009), p: 75.

1. *"Pengembangan Budaya Agama di Sekolah Melalui Model Pembiasaan Nilai Shalat Berjama'ah di SMA Negeri 2 Batu"*. This thesis is written by Machfud Efendi NIM 08710039, postgraduate student of Islamic University of Maulana Malik Ibrahim Malang, 2010. This thesis discusses about the religious culture, the habituation of praying together value and the support of citizen of school in developing of religious culture at SMA Negeri 2 Batu.

   Which makes this study different from previous research at SMA Negeri 2 Batu is the previous study at SMA Negeri 2 Batu is more concerned in religious culture by habituation of praying together value, but in this researcher's study here is more concerned in developing all forms of religious culture that has been implemented and developed at SMAN 1 Purwoasri Kediri.

2. *"Kepemimpinan Kepala Sekolah Dalam Mengembangkan Budaya Agama (Studi Kasus di SMPN 1 Praya Barat Kabupaten Lombok Tengah NTB)"*. This thesis is written by Uswatun Hasanah NIM 08710051, postgraduate student of Islamic University of Maulana Malik Ibrahim Malang, 2010. This thesis discusses about the role of leadership and effort of principal in creating the religious values and developing the religious culture at SMPN 1 Praya Barat Kabupaten Lombok Tengah NTB.

   Which makes this study different from previous research at SMPN 1 Praya Barat Kabupaten Lombok Tengah NTB is the previous study at SMPN 1 Praya Barat Kabupaten Lombok Tengah NTB is more concerned about the

leadership of principal in developing of religious culture in the school, but in this researcher's study here is more concerned in developing all forms of religious culture that has been implemented and developed at SMAN 1 Purwoasri Kediri.

3. *"Manajemen Kepala Sekolah Dalam Mengembangkan Budaya Agama di SMA Negeri 1 Belo-Bima (Studi Kasus di SMA Negeri 1 Belo-Bima)"*. This thesis is written by Nuraini NIM 08710049, postgraduate student of Islamic University of Maulana Malik Ibrahim Malang, 2010. This thesis discusses about the form of religious culture that is developed, the planning process that is done by principal of school in developing of religious culture, the chance and obstacle that is faced by principal of school in developing of religious culture at SMA Negeri 1 Belo-Bima.

Which makes this study different from previous research at SMA Negeri 1 Belo-Bima is the previous study at SMA Negeri 1 Belo-Bima is more concerned about how the principal manage the school environment in order it develops the religious culture in the school, but in this researcher's study here is more concerned in developing all forms of religious culture that has been implemented and developed at SMAN 1 Purwoasri Kediri.

H. The Systematic of Discussion

To get the clear description and comprehensive in the content of discussion in this research, so globally it can be viewed into the systematic of discussion in this research below:

Chapter I : An introduction. In which consists of background the study, problems of the study, objectives of the study, significances of the study, limitation of the study, the terms of study and the systematic of discussion

Chapter II : Study of literatures. In this chapter the researcher discusses about the religious culture, the forms of religious culture in the school, the development of religious culture and the strategy of religious culture development in the school.

Chapter III: Discuss about research method, approach and type of research, the attendance of researcher, research site, source of data, technique of data collection, analysis of data, checking the validity of data and stage of research.

Chapter IV : The result of the research. In this discussion contains about the object of research that includes the general description of research site, profile of research sites includes the history of SMAN 1 Purwoasri Kediri, vision and mission of school, the goal of school, structure of organization, data of teacher and students, media and infrastructure, the implementation of religious culture development at SMAN 1 Purwoasri Kediri and some programs that supported the implementation of religious culture development in the school.

Chapter V : The analysis and discussion result of research, it means the discussion to the findings of research that is about development of religious culture at SMAN 1 Purwoasri Kediri.

Chapter VI : The closing which contains the conclusion and suggestion of the research.

CHAPTER II

STUDY OF LITERATURES

A. Religious Culture

1. Definition of Religious Culture

The term of religious culture is consisting of the word "*religious*" and "*culture*". The term of "*culture*" is come from the Social Anthropology science. The term of culture can be defined as totality of behavior, art, belief, institutional, and all of other product from the human's labor and thought that characterize the condition of society that is transmitted together. Then, Kotter and Heskett, quoted in The American Herritage Dictionary defines culture formally, "as a whole pattern of behavior that is sent through the social life, artistic, religious, institutional, and all the work and thought of human from a group of people". Furthermore Koentjaraningrat defines culture as "the whole system of ideas and actions in the context of the work of human society which is used as the property of humans in the way of learning."[1]

In Indonesian dictionary, culture is defined as thought, custom, something that has been developed and something that becomes habit that is difficult to be changed. In the daily utilization, people usually equate the definition of culture with tradition. So that the definition of culture is the

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[1] Kementrian Agama RI Direktorat Jenderal Pendidikan Islam, *Modul Pengembangan Pendidikan Agama Islam Pada Sekolah* (2010), p: 10.

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whole of human's idea, deed and labor that adheres in the human self that is gotten by learning way. In order that culture becomes the values that is durable, so it must be exist the process of culture internalization. The word internalized here means to incorporate in oneself. So, internalization means the process that implants and develops a value or culture becomes a part of people's self. The implantation and development of that value is done through various methods of education and instruction, such as education, direction, indoctrination, brain washing and etc. [2]

Meanwhile, the definition of religion according to M.A. Tihami is in the definition of *syara'* religion is the whole of way of life that is determined by Allah SWT through the spoken of His prophet in the form of provisions or law. Religion is called as *al-din* because we are as human being does the teaching that is a belief and action or deed.[3] Religion is the rule of behavior for human being that has been determined by Allah SWT through His choice people that is known as messengers or prophets. Religion teaches to human in order to faith to Allah SWT and surrender spiritually, mentally, and physically to Allah's wish. So we can know that religion is the regulation that is come from Allah SWT that has function to organize the human's life, either the human's relation with Allah SWT or the human's relation with their society that is based by expecting *ridha* from Allah SWT to achieve the happiness of life in the world and hereafter.

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[2] Asri Budiningsih, *Pembelajaran Moral Berpijak pada Karakteristik Siswa dan Budayanya* (Jakarta: Rineka Cipta, 2004), p: 18.
[3] Aslam Hadi, *Pengantar Filsafat Islam* (Jakarta: Rajawali, 1986), p: 6.

Civilizing of religious values in the school is an act and the efforts to make religious values or institutions become a steady habit. Religious culture in the school is the dominant religious values are supported by the school or a religious philosophy that guides the school's policy toward all elements and components of school include stakeholders of education, such as how to carry out the work at the school as well as the basic assumptions or beliefs held by school personnel.

School culture refers to a system of values, beliefs and norms accepted together, and implemented with full awareness of the natural behavior shaped by the environment that creates a common understanding between all the elements and school personnel either principals, teachers, staff , learners and if necessary to form an opinion of the same community with the school. School culture and climate is not a system that was born as a logical rule or not logical, appropriate or inappropriate to be and should be obeyed in the school environment, but the culture and climate of schools should be born out of the cultural atmosphere that supports a person to perform or do with full responsibility, willing, experienced and know what to do (obedience comes by itself without instructions or under pressure) is the impulsive spontaneity by being supported by the climate that we create awareness in schools, say the culture of discipline, cultural achievement, clean culture and religious culture.[4]

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[4] Kementrian Agama RI Direktorat Jenderal Pendidikan Islam. op.cit. p: 11-13.

From some definitions of culture and religious, we can conclude that religious culture in the school essentially is the realization of action and behavior that is sourced from the religious teaching values as the tradition in behaving that is followed by the entire citizen of school. By making the religion as tradition in the school so consciously and unconsciously when the citizen of school follows the tradition that has been implanted, actually the citizen of school has applied and practiced the Islamic religion teaching. The religious culture in the school also is the way of think and act of citizen of school that is based on the religious values.[5]

2. The Forms of Religious Culture in The School

Religious culture in the school is the set of religious values that bases the behavior, tradition, daily habit and the symbolic that is practiced by principal of school, teacher, and staff of administration, student and society of school. Because of that, culture is not only formed a symbolic such as has been explained above, but inside of culture it self is full of meaning values.[6]

The form of religious culture in the school is not only means doing praying *Dhuha* and *Dhuhur* together, reading Al-Qur'an and the teaching that is related with the pillar of Islam, shake hands between student and teacher, praying together before and after doing learning process in the

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[5] Asmaun Sahlan, *Mewujudkan Budaya Religious di Sekolah (Upaya Mengembangkan PAI dari Teori ke Aksi)* (Malang: UIN-MALIKI PRESS, 2009), p: 75.
[6] *Ibid*, p: 116.

class, doing *dzikir* after praying together, celebrate PHBI (anniversary of the Islamic big day) such as *maulid nabi Muhammad SAW, Nuzul Al-Qur'an*, slaughter the *qurban* animal when *idul adha*), *ramadhan* cottage etc. but also such as the culture of regards, smile and greeting (3S), the culture of respect and tolerance each other, ethos of teaching and learning, orderly, discipline, honest, fair, tolerance, sympathy, empathy, throw the rubbish in the place, keep clean and beauty in the school environment, park the vehicle in the place, sympathize orphan and poor people, held *halal bi halal* program, and etc.

All of those forms of religious culture can be realized in the community of school through exemplary, habituation and internalization. Through that effort, student can be brought to the introduction of religious values cognitively, the appreciation of religious values affectively and finally to the practice or application of religious values markedly and reality. The effort of habituation cultural forms other religion namely the effort of habituation sin order the learner always behave and act religious with applying such a special area, the obligatory smile, the obligatory greetings, drug and tobacco-free zone, and the polite talk, and so on. The existence of habituation-habituation nuanced moral and character that encourage increased spiritual intelligence of the students, such as praying before the subject is starting, growing religious culture to familiarize learners say and returned the greeting every meeting, held lectures regularly, pray together at the time *dhuhur* prayer and there are also

schools that have a *"Kultum"* every day and assigning students to lectured once a week and so on.[7]

B. Development of Religious Culture

Development of religious culture in this context especially development of religious culture in the school is the civilizing of Islamic religious culture in the life and environment of school and society, that has aim to implant the Islamic religious values that has been achieved by student from the result of learning in the school, in order it becomes a part that unite in the student's behavior daily in the school or society environment.

According to Muhaimin, in order Islamic education in the school can establish student to have faith, *taqwa* and noble behavior, so the process of Islamic educational learning in the school mush touch three aspects in an integrated. The three aspects here are *knowing*, it means in order the student can know and understand the Islamic religious teaching and values, *doing*, it means in order the student can practice the Islamic religious teaching and values, and *being*, it means in order the student can live appropriate with the Islamic religious teaching and values. This of course does not only rely to the teaching and learning process in the class or outside class that is only two hours subject for the stage of Senior High School (SMA) in a week. But it is needed the development and guidance of behavior and mentality being religious through civilizing of religion in the community of school, family and society environment where the student stays and having interaction.

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[7] Kementrian Agama RI Direktorat Jenderal Pendidikan Islam. op.cit. p: 14.

Therefore, the last aim of this research related with the development of religious culture in the school is becoming the school culture, which school culture is all practice and application of psychology of student either it is social and emotional characteristic or intellectual characteristic that has been taken by them since in the school environment.

Development of values in character education through school culture includes all activities undertaken principals, teachers, counselors, administrative staff when communicating with students and using school facilities. Cultural atmosphere of the school is the school of life among school community members interact with each other. Include interactions that occur between learners interact with each other, with the principal teachers, teachers with teachers, teachers with students, counselors with students and each other, with the administrative staff to students, teachers and others. Such interactions bound by rules, norms, morals and ethics together in force in a school. Leadership, exemplary, friendliness, tolerance, hard work, discipline, social awareness, environmental awareness, a sense of nationalism, and a sense of responsibility represent the values of the culture that developed in the school.[8]

Efforts to establish the character according to the nation's culture is certainly not solely conducted in the school through a series of learning activities either through the subject matter as well as a series of self-development activities conducted in the classroom and outside of school. Habituation-refraction in life, such as: religious, honest, disciplined, tolerant,

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[8] Kementrian Pendidikan Nasional Badan Penelitian dan Pengembangan Pusat Kurikulum dan Perbukuan. *Pedoman Pelaksanaan Pendidikan Karakter (Berdasarkan Pengalaman di Satuan Pendidikan Rintisan)*. (Jakarta, 2011), p: 63

hard work, love of peace, responsibility and so on, need to start from the smallest sphere like a family up to a wider coverage in the community. These values would need to be cultivated, which in turn can form personal character of students who later life is a reflection of a great nation.[9]

The development of religious culture in the school is the effort that is taken so that the values and norms of religious in the school to be habit that deliberate consciously together the whole school community. There are some development of religious culture should be applied in many aspects, such as:

1. **System Development Process Of Civilizing Religion in School**

Within the scope of the order and patterns that characterize a school, religious cultures have dimensions that can be measured, which can attempt to characterize the culture of the school such as:[10]

a. Level of responsibility, freedom and independence of the people or school personnel, school committees and other initiatives.

b. The extent to which the school personnel are encouraged to act in a progressive, innovative and willing to take risks.

c. The extent to which schools create a clear vision, mission, goals, objectives religious schools and the extent of the efforts made to make it happen.

d. The extent to which the units in the school are encouraged to work in a coordinated manner.

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[9] *Ibid*, p: 64
[10] *Ibid,* p: 12-13

e. The degree to which principals provide clear information, assistance and support for school personnel.

f. The number of direct regulation and supervision that is used to monitor and control the behavior of school personnel.

g. The extent to which the school personnel to identify themselves with the school as a whole rather than a specific work group or area of professional expertise.

h. The extent to which the allocation is given in exchange for realizing the religious school system.

i. The extent to which school personnel are encouraged to express conflicts and criticisms openly.

j. The extent of communication between school personnel are limited by the formal hierarchy (adopted from the common characteristics as proposed by Stephen P. Robbins).

Of the existing characteristics, it can be said that the culture of religious schools is not only a reflection of the attitude of the school personnel, but also a reflection of the personality of the school shown by the behavior of individuals and groups within the school community.

2. The Development Of Religious Culture in Teaching and Learning in The Classroom

The development of the religious culture in teaching and learning in the classroom can be done starting with the classroom setting. Structuring

the classroom aimed at gaining a fun class condition so as to create an atmosphere that encourages students to learn the attitudes and behavior in accordance with Islamic values. The products from the various tasks assigned by the teacher PAI can be displayed on the classroom walls, in window, wall magazine, etc. so that further strengthen the memory owned learners.

PAI Teachers are also required to be able to choose a strategy and the value of Islam and the media in promoting multicultural learning more effective and efficient and to encourage a high curiosity in students, as well as a full educational interaction with both civility and mutual respect between teachers and learners and among fellow learners.

Empowerment variety of learning resources to the lack of time in class solutions, PAI Teachers also are required to have a good pedagogic competence so as to facilitate the learners to be able to constructively explore the values embodied in critical subjects PAI and cooperative and full awareness because there are many learning patterns indoctrinate PAI.[11]

3. **The Development Of Religious Culture in Extracurricular Activities**

Islamic Education is developed by putting the values of religion and culture of the nation as a noble spirit in the management and learning. This is shown for example by integrating religious insights on a variety of extracurricular activities.

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[11] *Ibid,* p: 15

Development of Islamic culture through extracurricular activities is an alternative solution to the lack of time to learn the activity intra-curricular. Thus PAI teachers are expected to establish communication with the various stakeholders in the development.

The development of Islamic culture in extracurricular activities can be done by making the following programs:[12]

a. Development of learning Al-Qur'an can be done by creating programs such as forming study groups to read and write Al-Qur'an, forming study groups of *makharijul huruf* and *Tahfidzul Al-Qur'an*.

b. Development of the learning process *Aqidah* do by creating programs such as watching movies related to the strength Prophet's *Aqidah*, Companions and the scholars', so that students have a model that should be emulated. In this case, the teacher gives the stuffing format associated with what is called to be criticized and discussed together.

c. Development of Morals learning process can be done by creating programs like creating bulletin about honesty, character familiarize learners have to take one of the morals of such material to be mainstream honesty various projects the students work in a month. In this case each of the school community involved in making various activities with the theme of honesty as follows: (every month the theme is replaced in accordance with the materials and condition the entire school activities and project work of students in the theme).

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[12] *Ibid,* p: 16-19

d. Development of the learning process jurisprudence to do with making the program such as getting students to pray *dhuha* and *dhuhur*, *adzan* and *iqamah*. In this case the learners in turn was named to the priest and lead *mu'adzin*, *dzikir* after the prayer, make a book of worship monitoring to monitor the implementation of the prayers conducted learners, play movies on how the implementation of the prayer, make a book of worship monitoring to monitor the implementation of the prayers learners performed, formed a committee zakat *fitrah*, *qurban* form a committee and make social service activities by collecting used clothing, food to be distributed to the right around the school.

4. The Development Of Religious Culture in School's Management

To create a strong school culture and positive needs to be coupled with a sense of trust and belonging to a high school, requiring mutual feeling and intensity values allows control of individual and group behavior and has one goal in creating a sense of being a family.

The development of Islamic culture in school management can be done by ensuring a better quality of work, open communication across networks of all types and levels of communication both vertically and horizontally, more open da transparent, creating a sense of togetherness and belonging is high, increase solidarity and a sense of family, an error will be corrected soon, can adapt well to the development of science and technology.[13]

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[13] *Ibid,* p: 20

These benefits are not only felt in the school but everywhere because it is formed by personal norms and not by rigid rules with penalties in case of violations. And besides some of the benefits above, other benefits for individuals and groups is to increase job satisfaction, more intimate relationships, increased discipline, functional oversight can be lighter, a desire to always want to do proactive, learning and achievement continues and always want to provide the best for school, family, others and yourself.

School creates a family atmosphere and camaraderie between the principal, teachers, staff, students, and parents, so with each other to share and give help. Schools build a culture of equal among the school community in which individuals perceive and treat other individuals as subjects, personal commendable, respected and has its own needs and the authority to determine their own decisions and choices.

School culture and climate that characterizes the relationship model like this will be able to build a sense of community and can lead to the development of self-confidence and creativity of all the citizens of the school, including all learners.

Some efforts can be made to optimize the PAI in schools, namely: *first*, the establishment of a common vision and commitment, and consistency of the school to educate students of faith and pious and noble. Most schools did include the words "IMTAQ" or "noble character" in the vision and mission of the school. Only concrete efforts to realize the vision and mission are often overlooked. For that purpose, commitment and

consistency of the school community to formulate and implement a strategic necessity, consequently, the duties and responsibilities of educating morals and attitudes of diverse learners not only given to teachers PAI, but the responsibility along with the division of labor agreed, for example applying *dhuhur* prayer in congregation, founded canteen honesty, discipline and cleanliness of the school environment, and so on. In this case, the school principal as the policy holder is required tact, wisdom, and his firmness. *Second*, applying the power of local faith-based and cultural characteristic of school.[14]

5. The Development Of Religious Culture in Symbols Appropriate with School Environment

Education plays an important role in every society and culture. A society has a system of order that bound by living in a culture that values held by society. Culture is the soul of a society, because that's the culture that supports the community with its values. The values that have lived, live, and lead the life of society, now and in the future. Even a lot of education to formulate the education process is nothing more than a process of cultural transmission.

Between culture and education can not be separated. Education is part of the culture and the culture itself as something that is constantly changing, among others driven by educational activities. Education is seen as activities to develop individuals who not only serves as preservation culture, but also

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[14] *Ibid,* p: 22

serves as a creator of culture it. That is, without education, culture will not thrive or death of a culture. The process of education is not only the transformation of cultural values, but to create, update, modify, enrich, and even culture itself can be deadly.

In an effort to contextualize the cultural values of religion in schools can be represented through various symbols. The symbol means abstraction or representation of something concrete. The development of the religious culture in schools can be done through posters affirmations, i.e. posters containing positive messages are used and displayed in various strategic places easily and can always be seen by learners. Poster affirmations can be used to promote and inculcate spiritual messages to students and school communities.[15]

Spiritual messages to posters affirmations can be a passage verse of the Qur'an, hadith, messages poet, or spiritual poems. Noteworthy, is the procurement and placement of these affirmations posters seem not to be redundant or mere slogans message, but every citizen of the school was responsible for directing all student behavior in accordance with the values that exist in any existing symbol.

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[15] Kementrian Agama RI Direktorat Jenderal Pendidikan Islam. op.cit. p: 29

6. Development Of Infrastructure Civilizing Religious Values in The School

One characteristic of an effective school is a culture and climate of an Islamic school and fun so that students feel safe, comfortable, and orderly in the study. It is characterized by physical school facilities well maintained. Physical appearance of the school is always clean, neat, beautiful, and comfortable. Some of the facilities and infrastructure that can be developed to encourage Islamic climate is as follows:[16]

a. Provision of adequate worship.

b. Providing multimedia space that is used for learning PAI.

c. Provision of PAI laboratory in which there are a variety of learning needs PAI.

d. Completing library materials supporting PAI subjects both print and electronic that can be accessed by anyone.

e. The creation of an orderly school environment in a way that gives the impression of Islamic, beautiful, quiet, and comfortable.

f. Creation of net culture also constantly grown in the school community to familiarize behavior disposes of waste in place.

g. The creation of a special district school environment, such as the obligatory smile, drug and tobacco-free zone, and the obligatory Islamic behavior.

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[16] Kementrian Agama RI Direktorat Jenderal Pendidikan Islam. op.cit. p: 29

h. The existence of habituation-habituation nuanced moral and character that encourage increased spiritual intelligence of the students, such as praying before school, foster religious culture to familiarize learners say and returned the greeting every meet, hold regular lectures, prayers in congregation at midday prayer times, and there are also schools that have a *"Kultum"* every day and assigning students speak once a week.

The creation of an Islamic school in the school culture is not just the responsibility of teachers and learners employees but parents. The success of the implementation of Islamic culture will impact on the success of the competition and competence also affects student's academic achievement. Each party demanded an active role in guiding and directing the attitudes and behavior of the Islamic students.

The creation of an Islamic school in the school culture is not just the responsibility of teachers and learners employees but parents. The success of the implementation of Islamic culture will impact on the success of the competition and competence also affects student's academic achievement. Each party demanded an active role in guiding and directing the attitudes and behavior of the Islamic students.[17]

Maintenance of religious tradition is done in addition to formally through teaching religious sciences such as the Qur'an, the Hadith, Aqidah, Morals, *Fiqh*, Arabic and Islamic cultural history, also done informally through habituation to work and practice religious *syariat* since early. For

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[17] Ibid, p: 30

example, children from childhood accustomed to prayer and fasting during Ramadan, visiting a sick friend or hit by disaster, say hello when you meet a friend, and so on.

C. The Strategy of Religious Culture Development in The School

As we know that the development of religious culture in this time is very important to be implemented in every stage of school, either Islamic school or public school. Because if in every stages of school is only implemented the development of intellectual or cognitive and it is not accompanied with the implantation of Islamic values that is realized in the development of religious culture in the school, so the aim of national education will not be realized and achieved well. But to implement and develop the religious culture in the school is needed the cooperation from the citizen of school or component of school in order to make some strategy and effort to implement, develop and increase the religious culture in the school.

The effort to develop religious culture in the school is using the certain strategy to civilize the religious values in the school. The strategy to civilize the religious values in the school can be done through *power strategy*, it means the strategy of religious civilizing in the school by using authority or through people's power, and in this case the role of principal of school with all of authority is very dominant in doing a change. And then through *persuasive strategy*, it means it is done through the establishment of opinion and view of society or citizen of school and the last is through *normative re-educative*, it

means re-education to implant and change the paradigm of school society that is old with the new paradigm.[18]

While the strategy that can be done in the development of religious culture in the school necessitates the existence of that development effort in three of level, those are the level of value that is followed or adopted, the level of daily practice and the level of cultural symbols. In the level of value that is followed or adopted, it needs to be formulated together with the religious values that is needed to be agreed and developed in the school and for the next is established the commitment and agreement among the citizen of school. In the level of daily practice, the religious values that has been agreed, it is realized in the form of daily behavior and action by all of citizen of school. And in the level of cultural symbols, the development that needs to be done is change the cultural symbol that is less in line with the religious teaching and values with symbol of culture that religious, for example, with the motto that contain messages of religious values and etc.[19]

The other strategy that can be implemented as the realization of religious culture in the school is the creation of religious condition and environment, internalization of value that includes the giving of understanding and advice, exemplary, habituation, civilizing, establish the self-awareness and the establishment of attitude and behavior.[20] So, in the religious civilizing, the

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[18] Muhaimin, *Rekonstruksi Pendidikan Islam: Dari Paradigma Pengembangan, Manajemen Kelembagaan, Kurikulum hingga Strategi Pembelajaran,* (Jakarta: RajaGrafindo Persada), p: 328.
[19] Muhaimin, *Nuansa Baru Pendidikan Islam; Mengurai Benang Kusut Dunia Pendidikan,* (Jakarta: PT RajaGrafindo Persada, 2006), p: 157-158.
[20] Asmaun Sahlan, op.cit. p: 128-129.

stages that must be happened sequentially as follows the introduction of religious values cognitively, understand and appreciate the religious values affectively. This is classic trilogy of education that is translated by Ki Hajar Dewantara with the words "*creativity, sense, willing*" or three of *ngo* (Javanese language) that is *ngerti* (understand), *ngerasakno* (feel or appreciate) and *ngelakoni* (apply or realize).[21]

Several strategies for the characteristic of Islam in schools are as follows:[22]

1. Increased Islamic Education, through the subjects of the Qur'an hadith, Faith, Morals, *Fiqh*, Islamic Cultural History and other religious subjects.

2. Improved education of Islam through other subjects.

3. Improved education of Islam through extracurricular activities.

4. Improved education through the creation of Islamic religious atmosphere conducive.

5. Improved education of Islam through habituation and religious experience, prayer in congregation in the school, and practice other religious activities.

In an effort to realize the intended characteristics such as required the creation of religion in schools, religious life in the atmosphere of the school as an environment conducive to the educational process is run.

Religious attitudes and behaviors such at the start of the school principal, teacher and all members of the community that exists around the school, then

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[21] Muhaimin, op.cit. p: 313.
[22] Kementrian Agama RI Direktorat Jenderal Pendidikan Islam. op.cit. p: 31

the students must follow and familiarize themselves with the religious attitudes and behaviors *(akhlaqul karimah).* Religious atmosphere can also be realized by getting used to each lesson by saying *Basmallah* begin and end with prayer. All the actions and behavior for example in the dress should be in accordance with the guidance of religious teachings. In a professional atmosphere can be interpreted as religious atmosphere of harmonious relations with each other and perform their respective obligations norms taught by the Qur'an and the hadith of the Prophet.

The efforts for the creation of the religious atmosphere among others, through the following activities:[23]

1. Prayer together before the start and after the teaching and learning activities.

2. *Tadarus* Al-Qur'an (simultaneously or consecutively) for 15-20 minutes before the first hour of study time begins.

3. Midday prayers in congregation and *Kultum* (lecture seven minutes), or study regularly.

4. Filling the days of commemoration religious internalization support religious activities, and increase religious activities.

5. Intensifying the activities of worship.

6. Completing the general subjects of study materials with Islamic nuance relevant to religious values.

7. Held a teaching book beyond the scheduled time.

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[23] Ibid, p: 32

8. Creating *ukhuwah Islamiyah* and familial relationships between teachers, staff, students and the surrounding community.

9. Develop the spirit of learning, love of country and his religion glorifies glory.

10. Maintain order, cleanliness and enforceability of pious deeds in life worship among learners, teachers and the community around the school.

PAI Teachers should always be active in pursuing environmental sustainability and Islamic culture in the school. In this case, PAI teacher is required to provide a positive influence on the parties involved in providing some means of education necessary to achieve the purpose of education in the educational unit that has the characteristic of Islam. Educational facilities include:[24]

1. Availability of the mosque as a center of worship and activities of learners.

2. The availability of a library equipped with books that support PAI subjects.

3. Plugging calligraphy verses and hadith the prophet said lessons about the spirit of learning, devotion to religion and the development of homeland da nation.

4. Plugging Islamic leaders capable of providing exemplary examples.

5. There is a means to conduct studies of Islam.

Establishment of school culture (school culture) can be done by the school through a series of planning, execution more learning-oriented learners, and assessment is comprehensive. Planning at the school level is to strengthen

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[24] Ibid, p:34

the core curriculum at the school level, such as setting the vision, mission, objectives, and structure of the curriculum, academic calendar, and preparation of syllabus. Whole school planning starts from analyzing the strengths and needs of the school will be generated more targeted education programs are not solely the domain of reinforcement in the form of knowledge and skills but also attitudes behaviors that may eventually establish nobility behaviour.[25]

All of those efforts of religious culture development in the school will not be achieved optimally if it is not supported by all of components of school such as principal of school, teacher, staff, student even the student's parent. As we know that the target of the implementation of Islamic religious culture is student and all of the community of school that includes principal of school, Islamic education teacher, the teacher of common subject, staff of school and committee of school. In the implementation of Islamic religious culture program in the school is in under principal of school's responsibility that technically is helped by the vice-principals and Islamic education teacher, whereas the implementation of that religious culture development is done by all of citizen in that school.

So in order the development of religious culture in the school can be achieved optimally, it should be existed the cooperation among the citizen of school in the implementation of religious culture development.

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[25] Kementrian Pendidikan Nasional Badan Penelitian dan Pengembangan Pusat Kurikulum dan Perbukuan. *Pedoman Pelaksanaan Pendidikan Karakter (Berdasarkan Pengalaman di Satuan Pendidikan Rintisan)*. (Jakarta, 2011), p: 64

CHAPTER III

THE METHOD OF RESEARCH

A. The Approach and Type of Research

The theoretical and empirical activity in this research is classified in the method of descriptive qualitative. Because the researcher will report the result of research about the development of religious culture at SMAN 1 Purwoasri Kediri, then describe it and integrate with the theory that related with that research. So this research uses the qualitative approach, the data that is written or spoken words or attitude that can be observed through interview, observation and documentation, so the researcher analyzes it by using the qualitative method.

Qualitative research is the research aims to understand the phenomenon about what is experienced by the subject of research, for example attitude, perception, motivation, action and etc. holistically, and by the description way in the form of words and language, in the specific context that natural and by utilizing of various natural method.[1] Qualitative research is also the approach that emphasize to the result of observations of researcher, so the human as the instrument of research becomes a requirement and necessity. In the qualitative research, the position of researcher becomes the key instrument in the process of research itself.

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[1] Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosdakarya, 2007), p: 6

If this research is viewed from the side of research site, so this research is included in the kind of field research that efforts to research or observe the observational study. The researcher chooses the kind of field research because the research about development of religious culture at SMAN 1 Purwoasri Kediri is not only enough with the study of literature about religious culture, but it needs the direct research to the location that is researched by researcher, that is known by the term of observation and it uses the systematic approach that is called by qualitative. So the concrete data from primer and secondary that is gotten by researcher can be responsible as the last conclusion from the result of research.

B. The Attendance of Researcher

The attendance of researcher is one of important element in the qualitative research. The researcher is the planner, implementer of data collector and finally becomes the informer of that research.[2] The attendance of researcher in this research is to know more about the development of religious culture at SMAN 1 Purwoasri Kediri. The attendance of researcher is much needed as the main instrument, because the researcher itself act directly as a planner, collecting data, analyzing data and as the informer of result from research. The attendance of that researcher also must be known by principal of school and all of academic community in that school. In the process of informant or source selection, researcher chooses people that are assumed to know clearly about the focus that will be researched by researcher.

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[2] *Ibid,* p: 162

So the position of researcher in the qualitative research is very complex, because the role of researcher here is not only as a researcher but also they are as the collector of data, analyzing of data and the informer of that data.

C. The Site of Research

This research is conducted at SMAN 1 Purwoasri Kediri that is located in Pahlawan street No. 144 Ketawang Purwoasri Kediri east Java, phone number: (0354) 529619. The selection of this site of research is based on the interest of researcher, such as the implementation of religious culture development has been maximal yet in the community of school, majority of student over there has Islamic religion and the support from citizen of school to the development of religious culture and the implantation of religious values to increase the faith and devotion of student in the school.

D. The Source of Data

The data that will be used by researcher is data that is appropriate with the focus of this research that is about the development of religious culture at SMAN 1 Purwoasri Kediri. All of data that is collected by researcher can be from the interview result from citizen of school, note of field observation, portrait or photo, individual document and official document. Source of data in this research is a subject where the data can be gotten. The main source of data in qualitative research is the words and action, and more of that is additional

data such as document and etc.[3] Source of data in this research can be categorized into two kinds:

1. Source of primary data

    Source of primary data is source of data that is taken by researcher through interview and observation. That source of data includes from principal of school, vice-principals, teacher and also staff of school.

2. Source of secondary data

    Source of secondary data is source of data outside the words and also action that is written data sources. Source of secondary data are complementary data source that functions complement the data required by primary data. That may include books, papers archives, personal papers, official documents, etc.

    So it can be understood that the main source of data that becomes information source in this research will give direction to the researcher in retrieval of data source, give information and also recommendation to other informant. So, all of data that is needed by researcher will be collected appropriate with the necessary of researcher.

E. **Technique of Data Collection**

    The technic of data collection is the most strategic stage in the research, because the main aim of research is getting of data. Without knowing the technic of data collection, so the researcher will not get data that fulfill

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[3] *Ibid,* p: 157.

standard of data that is determined.[4] The technic of data collection that is done in this research is as follows:

1) Observation

Observation is the method of data observation by the way of conducting of observation to the activity that is taking place. That activity can relate with the way of teacher to teach, the student learns, the principal of school that is giving direction or staffing personnel who were in meetings.[5] The observation that will be conducted by researcher has characteristic of participant observation, in this case the researcher researches the activity that has been done and the researcher also participates in that activity. Susan Stainback (1988) asserts that "In participant observation, the researcher observes what people do, listen to what they say, and participates in their activities".[6]

2) Interview

Interview is the conversation that is conducted with certain aim, this conversation is conducted by two sides, those are interviewer who asks the question and a person who is interviewed or the object of interview that gives an answer from the interviewer's question. This method is used to collect data through interview with the citizen of school, such as principal of school, vice-principal, staff, teacher and also student.

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[4] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R & D* (Bandung: ALFABETA,cv, 2010), p: 224.

[5] Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (Bandung:PT. Remaja Rosdakarya, 2007), p: 220

[6] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R & D* (Bandung: ALFABETA,cv, 2010), p: 224.

3) Documentation

Documentation is a technic of data collection by accumulating and analyzing the related documents, either written document, picture or electronic.[7]

F. Data Analysis

After various data is collected, so to analyze it is used the technic of descriptive analyzing, it means the researcher efforts to describe back the data that has been collected before about the development of religious culture at SMAN 1 Purwosri Kediri. In the analyzing of qualitative data, Bogdan asserts that "Data analysis is the process of systematically searching and arranging the interview transcripts, field notes, and other materials that you accumulate to increase your own understanding of them and to enable you to present what you have discovered to others". And Susan Stainback also asserts that "Data analysis is critical to the qualitative research process. It is to recognition, study, and understanding of interrelationship and concept i your data that hypotheses and assertions can be developed and evaluated".[8]

Qualitative research has analyzed data before the researcher going to the field of research, analysis that is applied toward data of study result introduction or secondary data that will be used to determine the focus of research. But this focus of research is still temporary; it will develop after the

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[7] Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (Bandung:PT. Remaja Rosdakarya, 2007), page. 221.
[8] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif dan R & D* (Bandung: ALFABETA,cv, 2010), page: 244.

researcher goes on and during process of research in the field of research.[9] In fact, data analysis in qualitative research is an on going activity that occurs throughout the investigative process rather than after process. The activity in analyzing data is data reduction, data display, and conclusion drawing or verification.

The first step of analyzing data in qualitative research is data reduction; data reduction is the process of data selection, centralization of attention and transformation rough data that appears from written notes in the field of research. And then the second step of analyzing data is data display; data display is the display of data from the result of research. In this case Miles and Huberman (1984) assert that "The most frequent form of display data for qualitative research data in the past has been narrative text". And the last step of analyzing data is conclusion drawing or verification; conclusion in qualitative research is a new founding or invention. The invention can be in the form of description or the view of object that still unclear and need to be cleared as well. It can be proved after the founding of evidences during the research. Conclusion can be in the form of causal relation or interactive, hypothesis, or theory.[10]

G. Checking The Validity of Data

Checking the validity of data of research is the important activity for researcher in the effort of guarantee and convinces the other side, that the

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[9] *Ibid,* page: 245.
[10] *Ibid,* page: 253.

finding of that research is really valid. The valid finding will be very important for the effort to discuss the position of research finding to the theories and findings before, and the interpretation and explanation from theory or finding from research field. Checking validity in qualitative research include, credibility (internal validity), transferability (external validity), dependability (reliability), and conformability (objectivity).

a. Credibility (internal validity)

Credibility (internal validity) in qualitative research can be checked in several ways such as extension of observation, improving persistence observation in the research, triangulation, discussion with the colleague, and member check.[11]

b. Transferability (external validity)

Transferability is external validity in qualitative research. External validity shows the level of accuracy or the result of data can be applied into the population where the sample is taken.

c. Dependability (reliability)

In qualitative research, dependability is called as reliability. A reliable research is if another people can re-observe the process of that research. In

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[11] *Ibid,* page: 270.

qualitative research, checking dependability can be done by doing audit toward all process of research.[12]

d. Conformability (objectivity)

Conformability in qualitative research can be defined as checking the objectivity of research. A research is called as objective if the result of research is agreed by many people. Examine the conformability is examine the result of research and it is related with the process of research that is conducted by researcher.

H. Stages of Research

a. Pre-Research Stage

Pre-Research stage is the stage where is determined what kinds that must be done before a researcher enter to the field of research. There are six stages that must be done by researcher in the pre-research stage, those are arrange the research design, choose the field of study or research, manage the time of permission, survey and assess the field of study, choose and utilize the informant and prepare the equipment of research.

b. The field work stage

The field work stage is divided into three section, those are knowing about the background of research and preparing our self, entering the field of research and also participate in that school while collecting of data. In

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[12] *Ibid*, page: 277.

this stage that is done by researcher in collecting data is through interview with principal of SMAN 1 Purwoasri Kediri, interview with vice-principal of SMAN 1 Purwoasri Kediri, interview with Islamic education and common subject of SMAN 1 Purwoasri Kediri and interview with student of SMAN 1 Purwoasri Kediri, observation directly from the field of research and discuss the relevant theories and collect the documentation from that school.

c. Stage of Data Analyzing

The analyzing of data explains abut the technic and stages that is passed by researcher in analyzing that data. The core analysis that is located in the related three processes, those are describe the phenomenon, classify it and view the related concepts that appears between one and other concept. Therefore, after getting data from result of observation, interview and documentation, so the researcher will describe clearly the phenomenon at SMAN 1 Purwoasri Kediri and also about the development of religious culture in that school. By the way of integrating the result of observation from researcher, result of interview with various kinds of component and document that is related, if the data that is gotten by researcher appropriate with three things above, so that data is valid, but if thee is data that is not appropriate with one of them, so it needs to be conducted the research again to get the validity of data.

CHAPTER IV

RESEARCH FINDINGS

A. Research Object Description

1. The History of SMAN 1 Purwoasri Kediri

SMAN 1 Purwoasri Kediri was established in 1995 by the Education Minister Decree No. RI. 0315 dated October 26, 1995. Objective of establishing SMAN 1 Purwoasri Kediri to accommodate graduates of SMP / MTs or its level whose numbers grow and to improve the human resource Kediri.

The location of SMAN 1 Purwoasri Kediri is located in a rural area rather be on Pahlawan street number 144 Ketawang Purwoasri Kediri, a statistical number of schools (NSS) 30.1.05.13.16.056, telephone number (0354) 529 619. The geographical position of SMAN 1 Purwoasri Kediri less strategic, because in addition located in a rural area, its location is also not passed or rural public transportation, so the students to get to school site must use their own means of transportation. Despite a less strategic interest of the students who enroll as new students are great and increasing.

The following are the names of the principal of SMAN 1 Purwoasri Kediri, since up until now are as follows:[1]

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[1] Source: Document of SMAN 1 Purwoasri Kediri

No.	Name	Period of Duty
1.	Dra. Titik Siti Fatimah	July 1994 – September 1995
2.	Drs. Suradji	September 1996 – May 1997
3.	Drs. Muljanto	May 1997 – April 2000
4.	Drs. Sunjoto	April 2000 – May 2001
5.	Drs. H.M. Soetikno, BA	May 2001 – September 2003
6.	Drs. Moedjiono	September 2003 – April 2004
7.	Drs. H. Abu Abik Toiron	April 2004 – March 2007
8.	Drs. Saeno	March 2007 – October 2011
9.	Drs. H.M. Parlan M., M.Pd	October 2011 – September 2012
10.	Drs. Tajuddin Subekti, M.Si	September 2012 – December 2012
11.	Drs. Sayuk Pitoyo	December 2012 - Present

2. **School Profile of SMAN 1 Purwoasri Kediri**

In this part the researcher will give information about the condition of SMAN 1 Purwoasri Kediri by providing school profile as the research of object globally. General description of school can be seen by information below:[2]

School Profile

Name of School   : SMA Negeri 1 Purwoasri

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[2] Source: Document of SMAN 1 Purwoasri Kediri

Statistic Number of School   :   30.1.05.13.16.056

NIS   :   300180

Budget Code Number   :   570430

School Account Number   :   33.22.1002

Bank   :   BRI Unit Purwoasri

Address   :   Street   : Pahlawan

                                 Village   : Ketawang

                                 Subdistrict   : Purwoasri

                                 Regency   : Kediri

                                 Province   : East Java

                                 Post Code   : 64154

                                 Phone   : 0354 529619

School opened on year   :   1994

SK State School   :   SK Mendikbud RI Number : 0315

                                 October, 26th 1995

Supporting Facilities   :   1. Classroom

                                 2. Language Laboratory

                                 3. Science Laboratory

                                 4. Computer Laboratory

                                 5. Library

                                 6. Basket ball and Volley Field

7. Mosque

8. Student Cooperative

9. OSIS room, Scout and PMR

3. Vision, Mission and Motto of SMAN 1 Purwoasri Kediri[3]

a. Vision :

"Qualified by *Iman* and *Taqwa* Noble Character and Independent.

b. Mission :

1. Implement effective learning and guidance that refers to the concept of the Education Unit Level Curriculum (KTSP), so that each student develops optimally according to its potential.

2. Participate intensively cultivate the spirit of the whole school community to realize increased teacher competence in their field of study – one.

3. Encourage and assist students to recognize their potential, so it can be developed to optimally match their ability.

4. Fostering an understanding and appreciation of the importance of libraries.

5. Improving teachers' ability in mastering the use of instructional media in schools.

6. Mobilizing the potential of the school, and coordinate harmoniously, to realize the educational process effective and efficient

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[3] Source: Document of SMAN 1 Purwoasri Kediri

7. Identify and encourage and develop the potential of the school so as to achieve optimal performance, both in the field of academic, sports, arts, religious and skills.

8. Encourage appreciation and practice of religious values and society in everyday life.

9. Giving students the skills provision oriented life skill competence, to prepare for further study in the community and waterfall.

c. Motto of SMAN 1 Purwoasri Kediri

1. Qualified based on Faith, *Taqwa* and Righteous noble character and independent.

2. Establishing scientific, discipline and devotion.[4]

4. Organizational Structure of SMAN 1 Purwoasri Kediri

The organizational structure is a framework or arrangement which shows the relationship between the components with each other, to clear tasks, powers, and duties of each in a regular roundness. The organizational structure of SMAN 1 Purwoasri Kediri is developed systematically. The school also cooperates with the school comitee. In the organizational structure of schools, the role of principal is a top leader in the school. To perform his duties, he is assisted by four vice principals that is vice principal

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[4] Source: Document of SMAN 1 Purwoasri Kediri

of curriculum, student section, facilities and infrastructure, and public relations.[5]

Principal
Drs. Sayuk Pitoyo, M. Si

School Comitte
Drs. H. Sufakih

Kasubag TU
Dahlan, S.Pd

Vice Principal of Curriculum
Dra. Binti Nuryati

Vice Principal of Student
Fugu Widodo, S. Pd

Vice Principal of Public Relation
Anang Subroto, S. Pd

Vice Principal of Facilities and Infrastructure
Drs. Mulyanto

BP/BK
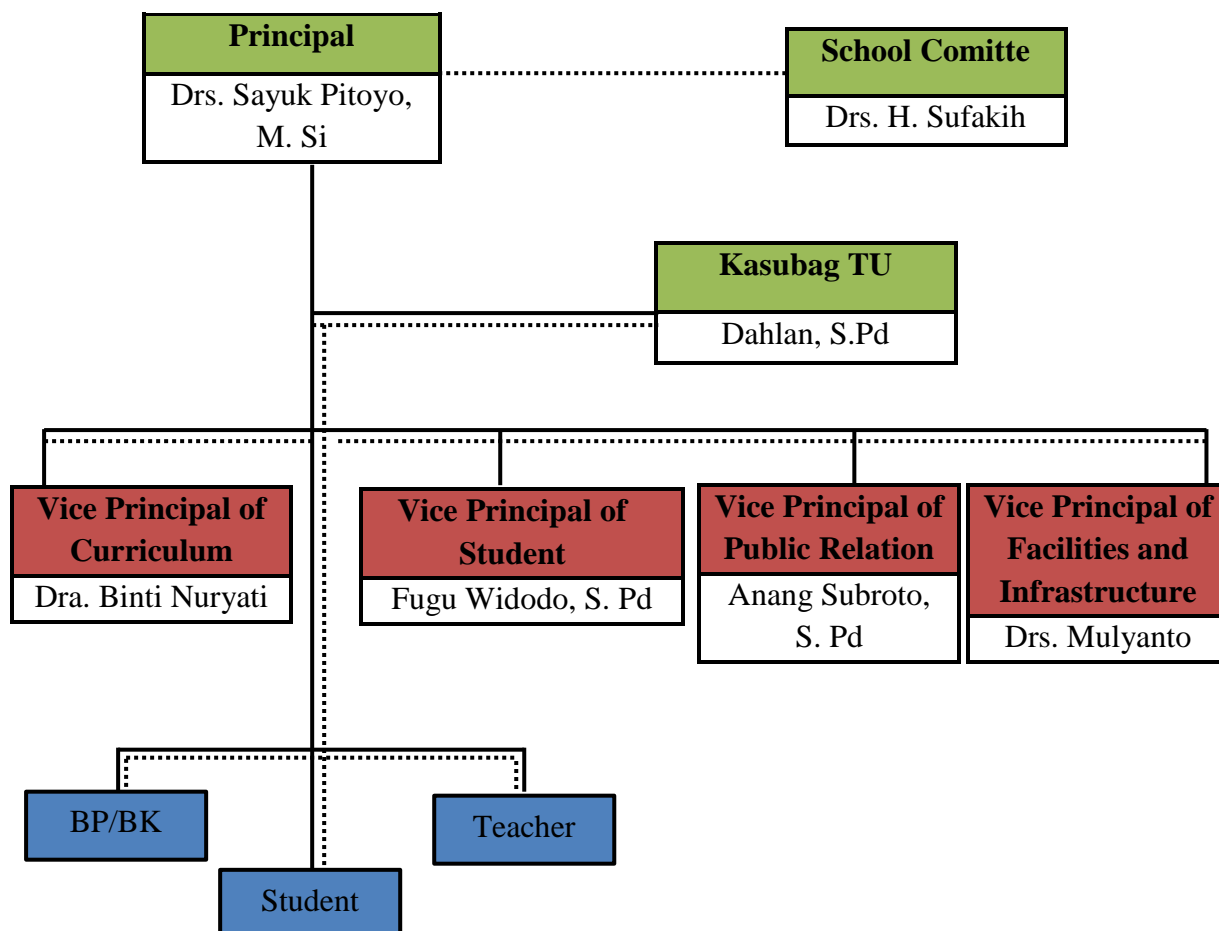
Teacher

Student

5. Teacher and Employee Data of SMAN 1 Purwoasri Kediri

The role of the teacher as a mentor student can play an important role in educating and guiding students. Therefore, teachers should have a higher potential than the students in every way. At SMAN 1 Purwoasri Kediri there are approximately 63 teachers of men and women and staff employees who help facilitate educational activities at SMAN 1 Purwoasri Kediri. For more

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[5] Source: Document of SMAN 1 Purwoasri Kediri

information about the data teachers, staff, employees, library employees and other staff can be found on page appendix.[6]

6. **Student Data of SMAN 1 Purwoasri Kediri**

Students are one of the components in the learning process, as well as the goals and methods. Students are one of the most important components among other components, without students; there will be no real teaching and learning process. The number of students of SMAN 1 Purwoasri Kediri overall totaled 640 students, it is consisting of class X, 87 (male) and 124 (female). While class XI consists of 68 (male) and 135 (female), and for class XII totaled 70 (male) and 156 (female). More detail can be seen in the appendix.[7]

7. **School Condition and Facilities at SMAN 1 Purwoasri Kediri**

To support the success of teaching and learning in SMAN 1 Purwoasri Kediri, the school is complete with a variety of facilities and infrastructure to support the success of the learning process, in this case the authors detail through the various explanations which consists of infrastructure conditions and equipment-equipment that is in SMAN 1 Purwoasri Kediri.

To know the school condition and facilities at SMAN 1 Purwoasri Kediri, researcher has carried out and direct observation at the research locations. This data is supported by the documentation.

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[6] Source: Document of SMAN 1 Purwoasri Kediri
[7] Source: Document of SMAN 1 Purwoasri Kediri

There are two categories of supporting facilities at SMAN 1 Purwoasri Kediri, those are:[8]

a. Supporting Facility of Education

    1. Computer Laboratory

    2. Biology Laboratory

    3. Physics Laboratory

    4. Chemistry Laboratory

    5. Language Laboratory

    6. Comfortable and representative library

    7. Facilities and adequate sports fields

    8. Art room (dance, music and *Karawitan*)

    9. Mosque

    10. OSIS room, Scout studio, UKS room and Cooperative student

    11. Hot Spot area

    12. School Canteen

b. Supporting Facility of Academic[9]

    1. OSIS

    2. Basic training leadership and students management (LDKMS)

    3. Intensive tutoring

    4. English Conversation (EC)

    5. Football extracurricular

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[8] Source: Document of SMAN 1 Purwoasri Kediri
[9] Source: Document of SMAN 1 Purwoasri Kediri

6. Volley ball extracurricular

7. Basket ball extracurricular

8. Self defense extracurricular

9. Music / Band extracurricular

10. Theatre extracurricular

11. Dance extracurricular

12. Bulletin or Journalism extracurricular

13. Art of reading Al-Qur'an and religious extracurricular

14. Scout extracurricular

15. PMR extracurricular

B. Data Exposure

Based on field observation, interview with informant of the school community including: the principal, vice principal of curriculum, teachers and employee, students, OSIS administrator, data from school document and the implementation of this research, the researchers compiled research report as the following:

1. The Effort of Religious Cultural Development at SMAN 1 Purwoasri Kediri

SMAN 1 Purwoasri Kediri is a public school that has the concern to develop a school culture that emphasizes religious culture. In this school, the students are heterogeneous in religion so that each student gets guidance from teacher of religious education that has same religion with them. The

objective that is planned by SMAN 1 Purwoasri Kediri is generating output or graduates who are strong, intelligent, skillful, virtuous, and devoted to God Almighty. This has been the vision and mission of the school to build a superior human resource as a means to foster good competitive graduates who will go on to higher education or the world of work.

To build an image of excellence and educational institutions, it is indispensable needed solid strategy that includes strategies to improve quality superior education and human resources as well as the development of the religious culture as a counterweight in mastering and using of science and technology. It is expected that the alumni of SMAN 1 Purwoasri Kediri have the balance in fulfilling the needs of the world and hereafter. Therefore it should be implemented in concrete programs performed consistently with a high commitment from all levels of education in SMAN 1 Purwoasri Kediri which includes principal, teachers, staff and students.

Based on observation and interview directly with principal, teachers, employees and students of SMAN 1 Purwoasri Kediri can researchers describe the result of a research study is an effort to get them in the development of religious culture at SMAN 1 Purwoasri Kediri. The existence of culture and it is developed at SMAN 1 Purwoasri Kediri include: habituation of (*Senyum, Salam,* and *Sapa)*, Friday praying together, Islamic days celebration, religious and artistic extracurricular reading Al-Qur'an, reading and writing Al-qur'an, *Dhuha* and *dhuhur* praying*, halal bi halal*, *pondok ramadhan* activity and the implementation of *zakat fitrah.*

This is consistent with the result of interview with Drs. Sayuk Pitoyo, M.Si as principal of SMAN 1 Purwoasri Kediri, he revealed that:

> Kegiatan pengembangan budaya agama di SMAN 1 Purwoasri Kediri saya rasa sudah berjalan dengan baik, contohnya seperti ditandai dengan adanya kegiatan baca Al-Qur'an setiap hari Jum'at jam 06.00 yang diikuti oleh siswa-siswi SMAN 1 Purwoasri. Kemudian pembudayaan tiga S : senyum, salam, sapa ditambah dengan salaman juga sudah berjalan dengan cukup baik, terus kegiatan shalat jum'at berjama'ah, peringatan hari-hari besar Islam, pelaksanaan shalat dhuha dan dhuhur, do'a bersama dan istigotsah menjelang ujian, shalat idul adha dan menyembelih hewan qurban.[10]

> The development of religious culture activity at SMAN 1 Purwoasri, I think it has been run well, for example, as indicated by the reading of al-Qur'an every Friday at 06.00, followed by students of SMAN 1 Purwoasri. Then familiarization three S: *senyum, salam, sapa* plus the shake hands (*salaman)* also been running well, then the activity of Friday praying together, celebration of Islam days, implementation *Dhuha* and *Dhuhur* praying, praying together and *istigotsah* before exam, *Idul Adha* praying and slaughtering *qurban* animal.

From the expression of the principal is mentioned that the habituation of three S: (*Senyum, Salam,* and *Sapa*) and *Salaman*, reading and writing of the Qur'an, Friday praying together in the school mosque, Islamic days celebration, the implementation of *Dhuha* and *dhuhur* praying*, istigotsah* and praying together before the exam, *Idul Adha* praying and slaughtering animal or *qurban* is religious culture that has been existed at SMAN 1 Purwoasri Kediri, this is in accordance with that expressed by Mr. Zainal Abidin, S. Pd.I as a teacher of Islamic education, he said:

> Bentuk-bentuk budaya agama yang dikembangkan di SMAN 1 Purwoasri Kediri yaitu peragaan busana muslim dalam class meeting, membudayakan pengumpulan infaq (membudayakan anak-anak

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[10] Interviewed with the principal of SMAN 1 Purwoasri Kediri, Mr. Drs. Sayuk Pitoyo, M.Si on March 22, 2013 at 09.30 am.

belajar bersedekah), pengembangan masjid dengan melengkapi perpustakaan, menimbulkan kesadaran anak-anak untuk melaksanakan shalat dhuha, tartil Al-Qur'an. Bentuk-bentuk budaya agama yang lainnya adalah 3S (salam, senyum sapa). Siswa-siswa di SMAN 1 Purwoasri Kediri juga sudah menerapkan dan mengembangkan budaya 3S. Ketika mereka bertemu dengan guru-guru, mereka menyapa dengan sapaan yang sopan, seperti Assalamu'alaikum, selamat pagi, selamat siang. Budaya agama laninnya yaitu peringatan hari besar Islam, seperti idul adha (menyembelih hewan kurban), zakat, shalat idul adha, pondok ramadhan.[11]

The forms of religious culture that developed in SMAN 1 Kediri Purwoasri the Muslim fashion show in the class meeting, civilize *infaq* collection (civilize the children learn to charity), the development of the mosque with a complete library, raises awareness of children to pray *Dhuha*, *Tartil Al-Qur'an*. The other forms of religious culture are 3S (*salam, senyum,* and *sapa*). Students in SMAN 1 Purwoasri Kediri also have been implemented and developed culture of 3S. When they met with the teachers, they were greeted with a polite greeting, such as *Assalamu'alaikum*, good morning, good afternoon. The other religious culture is the celebration of Islamic days, such as *Idul Adha* (slaughtering of sacrificial animals), *Zakat*, *Idul Adha* praying, *Ramadhan* cottage.

Religious culture at SMAN 1 Purwoasri Kediri is running well because there was some activity in the school that is very Islamic activity. Religious culture in the school is reflected in some activity that involves the whole school community including the celebration of *Maulid* Prophet Muhammad SAW, it is as described by Mr. Zainal Abidin, S. Pd.I Islamic Education teacher as a researcher interviewed, he said:

Banyak hal yang bisa dilakukan dalam mengembangkan budaya agama, ada semacam lomba-lomba keagamaan yang sifatnya itu biasanya pada peringatan hari-hari besar Islam, kemudian peragaan

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[11] Interviewed with the PAI teacher of SMAN 1 Purwoasri Kediri, Mr. Zainal Abidin, S. Pd.I on September 18, 2012 at 09.11 am.

busana muslim, lomba adzan dan lomba menulis kaligrafi dalam class meeting.[12]

Many things can be done in developing religious culture; there is a kind of religious competitions that are usually on the celebration of Islamic days, and Muslim fashion show, *adzan* competition, and writing calligraphy in class meeting.

Religion culture in the school can be seen from the attitude and behavior of students, teachers, employees, and all citizens of school. Religious culture in this school is awakened by the commitment of the school community and the policy of school principal in writing or not. This was as described by Drs. Suhardjito as Civic Education subject teacher, he said:

> Budaya agama di sekolah ini menurut saya adalah suatu rutinitas yang dilaksanakan oleh semua warga sekolah. Budaya agama yang dilaksanakan di sekolah ini adalah dalam bentuk shalat dhuhur, shalat dhuha, shalat Jum'at berjama'ah, pada bulan ramadhan mereka membayar zakat di sekolah, belajar berqurban pada saat hari raya idul adha, berdo'a sebelum dan setelah proses belajar di kelas, dan lain-lain. Menurut saya siswa-siswa disini sudah mayoritas menjalankan budaya mengucap salam, senyum dan menyapa bapak ibu guru atau istilahnya saling tegur sapa. Jadi dalam hal ini, saya selalu memberikan pemahaman pada siswa agar bisa hidup berbangsa dan bernegara dalam artian hidup dengan kerukunan dan kerjasama antar warga sekolah, agar dapat terciptanya lingkungan budaya agama yang baik. [13]

> Religious culture in this school in my opinion is a routine that performed by all the citizens of school. Religious culture in the school is implemented in the form of *Dhuha* and *Dhuhur* praying, Friday praying together, in *Ramadhan* month they pay *zakat* in the school, doing qurban during *Idul Adha*, pray before and after the learning process in the class, and others. I think the students here are the majority of the running culture of *salam, senyum* and *sapa* to the teacher or the mutual term here is courtesies. So in this case, I always

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[12] Interviewed with the PAI teacher of SMAN 1 Purwoasri Kediri, Mr. Zainal Abidin, S. Pd.I on September 18, 2012 at 10.00 am.

[13] Interviewed with Civic Education subject teacher of SMAN 1 Purwoasri Kediri, Mr. the Drs. Suhardjito on October 22, 2012 at 09.22 am.

provide insight on the student to make a living nation and state in the sense of living with harmony and cooperation between the schools, in order to create a good cultural environment religion.

Mr. Drs. Sayuk Pitoyo, M.Si as principal of SMAN 1 Purwoasri Kediri added:

> Budaya agama di sekolah ini terlihat dari keseharian seluruh warga sekolah yang saling hormat-menghormati, toleransi dalam kehidupan beragama, seperti kalau ada siswa agama lain selain agama Islam merayakan hari raya agamanya, mereka mengadakan anjang sana atau ikut berpartisipasi guna untuk menghormati mereka yang tidak beragama Islam.[14]

> Religious culture in the school is evident from the daily whole school community that mutual respect, tolerance in religious life, as if there's a student of religion other than Islam celebrate their religion, they held there arbor or participating in order to appreciate those who are not in Islam religion.

From some kinds of religious culture at SMAN 1 Purwoasri Kediri, religious culture can be understood from the following explanation:

1. The habituation of *Senyum, Salam* and *Sapa* (Triple S)

As the effort to have a typical school, the principal issued a policy at SMAN 1 Purwoasri Kediri that the school community every meet anyone to get used to always *(Senyum, Salam* and *Sapa).* Including teacher when meeting with other teacher, teacher meets with students, reflecting the lightest practice of religion, but if it is not socialized, it will be a tough practice.

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[14] Interviewed with the principal of SMAN 1 Purwoasri Kediri, Mr. Drs. Sayuk Pitoyo, M.Si on March 22, 2013 at 10.15 am.

The habituation of (*Salam, Senyum* and *Sapa)* is an application of religious teaching. It was developed at SMAN 1 Purwoasri Kediri aims to instill religious values of Islam to every Muslim person. The long-term goal is that every student has a noble spirit, not just limited to students, but each of the school community in order to have mutual respect for nature, respect, and always communicate between each other, so there will be no gap between them. This is consistent with the statement of Drs. Suhardjito as Civic Education subject teacher, he said:

> Di sekolah ini semua warga dibiasakan untuk selalu senyum, salam dan sapa apabila bertemu dengan siapapun, baik guru bertemu dengan muridnya atau sebaliknya. Tujuannya adalah agar antara guru dan murid itu saling menghormati dan menghargai. Hal ini juga akan berdampak baik pada siswa supaya mereka memilki akhlak mulia.[15]

> In this school all citizens accustomed to always *senyum, salam dan sapa* when meeting with anyone, whether teachers meet with students or otherwise. The aim is that the students and teachers were mutual respect and appreciation. It would also be good to the students so that they have the noble character.

By the habituation of (*Senyum, Salam,* and *Sapa)* to all citizens of school, so it will look nuances of Islam and thrive at SMAN 1 Purwoasri Kediri. The culture of (*Senyum, Salam,* and *Sapa)* has become routine of the citizen of SMAN 1 Purwoasri Kediri. This is because there is habituation to all citizens of school, between the school community so

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[15] Interviewed with Civic Education subject teacher of SMAN 1 Purwoasri Kediri, Mr. the Drs. Suhardjito on October 22, 2012 at 09.35 am.

that mutual respect and appreciation. By itself will create a conducive environment, a family atmosphere, safe and peaceful.

Thus, researchers can conclude that at SMAN 1 Purwoasri Kediri has created religious culture, through habituation 3 (three) S: (*Senyum, Salam,* and *Sapa).* It is the application of religious teaching, even the lightest.

2. Friday praying at the school mosque

Establishing Friday praying in the school is one of the religious cultures at SMAN 1 Purwoasri. This is done with the intent and purpose to inculcate the spirit of togetherness, strengthen friendship rope between students, between students with teachers and employees as well as the emotional bond unites the school. In addition to these objectives, the Friday praying in the school can be used as a learning tool for students to become official Friday praying, starting from the *muadzin*, *bilal*, even preachers (*khatib*), by hoping when they have completed education at SMAN 1 Purwoasri Kediri and return to their society environment are not able to be awkward and they also can be officer of Friday praying.

The implementation of Friday praying all at once is followed by all students from grade X until grade XII. The officers had been scheduled Friday praying at the mosque *ta'mir* neatly by the board, so every Friday activity is run in an orderly and smooth. It is as described by the student council coordinator of devotion, Nur Aisyah Yunita grade XI-IA 3 that:

Memang mbak shalat Jum'at di SMAN 1 Purwoasri Kediri sudah terlaksana dengan baik dan terjadwal setiap kelasnya. Pelaksanaan shalat Jum'at di sekolah ini dikhususkan atau diwajibkan untuk siswa putra, sedangkan untuk siswa putri disunnahkan untuk mengikuti shalat Jum'at berjama'ah.[16]

Indeed, Friday praying at SMAN 1 Purwoasri Kediri is performing well and scheduled each class. Implementation of the Friday praying in the school is devoted or required by male student, whereas for female student is allowed to attend Friday praying together.

3. The Celebration of Islamic days (PHBI)

Religious culture at SMAN 1 Purwoasri Kediri also developed by organizing memorial days of Islam, one example of a cultural PHBI religion in SMAN 1 Purwoasri Kediri is to commemorate the birth of Prophet Muhammad. Commemorate the birth of the Prophet Muhammad is not only filled with religious speech only, but also filled with competitions related to religion. It is as described by the student council coordinator of devotion, Nur Aisyah Yunita grade XI-IA 3 that:

Biasanya mbak peringatan maulid Nabi Muhammad SAW di sekolah ini diisi dengan kegiatan lomba-lomba yang berhubungan dengan keagamaan, seperti lomba adzan dan bilal, lomba qiro'ah, lomba menulis kaligrafi, lomba pidato tentang nabi-nabi, dan sebagainya.[17]

Usually the celebration of *Maulid* Prophet Muhammad in the school is filled with the competition activities related to religions, such as *adzan* and *bilal* competition, qiro'ah competition, calligraphy writing competition, speech competition about the story of prophet Muhammad, and so on.

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[16] Interviewed with the student council coordinator sie. Devotion, Nur Aisyah Yunita grade XI-IA 3 at SMAN 1 Purwoasri Kediri, on December 03, 2012 at 17.05 am.

[17] Interviewed with student council coordinator sie. Devotion, Nur Aisyah Yunita grade XI-IA 3 on December 03, 2012 at 17.00 am.

The other activity of Islamic celebration is the *pondok Ramadhan* activity. The cottage Ramadan has become a regular agenda at SMAN 1 Purwoasri Kediri. In practice adapted to the school calendar. Ramadan cottage conducted with participants separated between boys and girls students, which means that within 6 (six) days held 3 (three) waves. 3 (three) days for the students of grade X, 3 (three) days for the students of grade XI and 3 (three) days for the students of grade XII, all students are split between boys and girls. This was as described by one of the students of grade XII-IA 2, Mohammad Ilmi Haqiqi that:

> Pelaksanaan pondok ramadhan di SMAN 1 Purwoasri selama ini sudah berjalan dengan baik dan maksimal mbak. Pelaksanaannya dijadwal, setiap kelasnya masing-masing tiga hari dan antara siswa laki-laki dan perempuan itu dipisah. Tiga hari untuk kelas XII, tiga hari untuk kelas XI, dan tiga hari untuk kelas X. [18]

> The implementation of *Ramadhan* cottage at SMAN 1 Purwoasri so far has been going well and the maximally. The implementation is scheduled, each classes each of the three days and between boys and girls were separated. Three days for class XII, three days for class XI, and three days for class X.

The other activity of Islamic big day's celebration is *idul adha* prayer together and *qurban* animal slaughter for the feast of *Idul Adha*. On that day all the citizens of the school, from the principal, board of teachers, staff, to the students gathered at the school to perform Idul Adha praying together and *qurban* animal slaughter for the feast of Idul Adha.

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[18] Interviewed with the student of class XII-IA 2, Mohammad Ilmi Haqiqi at SMAN 1 Purwoasri Kediri, on December 03, 2012 at 13.00 am.

Purpose of the slaughter of *qurban* animal is to instill and motivate you (teachers / staff and students) to love *shadaqah*, the fate of the poor 'by setting aside a portion of property that we have, and train students to have a social life of the community. This is consistent with the exposure of Mr. Zainal Abidin, S. Pd.I Islamic Education teacher as a researcher interviewed, he said:

> Ketika hari raya Idul adha, di sekolah ini selalu mengadakan shalat idul adha berjama'ah dan penyembelihan hewan qurban. Dalam hal ini, seluruh siswa dianjurkan untuk iuran untuk membeli hewan qurban. Hal ini tujuannya untuk menanamkan kepedulian dan berani mengeluarkan sebagian harta yang dimiliki oleh siswa.[19]

> When *Idul Adha*, the school has always held *Idul Adha* praying together and slaughter *qurban* animal. In this case, all students are encouraged to pay contribution to buy *qurban* animal. It is the goal to instill awareness and brave to expend some property owned by the student.

4. Reading Al-Qur'an Activity

In 2006 there were structural components of curriculum development, to support the religious culture that led to the development of talent and potential, was held at the school reading and writing of the Qur'an are held every Friday morning. This was as described by Drs. Sayuk Pitoyo, M.Si as principal of SMAN 1 Purwoasri Kediri, he said:

> Salah satu budaya agama yang berkembang disini ya kegiatan baca tulis Al-qur'an mbak. Kegiatan ini dilaksanakan setiap hari Jum'at pagi jam 06.00 yang mana diikuti oleh siswa-siswi SMAN 1 Purwoasri Kediri. Kegaiatn ini melatih dan membantu siswa agar

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[19] Interviewed with the PAI teacher of SMAN 1 Purwoasri Kediri, Mr. Zainal Abidin, S. Pd.I on September 18, 2012 at 09.30 am.

mereka bisa lebih mendalami tentang bagaimana membaca Al-Qur'an denga baik dan benar.[20]

One of the religious cultures that developed here is reading Al-Qur'an. The event was held every Friday morning at 06.00 which was followed by the students of SMAN 1 Purwoasri Kediri. This activity is to train and assist students to enable them to learn more on how to read Al-Qur'an premises properly.

5. Praying When will Start and End Learning Activity

Basically initiate any activity begins with the praying is a good thing. So it is praying before starting the process of teaching and learning activity and praying after the end of the learning process in the classroom. This should work for all the citizens of the school both teachers and students before and after the initiation of learning in the classroom. It is as described by Mrs. Dra. Binti Nuryati as vice principal of curriculum, she said that,

> Salah satu bentuk pengembangan budaya agama di sekolah ini yaitu pembiasaan membaca do'a sebelum memulai pembelajaran di kelas dan setelah mengakhiri pembelajaran di kelas. Hal ini bertujuan agar para siswa itu lebih terbiasa untuk memulai segala sesuatu hal dengan mengawalinya dengan do'a.[21]

> One forms of the development of religious culture in this school that is the habituation to pray before the start of the learning in the classroom and after ending learning in the classroom. It is intended that the students were more accustomed to starting any thing to begin with praying.

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[20] Interviewed with the principal of SMAN 1 Purwoasri Kediri, Mr. Drs. Sayuk Pitoyo, M.Si on March 22, 2013 at 10.30 am.
[21] Interviewed with Mrs. Dra. Binti Nuryati as vice principal of curriculum of SMAN 1 Purwoasri Kediri, on September 15, 2012 at 09.30 am.

6. *Dhuha* Praying and *Dhuhur* Praying

The implementation of *Dhuha* praying and *Dhuhur* praying for the school community in the school is very important to be implemented, because it is one way to familiarize students to perform the obligatory praying and *sunnah* praying. This was as described by Mr. Zainal Abidin, S. Pd.I as Islamic education teacher, he said:

> Pelaksanaan Shalat dhuha dan dhuhur berjama'ah di SMAN 1 Purwoasri Kediri tidak terjadwal, akan tetapi guru PAI di sekolah tersebut memerintahkan untuk shalat dhuha dan dhuhur berjama'ah kepada murid-murid, jika ada murid yang sering dan rajin melaksanakan shalat dhuha dan dhuhur berjama'ah, maka dalam hal ini guru PAI memberikan reward berupa penambahan nilai.[22]

> The implementation of *Dhuha* and *Dhuhur* praying together at SMAN 1 Purwoasri Kediri is not scheduled, but PAI teacher in that school ordered to pray *Dhuha* and *Dhuhur* together to students, if there are students who are often and diligently praying *Dhuha* and *Dhuhur* together, so in this case PAI teacher provides rewards in the form of value addition.

From the observation and interview with principal, teachers and some students board the researchers interviewed, all found and said the same thing about the religious culture in SMAN 1 Purwoasri Kediri, that the religious culture in schools is implemented, developed and include habituation 3 (three) S, *(Senyum, Salam,* and *Sapa),* Friday praying together in the school mosque, Islamic celebration, and the reading and writing of Al-Qur'an.

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[22] Interviewed with the PAI teacher of SMAN 1 Purwoasri Kediri, Mr. Zainal Abidin, S. Pd.I on September 18, 2012 at 09.45 am.

2. The Strategies of Religious Culture Development at SMAN 1 Purwoasri Kediri

Religious culture is habituation behavior or activities of a person based on religious teaching. It is not just limited to the five pillars of Islam, but a whole series of daily activities that begins by calling Asma Allah, according to the teachings of religion considered as worship. There are so many strategies that are used in SMAN 1 Purwoasri in developing religious culture in the school environment, it is as described by Drs. Sayuk Pitoyo, M.Si as principal of SMAN 1 Purwoasri Kediri, he said:

> Strategi saya sebagai kepala sekolah untuk mengembangkan budaya agama itu sendiri adalah diawali dari diri saya sendiri mbak. Karena kita ketahui bahwa, kita sebagai pimpinan tidak boleh hanya sekedar ngomong, tapi juga harus mengaplikasikannya dalam kehidupan sehari-hari, agar menjadi contoh yang baik bagi warga sekolah lainnya. Yang kedua melalui pembinaan setiap hari Senin dan melalui frekuensi kegiatan.[23]

> My strategy as a principal to develop a religious culture itself is the beginning of my own. Because we know that, we as leaders should not just talk, but it also should apply in everyday life, in order to become a good example and model for other school communities. The second is through coaching every Monday and through the frequency of activities.

Mr Zainal Abidin, S. Pd.I as the Islamic Religious Education teacher added:

> Strateginya untuk mengembangkan budaya agama di sekolah ini dengan selalu menciptakan suasana religius dalam lingkungan

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[23] Interviewed with the principal of SMAN 1 Purwoasri Kediri, Mr. Drs. Sayuk Pitoyo, M.Si on March 22, 2013 at 10.39 am.

sekolah. Dan mengarahkan para siswa dengan menonjolkan segi manfaat dalam pembelajaran PAI di sekolah.[24]

The strategy is to develop religious culture in the school is to always create a religious atmosphere in the school environment and directs the students to highlight the benefits in terms of Islamic learning in the school.

To realize the religious culture in the school, there are several strategies that can be performed by practitioners, particularly through education, providing examples (model), get used to good things, enforce discipline, provide motivation and encouragement, especially the psychological reward, punish (perhaps in order to discipline), and the civilizing religion that affect the growth of children. This was as described by Mr. Zainal Abidin, S. Pd.I as a teacher of Islamic education, he said:

> Banyak strategi yang digunakan dalam mengembangkan budaya agama di sekolah ini mbak, contohnya saja pada pelaksanaan shalat dhuha. Pelaksanaan Shalat dhuha di SMAN 1 Purwoasri Kediri tidak terjadwal, akan tetapi guru PAI di sekolah tersebut memerintahkan untuk shalat dhuha kepada murid-murid, kemudian siswa harus mencatat hari, tanggal, bulan dan tahun, kemudian catatan tersebut harus ditandatangani oleh murid itu sendiri bahwa mereka benar-benar melaksanakan shalat dhuha, dan dibawah tanda tangan tersebut, murid dianjurkan untuk memberikan sumpah bahwa tanda tangan yang dibubuhkan oleh murid tersebut adalah benar tanda tangannya sendiri, jika mereka berbohong dalam hal ini, maka mereka harus bertanggung jawab di hadapan Allah SWT dan guru agama (dalam hal ini, strategi yang digunakan guru agama di SMAN 1 Purwoasri Kediri untuk menerapkan shalat dhuha adalah untuk melatih kejujuran dalam diri siswa tersebut). Jika ada murid yang sering dan rajin melaksanakan shalat dhuha, maka dalam hal ini guru PAI memberikan reward berupa penambahan nilai.[25]

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[24] Interviewed with the PAI teacher of SMAN 1 Purwoasri Kediri, Mr. Zainal Abidin, S. Pd.I on September 18, 2012 at 09.50 am.
[25] Interviewed with the PAI teacher of SMAN 1 Purwoasri Kediri, Mr. Zainal Abidin, S. Pd.I on September 18, 2012 at 09.59 am.

There are many strategies that are used in developing religious culture in the school, for example, the implementation of *Dhuha* praying. The implementation of *Dhuha* praying at SMAN 1 Purwoasri Kediri not scheduled, but PAI teachers in these schools ordered to pray *Dhuha* to the students, then the students should record the day, date, month and year, then the record should be signed by the students themselves that they really praying *Dhuha*, and under the signature, students are encouraged to give an oath that the signatures were affixed by the student's own signature is correct, if they lie in this, then they should be held accountable before Allah SWT and teachers religion (in this case, the strategy used religion teacher at SMAN 1 Purwoasri Kediri to apply *Dhuha* prayer is to train the honesty in students). If there are students who are often and diligently praying *Dhuha*, so in this case the teacher PAI provides rewards in the form of value addition.

3. The Obstacles in Developing Religious Culture at SMAN 1 Purwoasri Kediri

The development of the religious culture at SMAN 1 Purwoasri Kediri also have the obstacles for its implementation. The obstacles is as expressed by Mr. Zainal Abidin, S. Pd.I as a teacher of Islamic education, he said:

> Kendala dalam menerapkan dan mengembangkan budaya agama di SMAN 1 Purwoasri Kediri adalah dalam masalah waktu, yakni waktu bertemunya guru agama dengan murid, di sekolah umum seperti SMAN 1 Purwoasri hanya terdapat waktu 2 jam dalam seminggu untuk mata pelajaran Agama Islam. Kendala lainnya yaitu anak itu lebih mementingkan kehidupan sehari-hari dalam bergaul dengan temannya, sehingga membudayakan anak itu supaya melakukan budaya agama sulit, karena kebanyaka anak tersebut lebih banyak terpengaruh oleh teman-temannya. Siswa SMAN 1 Purwoasri dididik untuk menjadi seseorang yang sportif dalam artian seperti pelaksanaan shalat dhuha, guru PAI menggunakan salah satu strategi agar mereka mau melaksanakan shalat dhuha dengan memberikan reward kepada para siswa yang melaksanakan shalat dhuha dengan sungguh-sungguh. Yang dilaksanakan yang wajib saja, seperti zakat, kurban.[26]

The obstacles in implementing and developing religious culture at SMAN 1 Purwoasri Kediri is the matter of time, i.e. the time

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[26] Interviewed with the PAI teacher of SMAN 1 Purwoasri Kediri, Mr. Zainal Abidin, S. Pd.I on September 18, 2012 at 09.45 am.

convergence of religious teachers and students, in public school like SMAN 1 Purwoasri as there are only 2 hours a week for Islamic subjects. Other obstacles are more concerned with the child's daily life along with his friends, so civilize the children to do a religious culture is difficult, because most children are more influenced by their peers.

Mr. Drs. Sayuk Pitoyo, M.Si as principal of SMAN 1 Purwoasri

Kediri added:

Salah satu kendala dalam mengembangkan budaya agama di SMAN 1 Purwoasri Kediri yaitu dari dukungan masyarakat sendiri, khususnya dari wali murid para siswa yang mana notabene nya atau latar belakang agamisnya itu kurang maksimal. Jadi dukungan dari warga masyarakat terkait pengembangan budaya agama di SMAN 1 Purwoasri Kediri sendiri juga kurang maksimal.[27]

One obstacle in developing religious culture at SMAN 1 Purwoasri Kediri, from their own community support, especially from student's parents who where in fact his or her religious background was less than the maximum. So the support of the community related to the development of the religious culture at SMAN 1 Purwoasri Kediri itself also less than the maximum.

Therefore, to address these obstacles, the principal of SMAN 1 Purwoasri Kediri themselves provide new innovations and strategies that emphasized that the development of the religious culture at SMAN 1 Purwoasri Kediri can run and well applied. This was as described by Drs. Sayuk Pitoyo, M.Si as principal of SMAN 1 Purwoasri Kediri, he said:

Untuk menangani kendala-kendala yang ada di sekolah ini khususnya dalam hal pengembangan budaya agama, saya mengharapkan ke depannya penerapan shalat dhuhur dan dhuha lebih ditekankan lagi dan untuk shalat Jum'at diwajibkan bagi siswa putra. Dan rencana saya ke depannya, ketika siswa putra melaksanakan shalat Jum'at berjama'ah, siswa putri melaksanakan kegiatan SKI (Studi Kajian

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[27] Interviewed with the principal of SMAN 1 Purwoasri Kediri, Mr. Drs. Sayuk Pitoyo, M.Si on March 22, 2013 at 11.00 am.

Islami) yang mendatangkan ustadzah dari luar. Sistem pembelajaran PAI juga lebih banyak ke aplikasi sikap.[28]

To solve the obstacles that exist in the school especially in the development of t religious culture, I look forward to the future implementation *Dhuhur* and *Duhha* praying is emphasized again and for Friday praying are required for male students, and my plans for the future, when the male students perform Friday praying together, the female students conducting SKI (Studies Islamic Studies) which brings cleric from outside. PAI learning system is also more to the application of attitude.

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[28] Interviewed with the principal of SMAN 1 Purwoasri Kediri, Mr. Drs. Sayuk Pitoyo, M.Si on March 22, 2013 at 10.55 am.

CHAPTER V

DISCUSSION

In this chapter will be discussed some of the action result that has been described in Chapter IV. Based on the primary focus is the development of religious culture at SMAN 1 Purwoasri Kediri. In this research also will describe about sub-focus of researcher that the first is describing the religious culture at SMAN 1 Purwoasri Kediri, the second is describing the strategies that used in the development of the religious culture at SMAN 1 Purwoasri Kediri.

A. Religious Culture at SMAN 1 Purwoasri Kediri

The term of culture can be defined as the totality of behavior pattern, art, belief, institution, and all other products of human work and thought that characterize the condition of a society that is transmitted together.

Religious culture is belief, assumption, understanding, and expectation that are certain by the school community and it is included a spirit, an attitude, or behavior pattern and habits that are carried out by the school community consistently in solving various problems or in other words, practice the religious values and teachings in daily life. Not only mean praying together, read Al-Quran or all things that related to the pillars of Islam alone. But the culture of 3 S (*Senyum, Salam,* and *Sapa*), learning ethos, orderly, disciplined, honest, fair, tolerant, sympathy, empathy, throw the rubbish in the place, the cleanliness and beauty of the school, the

responsibility for performing the duty, and others all of which was realized by model, habituation, and internalization.

Based on the observation and finding result of the researcher, a form of religious culture at SMAN 1 Purwoasri Kediri include: the habituation of (*Senyum, Salam,* and *Sapa*), the Friday praying at the school mosque, celebration days of Islam (PHBI), activities of reading Al-Qur'an, praying at the time will start and end of learning, as well as *Dhuha* praying and *Dhuhur* praying.

1. **The Habituation of Smiles, Greetings And Courtesies** *(Senyum, Salam,* **and** *Sapa)*

   Islam as the perfect religion, highly recommend to all the followers to give greeting to others by saying hello or saying *salam*. Saying *salam* besides as greeting, it also contains praying for others as a form of brotherhood among humans. Socially, greeting and *salam* can increase the interaction, narrowing the gap among people, and the impact on the sense of respect among fellow realized that mutual respect and appreciate.

   Senyum, Salam, and *Sapa* in the view of culture showed that communities have harmony, peace, civility, tolerance, and mutual respect. This habit has been owned by the people of Indonesia, so Indonesian nation is recognized by other nations as a polite nation, peaceful and homely. Such that things needs to be inculcated and socialized from an early age to anyone, to be reflected on every individual has the manners and mutual respect.

The habituation of *Senyum, Salam,* and *Sapa* are the hallmark of being owned by the citizens of SMAN 1 Purwoasri Kediri. This culture developed and introduced, and imparted to each student with the intent and purpose to follow, develop, and preserve the culture that has been implemented in the school. As the positive effect of each student and the school always apply friendly, courteous, and polite to anyone who encountered. Friendly, courteous, and polite is embodied in utter and act.

2. Friday Praying at School Mosque

Praying is the most fundamental worship in Islam. Praying is not just an obligation for every Muslim, but rather should be spiritual human needs beyond the primary requirement for the physical. If someone does not eat, it will only damage the physical, however, if someone does not pray, it will damage the spiritual.

As the second pillar of Islam, praying is as an Islamic benchmark of person, therefore the Prophet states that a person's charitable will be judged first is praying. If the praying is good, then all activities will be worth good, and vice versa if the praying is bad, then all activities are well worth bad.

In this regard, SMAN 1 Purwoasri Kediri motivate and instill the students to practice their *amaliyah* worship that the first time, it will be judged, by requiring students to follow Friday praying at the school. It is important to educate as well as to apply the teachings of Islam and to

strengthen the rope of *silaturrahim* and also unify emotional bond among the school community, from the principal to the students.

Another purpose of this activity is to instill a sense of student responsibility as a servant to his Lord, not as a routine obligation only to abort it.

3. Islamic Days Celebration (PHBI)

Islamic religious teachings that have very broad, sometimes requires a variety of disciplines to learn and study it, in order it can be actualized in everyday life. Among the various approaches used to assess Islam is the anthropological approach. Through this approach, religion seems familiar and close to the problems faced by humanity and seek to provide answers and explanations.

Islam in Indonesia grows and develops in line with a tradition that is still attached to the pre-Islamic society. From various history literatures, it is a lot of found that in its development, Islam closely with ceremonies and celebrations. It responded by SMAN 1 Purwoasri Kediri in developing religious culture by organizing Islamic day's celebration (PHBI). Not infrequently in these PHBI activities can foster religious awareness of the school community to strengthen solidarity and togetherness in achieving the vision and mission of the school.

4. The Activity of Reading Al-Qur'an

Al-Qur'an as a basic source of Islamic teachings, of course, contains about teachings which contains commands and prohibitions, both physically and spiritually, contains a promise and a threat, and contains knowledge. For that Al-Qur'an as the primary source of Islamic teachings is very important to read and to understand its contents to be understood, and practiced in daily life. No exception for students of SMAN 1 Purwoasri Kediri.

For the purposes of this reason, the learning program of Al-Qur'an for students at SMAN 1 Purwoasri Kediri must be followd or it is a mandatory. Besides the ability to read Al-Quran students is low, every Muslim student is required to read Al-Qur'an properly and strived to be able to understand and comprehend the meaning of Al-Qur'an contains verses either express or implied.

The activity program of reading Al-Quran at SMAN 1 Purwoasri Kediri is a program to develop talents, interests and competencies students that have acquired in this field. The expectation of the result from this activity is it will help students to get used to reading Al-Qur'an and train students to be able to read Al-Quran properly, and also to understand and practice the content of the verse being studied.

The effort of SMAN 1 Purwoasri Kediri is very seriously to bring religious culture in the school with the program of reading Al-Qur'an.

When a person is able to read and write the verses of Al-Qur'an, then know and understand the contents, so it will create individuals who are competent, have a clear life orientation, has a spirit and a stable energy to achieve the vision and purpose of his life.

5. Praying When will Start and End Learning Activity

Basically initiate any activity is begun by the praying is a good thing. Islam strongly encourages the followers to each initiate any activity in our daily lives must begin with praying, because praying is an important thing in starting our activities and to end our activities.

The purpose of praying before the start or end activities of our activity in this case is that we should always remember to Allah SWT when we will conduct activities and to remind us that all these activities should be for Allah SWT the only one.

This is as at SMAN 1 Purwoasri Kediri that every started teaching and learning process activity and end it is always applied to the students to pray together in the classroom. It is always accustomed to the students to always pray in each activity will begin and end, so that they always remember to Allah SWT.

6. *Dhuha* Praying and *Dhuhur* Praying

Dhuha praying is a religious obligation for every Muslim and it is the second *amaliyah* after *syahadat* in the pillar of Islam. Islamic praying

shows benchmark someone's faith. Therefore, Islam insists that the first question on the final day was praying.

One of efforts at SMAN 1 Purwoasri Kediri to encourage the citizens in order to pray is always through the implementation of *Dhuha* praying and *Dhuhur* praying in the school mosque. Although the implementation is not scheduled systematically, but the students of SMAN 1 Purwoasri Kediri is encouraged to pray Dhuha and pray *Dhuhur* together in the school mosque.

It is very important to do as a form of development of PAI learning is applicable to students and to train the students to be more actively praying *sunnah*, such as *Dhuha* praying and the obligatory praying. By praying *Dhuha* and praying *Dhuhur* together in the school, it can strengthen bond of *silaturrahim* and build the harmonious communication among the citizens of school.

B. The Strategies of Religious Development at SMAN 1 Purwoasri Kediri

The development of the religious culture in the school is very important to be applied, because this is one form of application of Islamic education learning in the classroom. Religious culture is habituation behavior or activities of a person based on religious teachings. Not just limited to the five pillars of Islam, but a whole series of daily activities that begins by calling

and mentioning *Asma Allah*, according to the teachings of religion considered as worship.

Based on the research result from researcher, there are many strategies that are used at SMAN 1 Purwoasri in developing religious culture in the school environment. According to the principal of SMAN 1 Purwoasri Kediri, the strategies that used in developing religious culture are initiated from yourself first. Then to the next can be through coaching or constructing every Monday and through the frequency of activities.

The other strategies to develop religious culture in this school is to always create a religious atmosphere in the school environment and directs the students to highlight the benefits in terms of Islamic learning in the school. To realize the religious culture in the school, there are several strategies to do them through, giving examples (model), get used to good things, enforce discipline, provide motivation and encouragement, especially the psychological reward, punish (perhaps in order to discipline) and civilizing religion that affect the growth of children.

The strategies that is used by religion teacher at SMAN 1 Purwoasri Kediri to apply *Dhuha* praying is to practice honesty in students selves, through the strategy notes the day, date, month and year of the implementation of *Dhuha* praying and *Dhuhur* praying, then the record should be signed by the students themselves that they are really pray *Dhuha* and *Dhuhur*. Then under the signature, students are encouraged to give an

oath that the signatures were affixed by the student's own signature is correct. If there are students who are often and diligently praying *Dhuha*, so in this case PAI teacher provides rewards in the form of value addition.

C. The Obstacles in Developing Religious Culture at SMAN 1 Purwoasri Kediri

In the development of the religious culture at SMAN 1 Purwoasri Kediri, it is also a lot of obstacles when in the implementation. These obstacles are such as:

1. The obstacle in a matter of time, i.e. the meeting time of religious teacher and student, in the public school such as SMAN 1 Purwoasri, there are only 2 hours a week for Islamic subject.

2. Other obstacles are more concerned with the child's daily life along with his friends, so civilize the student to do a religious culture is difficult, because most children are more influenced by their peers.

3. Community support themselves, especially from student's parents who where in fact his or her religious background was less than the maximum. So the support of the community related to the development of the religious culture at SMAN 1 Purwoasri Kediri itself also less than the maximum.

Therefore, to solve these obstacles, the principal of SMAN 1 Purwoasri Kediri themselves provide new innovations and strategies that emphasized that the development of the religious culture at SMAN 1 Purwoasri Kediri can run and well applied in the future.

BAB VI

CLOSING

A. Conclusion

      After performing the theoritical study and analysis of data based on the research findings in the field about the development of religious culture at SMAN 1 Purwoasri Kediri, it can be concluded as follows:

a. The forms of religious culture development that has been implemented at SMAN 1 Purwoasri Kediri are habituate *Senyum, Salam,* and *Sapa* (3S), habituate to shake hands each other between teacher and student, habituate to pray before starting learning process and after learning process, habituate to pray *dhuhur* together between teacher and student and celebrate PHBI (anniversary of the Islamic big day) such as *maulid nabi Muhammad SAW, Nuzul Al-Qur'an*, slaughter the *qurban* animal when *idul adha*, *ramadhan* cottage etc., habituate praying *Dhuha,* the activity of reading Al-Qur'an, Friday praying at school mosque and doing *infaq.*

b. The strategies in developing religious culture at SMAN 1 Purwoasri Kediri are initiated from yourself first. Then to the next can be through coaching or constructing every Monday and through the frequency of activities. Then to always create a religious atmosphere in the school environment and directs the students to highlight the benefits in terms of Islamic learning in the school. To realize the religious culture in the school, there are several strategies to do them through, giving examples (model), get used to good

things, enforce discipline, provide motivation and encouragement and civilizing religion that affect the growth of children.

B. Suggestion

Based on the results of the study, the author want to provide several suggestions for:

1. The principal, Islamic education teacher, and all member of school should be able to establish good cooperation in order the process of religious culture development can be implemented and developed well and optimally.

2. The role active of parents and society around the school is important to optimize and support the school's activity to achieve vision and mission at SMAN 1 Purwoasri Kediri, especially in developing religious culture.

3. The learning activity in the school is not only focus on cognitive aspect but also more emphasize to create student's character espesially in their religious. It is through the application from the result of learning at class by developing and implementing religious culture in the school.

For the next researcher is expected to reveal more about the religious culture that developed in the school as a school culture in the school and community to maintain and enhance the religious cultures and become a way sof life in every act of daily either at school or in the community.

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Sukmadinata, Nana Syaodih. 2007. *Metode Penelitian Pendidikan*. Bandung:PT. Remaja Rosdakarya.

APPENDIX

CURRICULUM VITAE

Name	: Ulfa Wahyuningtyas
Student Number	: 09110188
Born	: Kediri, July 7th 1991
Faculty / Department	: Tarbiyah / Islamic Education (PAI)
Years in	: 2009
Address	: Dsn. Bringin, Ds. Mojokerep, Kec. Plemahan, Kab. Kediri
Address at Malang	: Jl. Sunan Ampel No. 01 Gg. II Malang
Father's Name	: Gandung Bahtiar, S. Pd
Mother's Name	: Yati'in
Phone	: 085755374320

- Educational Background:
  a. Formal Education

    SDN Ketawang III Kediri (1997-2003)

    MTsN Tambakberas Jombang (2003-2006)

    MAN Denanyar Jombang (2006-2009)

    UIN Maulana Malik Ibrahim Malang (2009-2013)

b. Non-Formal Education

Rhima English Course (REC) Pare Kediri (2010-2011)

Ma'had Sunan Ampel Al-'Ali (2009-2012)

Malang, April 1st 2013

(Ulfa Wahyuningtyas)

Name   : Ulfa Wahyuningtyas

TTL   : Kediri, 07 Juli 1991

Thesis Title   : The Development of Religious Culture at SMAN 1 Purwoasri
                  Kediri

Advisor   : A. Nurul Kawakip, M. Pd

EVIDENCE OF CONSULTATION

No.	Date	Consultation	Signature
1.	28 November 2012	Problem of The Study	1.
2.	20 December 2012	Consultation chapter I and chapter II	2.
3.	15 March 2013	Revision chapter I and II	3.
4.	20 March 2013	Consultation chapter III and chapter IV	4.
5.	25 March 2013	Revision chapter III and chapter IV	5.
6.	13 March 2013	Consultation chapter V and chapter VI	6.
7.	27 March 2013	Revision chapter V and chapter VI	7.
8.	01 April 2013	ACC the whole thesis	8.

Malang, April 1st 2013
Acknowledged by,

Dr. H.M. Zainuddin, MA
NIP. 196205071995031001

IDENTITAS KEPALA SEKOLAH, GURU DAN TATA USAHA UPTD SMA NEGERI 1 PURWOASRI

No Urut	NAMA	NIP BARU	Jenis Kel.	Tempat Tgl. Lahir	Pangkat	Gol. Ruang	Jabatan
1	2	3	4	5	6	7	8
1	Drs. SAYUK PITOYO, M.Si.	19600715 198603 1 022	L	Nganjuk, 15 Juli 1960	Pembina Tk. I	IV/b	Guru Pembina Tk. I
2	Drs. H. SAHRI	19600301 198803 1 016	L	Nganjuk, 01 Maret 1960	Pembina Tk. I	IV/b	Guru Pembina Tk. I
3	Dra. Hj. UMI LAILIJAH	19590116 199003 2 001	P	Kediri, 16 Januari 1959	Pembina Tk. I	IV/b	Guru Pembina Tk. I
4	Drs. HERU SENO	19580517 199203 1 004	L	Banyuwangi, 17 Mei 1958	Pembina Tk. I	IV/b	Guru Pembina Tk. I
5	Dra. LILIK KUNTARMI	19651104 199512 2 002	P	Tuban, 04 Nopember 1965	Pembina Tk. I	IV/b	Guru Pembina Tk. I
6	MARIAM OKTARINA, S.Pd.	19681004 199103 2 011	P	Lahat, 04 Oktober 1968	Pembina	IV/a	Guru Pembina
7	ZAINAL ABIDIN, S.Pd.I.	19571011 198503 1 007	L	Kediri, 11 Oktober 1957	Pembina	IV/a	Guru Pembina
8	Dra. BINTI NURYATI	19651212 199512 2 003	P	Kediri, 12 Desember 1965	Pembina	IV/a	Guru Pembina
9	Drs. H. MUHAMAD AINUL GHOR	19690719 199512 1 002	L	Kediri, 19 Juli 1969	Pembina	IV/a	Guru Pembina
10	Dra. UMI HANIK	19670212 199512 2	P	Trenggalek, 12 Pebruari	Pembina	IV/a	Guru Pembina

		003		1967			
11	CHAIRUL EFFENDI SUGIARTO, S.Pd.Bio.	19690328 199201 1 002	L	Surabaya, 28 Maret 1969	Pembina	IV/a	Guru Pembina
12	Drs. SUHARDJITO	19570813 199512 1 001	L	Kediri, 13 Agustus 1957	Pembina	IV/a	Guru Pembina
13	Drs. SUWARTONO	19620321 199512 1 001	L	Madiun, 21 Maret 1962	Pembina	IV/a	Guru Pembina
14	Dra. NUNIK MASRURIYAH	19640613 199602 2 001	P	Jember, 13 Juni 1964	Pembina	IV/a	Guru Pembina
15	AGUS RIONO, S.Pd.	19660817 199001 1 002	L	Kediri, 17 Agustus 1966	Pembina	IV/a	Guru Pembina
16	FUGU WIDODO, S.P.d.	19690331 199802 1 003	L	Kediri, 31 Maret 1969	Pembina	IV/a	Guru Pembina
17	LITA ZULAIKHAH, S.Pd.	19700718 199802 2 004	P	Kediri,18 Juli 1970	Pembina	IV/a	Guru Pembina
18	HARIS NUSWANTORO, S.Pd.	19660126 200212 1 001	L	Kediri, 26 Januari 1966	Penata Tk. I	III/d	Guru Dewasa Tk. I
19	Drs. SJAMSUL ASJHAR	19661210 200501 1 006	L	Kediri, 10 Desember 1966	Penata	III/c	Guru Dewasa
20	ANANG SUBROTO, S.Pd.	19691011 200501 1 010	L	Kediri, 11 Oktober 1969	Penata	III/c	Guru Dewasa
21	RIDHA SUSANTI, S.Pd.	19741119 200501 2 003	P	Kediri, 19 Nopember 1974	Penata	III/c	Guru Dewasa
22	RIDA TRI KARTIKASARI, S.Pd.	19780402 200501 2 012	P	Malang, 02 April 1978	Penata	III/c	Guru Dewasa
23	SITI MUSTAGFIROH, S.Pd.	19710507 200604 2 026	P	Kediri, 07 Mei 1971	Penata Muda Tk. I	III/b	Guru Madya Tk.1

No	Nama	NIP	L/P	Tempat, Tanggal Lahir	Pangkat	Gol	Jabatan
24	DWI PUJIASTUTIK, S.Pd.	19700824 200701 2 012	P	Kediri, 24 Agustus 1970	Penata Muda Tk. I	III/b	Guru Madya Tk.1
25	SURIYANTO, S.Pd.	19660727 200701 1 014	L	Kediri, 27 Juli 1966	Penata Muda Tk. I	III/b	Guru Madya Tk.1
26	ISMU MAHBULAH, S.Pd.	19740530 200604 2 010	P	Blitar, 30 Mei 1974	Penata Muda Tk. I	III/b	Guru Madya Tk.1
27	Drs. MULYANTO	19621225 200801 1 003	L	Kediri, 25 Desember 1962	Penata Muda Tk. I	III/b	Guru Madya Tk.1
28	ZAENAL ABIDIN, S.Pd.	19701026 200801 1 008	L	Surabaya, 26 Oktober 1970	Penata Muda Tk. I	III/b	Guru Madya Tk.1
29	MARDI SUKAMTO, S.Pd.	19700520 200801 1 020	L	Kediri, 20 Mei 1970	Penata Muda Tk. I	III/b	Guru Madya Tk.1
30	Dra. SA'ADAH	19651018 200801 2 002	P	Kediri, 18 Oktober 1965	Penata Muda Tk. I	III/b	Guru Madya Tk.1
31	DARTIN YANTI WAHYULI, S.Sos.	19750109 200901 2 003	P	Jember, 09 Januari 1975	Penata Muda	III/a	Guru Madya
32	MOH. YUSUP SHOLIH, S.Pd.I.	19780510 200901 1 016	L	Kediri, 10 Mei 1978	Penata Muda	III/a	Guru Madya
33	RIRIS SETYANINGTYAS, S.Pd.	19821129 200901 2 004	P	Kediri, 29 Nopember 1982	Penata Muda	III/a	Guru Madya
34	UYUN NI'MAH, S.Pd.	19820429 201001 2 012	P	Nganjuk, 29 April 1982	Penata Muda	III/a	Guru Madya
35	QORRY IKA SEPTININGTYAS, S.Pd.	19860927 201001 2 023	P	Rembang, 27 September 1986	Penata Muda	III/a	Guru Madya
36	YUSUF ARIFUDDIN, S.Kom.	19780414 201001 1 022	L	Jombang, 14 April 1978	Penata Muda	III/a	Guru Madya
37	DAHLAN, S.Pd	19640304 198602 1 002	L	Kediri, 04 Maret 1964	Penata Muda Tk. I	III/b	Staf

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39	KRISNA HARI TIRTOWATI, S.Pd	19630328 198603 2 012	P	Kediri, 28 Maret 1963	Pembina Tk. I	IV/b	Guru Pembina Tk. I
40	Drs. PAPAN PRISTIWANTO	19670915 199803 1 003	L	Kediri, 15 September 1967	Pembina	IV/a	Guru Pembina
41	AGUS SATRIYO BAKTI, S.Pd., M.Si	19690816 200701 1 032	L	Kediri, 16 Agustus 1969	Penata Muda Tk. I	III/b	Guru Madya Tk.1
42	SATRIO AGUNG WIBOWO, S.Pd	19750503 200901 1 007	L	Surabaya, 03 Mei 1975	Penata Muda	III/a	Guru Madya
43	Drs. DARMADJI	19630702 199403 1 008	L	Kediri, 02 Juli 1963	Pembina	IV/a	Guru Pembina
44	SIFERA KRISTINA, S.Th.	7/1/2000	P	Surabaya, 17 Desember 1971	–	–	–
45	SUTIYONO, S.Pd.	–	L	Kediri, 06 Nopember 1970	–	–	–
46	PUJI KRISNAWATI, S.Pd.	7/1/2004	P	Kediri, 09 Januari 1981	–	–	–
47	M. AFIFUDDIN, S.Ag., S.Pd.	7/1/2004	L	Kediri, 29 Agustus 1973	–	–	–
48	RETNO WAHYUDIANI DWI SULANJARI, S.Si.	7/1/2004	P	Kediri, 16 April 1978	–	–	–
49	BINTI MUSAROPAH, S.Sos.	7/1/2005	P	Kediri, 05 Mei 1982	–	–	–
50	NI'MAH MASFUFAH, S.Pd.	7/1/2005	P	Kediri, 30 Desember 1981	–	–	–
51	DIANIS USWATUN FARIDA, S.Pd.I.	7/1/2008	P	Kediri, 09 Juli 1984	–	–	–
52	ADE SUWANDANA, S.Pd.H.	7/1/2009	L	Kediri, 19 Mei 1985	–	–	–

53	MOKHAMMAD MAS'UD JAZULI	7/1/2006	L	Kediri, 19 Maret 1985	−	−	−
54	WIWIT DWIYANTORO	7/1/2007	L	Kediri, 20 Mei 1979	−	−	−
55	DWI ASTUTIK	7/1/2000	P	Kediri, 30 Mei 1974	−	−	−
56	SUDARIANI	7/1/2001	P	Kediri, 21 September 1980	−	−	−
57	YULIATI	7/1/2004	P	Kediri, 29 Oktober 1984	−	−	−
58	IN SUMARDIANTO	10/1/1995	L	Kediri,11 Desember 1961	−	−	−
59	SUROTO	7/1/1996	L	Kediri, 09 Juni 1973	−	−	−
60	PONIDI	7/1/2001	L	Kediri, 02 Pebruari 1957	−	−	−
61	WAHYUDIONO	7/1/2009	L	Kediri, 17 Desember 1977	−	−	−
62	GONO	7/1/2010	L	Magelang, 08 April 1975	−	−	−

STRUKTUR ORGANISASI SEKOLAH
UPTD SMA NEGERI 1 PURWOASRI
KABUPATEN KEDIRI

KEPALA SEKOLAH	KOMITE SEKOLAH
Drs. SAYUK PITOYO, M.Si.	Drs. H. SUFAKIH

KASUBBAG TU
DAHLAN, S.Pd.

WAKASEK KURIKULUM	WAKASEK KESISWAAN	WAKASEK HUMAS	WAKASEK SARPRAS
Dra. BINTI NURYATı	FUGU WIDODO, S.Pd.	ANANG SUBROTO, S.Pd.	Drs. MULYANTO

BP/BK	GURU

PESERTA DIDIK

————— Garis komando

············· Garis Koordinasi

DOCUMENTATION

The building picture of SMAN 1 Purwoasri Kediri

Interview with the principal of SMAN 1 Purwoasri Kediri

The Activity of Praying *Idul Adha* at SMAN 1 Purwoasri Kediri

The Activity of *khutbah* when *Idul Adha* Praying at SMAN 1 Purwoasri Kediri

The Student's Participation in Celebrating of *Idul Adha* Islamic Celebration at SMAN 1 Purwoasri Kediri

The Activity of *halal bi halal* when Celebrating Islamic Celebration of *Idul Fitri* at SMAN 1 Purwoasri Kediri

DATA STAF SMAN 1 PURWOASRI KEDIRI

NO	URAIAN	NAMA	PENDIDIKAN (JENJANG/ JURUSAN)		MASA KERJA
1	Waka Akademis	Dra. BINTI NURYATI	S-1	B. Inggris	17 thn 01 bln
2	Waka Kesiswaan	FUGU WIDODO, S.P.d.	S-1	Biologi	14 thn 11 bln
3	Waka Sarpras	Drs. MULYANTO	S-1	PMPKn	17 thn 09 bln
4	Waka Humas	ANANG SUBROTO, S.Pd	S-1	Kimia	13 thn 03 bln
5	Ka.Tata Usaha	DAHLAN, S.Pd	S-1	PPKN	18 thn 11 bln
6	Ka. Perpustakaan	Dra. Hj. UMI LAILIJAH	S-1	PPKn	22 thn 10 bln
7	Ka. Lab IPA (SMP)	-	-	-	-
8	Ka. Lab Fisika	Dra. UMI HANIK	S-1	Fisika	17 thn 01 bln
9	Ka.Lab Biologi	Dra. SA'ADAH	S-1	Biologi	08 thn 00 bln
10	Ka.Lab Bahasa	Drs. SUHARDJITO	S-1	PPKn	20 thn 02 bln
11	Ka. Lab TIK	MARDI SUKAMTO, S.Pd	S-1	Pend. Seni	08 thn 00 bln

DATA RUANGAN SMAN 1 PURWOASRI KEDIRI

a) Data Ruang Belajar (Kelas)

Kondisi	Jumlah dan ukuran				Jml. ruang lainnya yg digunakan untuk r. Kelas (e)	Jumlah ruang yg digunakan u. R. Kelas (f)=(d+e)
	Ukuran 7x9 m^2 (a)	Ukuran > 63m^2 (b)	Ukuran < 63 m^2 (c)	Jumlah (d) =(a+b+c)		
Baik		14		14	1 ruang, yaitu ruang kesenian	18 ruang
Rsk ringan				-		
Rsk sedang		2		2		
Rsk Berat		1		1		
Rsk Total						

Keterangan kondisi:

Baik	Kerusakan < 15%
Rusak ringan	15% - < 30%
Rusak sedang	30% - < 45%
Rusak berat	45% - 65%
Rusak total	>65%

b) Data Ruang Belajar Lainnya

Jenis Ruangan	Jumlah (buah)	Ukuran (pxl)	Kondisi*)	Jenis Ruangan	Jumlah (buah)	Ukuran (pxl)	Kondisi
1. Perpustakaan	1	9m x 18m	Baik	6. Lab. Bahasa	1	9m x 10m	Baik

2. Lab. IPA	3	10m x 12m	Baik	7.Lab. Komputer	1	8m x 15m	Baik
3. Ketrampilan	1	8m x 18m	Baik	8. PTD	-	-	-
4. Multimedia	-	-	-	9.Serbaguna/aula	-	-	-
5. Kesenian	-	-	-	10. ……………			

Catatan : untuk SMK jenis ruangan .... sesuaikan dengan yang ada.

c) Data Ruang Kantor

Jenis Ruangan	Jumlah (buah)	Ukuran (pxl)	Kondisi*)
1. Kepala Sekolah	1	3m x 3m	Baik
2. Wakil Kepala Sekolah	1	3m x 4m	Baik
3. Guru	1	7m x 10m	Baik
4. Tata Usaha	1	4m x 10m	Baik
5. Tamu	1	3m x 4m	Baik
Lainnya: ………………			

d) Data Ruang Penunjang

Jenis Ruangan	Jumlah (buah)	Ukuran (pxl)	Kondisi*)	Jenis Ruangan	Jumlah (buah)	Ukuran (pxl)	Kondisi
1. Gudang	4	3m x 5m	Baik	10. Ibadah	1	6m x 8m	Baik

2. Dapur	1	2m x 3m	Baik	11. Ganti	-	-	-
3. Reproduksi	-	-	-	12. Koperasi	1	3m x 6m	Baik
4. KM/WC Guru	2	1m x 3m	Baik	13. Hall/lobi	-	-	-
5. KM/WC Siswa	12	2m x 12m	Rusak Ringan	14. Kantin	1	8m x 8m	Baik
6. BK	1	4m x 5m	Baik	15. Rumah Pompa/ Menara Air			
7. UKS	1	2m x 3m	Baik	16. Bangsal Kendaraan			
8.PMR/Pramuka	1	4m x 4m	Baik	17. Rumah Penjaga	1	4m x 5m	Baik
9. OSIS	1	3m x 4m	Baik	18. Pos Jaga	1	2m x 2m	Baik

Catatan : untuk SMK jenis ruangan .... sesuaikan dengan yang ada.

19. Lapangan Olahraga dan Upacara

Lapangan	Jumlah (buah)	Ukuran (pxl)	Kondisi	Keterangan
1. Lapangan Olahraga				
a. Sepak Bola	-	-		
b. Volly Ball	1	18m x 9m	Baik	

c. Basket d.	1	26m x 6m	Baik	
2. Lapangan Upacara				

DATA SISWA SMAN 1 PURWOASRI KEDIRI TAHUN AJARAN 2012/2013

Kelas	Jenis Kelamin		Jumlah
	L	**P**	
X	**87**	**124**	**211**
XI	**68**	**135**	**203**
XII	**70**	**156**	**226**
Jumlah Keseluruhan			**640**

JADWAL KEGIATAN PONDOK RAMADHAN SMAN 1 PURWOASRI KEDIRI

1. **Rabu, 01 Agustus 2012**

- Jam 07:10-07:35, tempat pelaksanaan: Musholla.

  Pembukaan yang disampaikan oleh guru agama, wakil kepala sekolah dan kepala sekolah.

- Jam 07:45-08:20, tempat pelaksanaan: ruang perpustakaan.

  Penyampaian materi yang disampaikan oleh wakil kepala sekolah. Materi yang disampaikan yaitu tentang pemahaman Al-Qur'an.

- Jam 08:30-09:07, pergantian penyampaian materi.

  Disampaikan oleh bapak Suharjito, materi yang disampaikan adalah akhlaq.

- Jam 09:20-10:00, pergantian penyampaian materi.

  Disampaikan oleh guru PAI, bapak Zainal Abidin, materi yang disampaikan adalah Akhlaq dalam Al-Qur'an.

- Jam 10:30-11:10, pergantian penyampaian materi.

  Disampaikan oleh bapak Afif, materi yang disampaikan adalah hadits.

- Jam 11:25-12:15, pergantian penyampaian materi.

  Disampaikan oleh bapak Ainul, materi yang disampaikann adalah Aqidah.

- Jam 12:15, tempat pelaksanaan: Musholla.

  Pelaksanaan shalat duhur.

- Jam 12:40-12:55.

  Wawasan keagamaan yang disampaikan kepala sekolah, sekalian penutup.

- Jam 13:00, pulang.

  ### 2. Kamis, 02 Agustus 2012

- Jam 07:10-08:05, tempat pelaksanaan: Perpustakaan.

  Penyampaian materi disampaikan oleh wakil kepala sekolah. Materi yang disampaikan adalah pemahaman surat Al-Fatihah.

- Jam 08:25-09:17, pergantian penyampaian materi.

  Materi disampaikan oleh bapak Suharjito, melanjutkan materi yang kemarin.

- Jam 09:30-10:40, pergantian penyampaian materi.

  Materi disampaikan oleh bapak Afif, materi yang disampaikan adalah bab nikah.

- Jam 11:40-12:15, pergantian penyampaian materi.

  Materi disampaikan oleh bapak Ainul, melanjutkan materi yang kemarin.

- Kemudian pulang.

  ### 3. Jum'at, 03 Agustus 2012

- Jam 07:10-08:05, tempat pelaksanaan: Perpustakaan.

  Penyampaian materi disampaikan oleh wakil kepala sekolah. Materi yang disampaikan adalah wanita, pengertian surat Al-Ikhlas dan Al-Qadr.

- Jam 08:20-09:10.

  Penyampaian materi disampaikan oleh bapak Suharjito. Materi yang disampaikan adalah moralitas islami.

- Jam 09:20-10:20.

  Penyampaian materi disampaikan oleh bapak Afif. Materi yang disampaikan adalah puasa.

- Jam 11:00, pulang.

TRANSCRIPT OF INTERVIEW

Informant	Question
Principal	1. How is the implementation of religious culture in the school? 2. What is the importance of religious culture implementation in the school? 3. What is the role of principal to develop religious culture in the school?
Vice Principal of Curriculum	1. How is the development of religious culture in this school? 2. What are the programs that support the implementation of religious culture in the school?
Islamic Education Teacher	1. How is the method of teacher to implement the religious culture in the school? 2. What are the forms of religious culture that developed in the school? 3. What are the strategies that used to develop religious culture in the school? 4. What is the effort of Islamic education teacher to implement and develop religious culture in the school environment? 5. What are the obstacles in implementing religious culture in the school?

Civic Education Teacher	1. What are the values that are expected in developing religious culture in the school? 2. How is the strategies to develop religious culture in the public school which the student has various religion or faith?
Student Council Coordinator of Devotion	1. What kinds of programs that are held by student council of devotion in supporting of religious culture development in the school? 2. How is the response of student about the development of religious culture in the school?
Student	1. How is the process of implementing religious culture in the school environment?