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## Characteristics of School Culture in Inculcating Religious Values at SD Pusri Palembang

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### Abstract

School culture is the foundation for presumptions, a system of values, beliefs, and habits, as well as the various types of products produced in schools that will encourage all school personnel to collaborate based on mutual trust, invite all citizens to participate, promote the emergence of new ideas, and present opportunities for implementing reforms in schools. Ideally, each school must have its own characteristics and policies to provide a good and religious environment in shaping students' character. However, many schools still do not pay much attention to school culture and the surrounding environment, so students' religious experience in learning is lacking. This study aims to describe the inculcation of religious values in elementary schools. This type of research is qualitative. The results of the study show that the religious values instilled in SD Pusri Palembang are the values of discipline, honesty, responsibility, tolerance, mutual respect, care for the environment, and sincerity. The inculcation of religious values is integrated in every subject, school culture and extracurricular activities. This study also shows that internal and external factors hinder the inculcation of religious values in students.

**Keywords:** school culture, strategy, religious values

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## **1. INTRODUCTION**

Education is a must for survival. A bridge to raising the standard of human resources is education. In order for students to actively develop their potential for religious spiritual strength, self-control, personality, noble character intelligence, and the skills needed by themselves, society, nation, and state, education can be carried out with a conscious and planned effort to create a learning atmosphere and learning process. Formulation of Article 3 of Law no. 20 of 2003 concerning the National Education System explicitly states that national education functions to develop capabilities and shape dignified national character and civilization in the framework of educating the nation's life. In this context, the school is the most important institution in supporting the achievement of this educational function. Schools can develop all the abilities of students and shape their character. Schools have a moral responsibility to educate children to be smart and have positive character (Penyusun, 2003).

At this time, the effects of globalization cause Indonesians to lose sight of who they are. As cultural education and national character deteriorate, manners, ethics, and children's creativity suffer. Students' morale deteriorates as a result of inadequate religious instruction. Lack of quality religious instruction for kids is a result of a number of variables, including family, environment, and school. The failure to build character in kids from a young age is another issue, in addition to the lack of religious education for kids. In fact, informal education plays a significant part in the success of children's education in addition to formal education. However, it is not how things actually work in society. Parents frequently leave the school in charge of their children's whole education. Despite the fact that a child's environment and family also affect their character. Less than 30% of students' waking hours, or about 7 hours per day, are spent in their families and the immediate area. Indonesian society has several issues, one of which is the lack of moral integrity among students. such is a lack of discipline, lack of confidence, and religious character. Even if pupils must be taught with a sense of religion, self-assurance, and discipline as pillars of character (Kurniawan, 2013).

One of the character values known as "religion" is used to describe an attitude and behavior that upholds one's religious teachings, is tolerant of other religious practices, and coexists peacefully with people of different faiths (Kemendiknas, 2011). Students need this religious character to deal with today's changing times and moral decline. In this situation, it is required of the pupils to be able to distinguish between right and wrong behavior based on religious precepts and precepts. The three character education approaches of incorporated into

curriculum, school culture, and extracurriculars can all be used to promote religious character. The three character education models are explained as follows: fostering religious character through subject integration. The subjects of Islamic Religious Education in this sense are those that concentrate on instilling religious character. However, teachers are free to incorporate character education for pupils in each topic, so that every part works together toward a common objective. Institution culture is one of the rules that are undoubtedly present in any school. In order for these principles to finally become ingrained in a person as healthy habits, they must be followed by all students. This is what is meant by school culture. The requirement to pray at assembly is one instance of developing a school (Wati & Arif, 2017).

Schools are a means for the learning process to occur or can be said to be agents of change for society. Therefore, school management must be carried out as well as possible, especially schools that are used as the foundation for building better student character. Because schools are where the educational process takes place, schools also have a complex system, are dynamic in their activities and are well managed to produce quality output in accordance with the demands of society's needs (Bafadal, 2013).

The leadership role of the school principal in developing a quality culture is an effort to synergize all organizational components so that they are committed to school quality. In addition, the school principal's leadership role is mobilizing, motivating, and influencing to be willing to carry out and run programs that have been made together. Researchers at SD Pusri Palembang observed that character education is instilled from the start. One of the most important characters to instill in students is religious character. Because religious character is a character that is the foundation or basis of other characters. Or in other words, if a child has good religious character, he will have noble character.

School culture is part of the corporate culture. Corporate culture is a culture that is built on institutions or institutions that have certain institutions. More Zamroni (2011) provides a limitation that school culture is a pattern of values, principles, traditions and habits that are formed in the long journey of the school, developed by the school over a long period and become a guideline and are believed by all school members. The school community according to Law Number 20 of 2003 concerning the National Education System consists of students, educators, school principals, education staff, and school committees.

School culture must have a clear mission in creating a school culture that is challenging and fun, fair, creative, innovative, integrative, and dedicated to achieving the vision, producing graduates who are of high quality in their intellectual development. In addition, have the character of piety, honest, creative, able to be role models, work hard, be tolerant and capable in leading, and answer the challenges of the need for human resource development that plays a role in the development of science and technology and is based on IMTAQ.

Based on initial observations, the behavior and behavior of students, school staff and teachers there were very friendly and polite, each class was given an Islamic motivational word, and there were also several problems. So from these initial observations that the school culture at SD Pusri Palembang should be emulated by other public schools in innovating for the betterment of education. Therefore, to improve the existence of schools so that they are in demand by the community, they must be of high quality while still being able to shape students' character. Through various activities and good habits, it greatly affects the character of students, moreover these habits are carried out routinely and carried out in the school environment. SD Pusri Palembang provides an appreciation of individual differences according to the interests of talents, learning styles, and students' intelligence. Students are allowed to express their opinions. SD Pusri Palembang is a school that designs an Islamic culture in such a way, even though in this school there are many non-Islamic teachers, the character of this school really reflects Islamic culture as in other Islamic-based schools. Pusri elementary school students are required to memorize Juz 30 before completing their studies there. It's the same as integrated Islamic schools, Madrasah Ibtidaiyah Negeri 1 (MIN 1), and others. Every morning before studying, students must take part in the habit of reciting the Koran and reading prayers, Friday alms, reciting children and teachers every month. However, apart from reflecting a strong Islamic culture, it is interesting to study the culture of the Pusri Palembang elementary school in instilling religious values. This school can be used as an example for other public schools in instilling Islamic habits following the demands of society.

This school has several excellent programs in instilling religious values in students. This research focuses on the model of inculcating religious values and revealing the obstacles in instilling religious values in SD Pusri Palembang.

## **2. METHODOLOGY**

This research uses a type of qualitative research with a descriptive approach. Because in this research approach that is following the conditions of the object under study. As

expressed by Bogdan and Taylor (1977) about research methods, namely research procedures that produce descriptive data in the form of written or oral words from people and observable behavior. at SD Pusri Palembang. So this research design was developed openly from the various changes needed according to field conditions. This is important to explain, considering that qualitative research is research designed in natural conditions and situations, so the truth can be found in its purest form without experiencing distortions caused by research instruments and designs.

### **3. FINDINGS**

Islamic ideals have been expressly stated as the foundation for creating a top school in terms of achievement and environmental care in the SD Pusri Palembang vision and goal statements. Therefore, in addition to many other cultural and character elements, the instillation of religious character is a priority. The principal of SD Pusri Palembang, WA, made the intriguing claim that this institution is a "living laboratory" for religious research. This implies that all actions done at school or around school are constantly motivated by religious principles. For school activities to be based on a foundation of religious values, WA said there was a program for internalizing Islamic values which was carried out through a series of routine activities in the classroom and within the school environment. The routine activity continues so that it becomes a habit. Among the habits carried out at SD Pusri Palembang are the habituation of carrying out Duha prayers in congregation, reading the Koran, weekly and monthly Taklim Assembly, and getting used to behavior based on akhlakul karimah.

Routine Duha prayer activities in congregation are carried out not only by students, but teachers, school principals, and all academics at SD Pusri Palembang are also involved. Likewise the activity of reading the Qur'an and behavior that has a noble character. These three activities involve all components of the school. Teachers as parents at school, principals, and other academics at school play the role of being an example of the best behavior (model). The existence of habituation to routine activities, and the exemplary displayed by teachers, principals, and academics is one way of instilling character in students at school. Students at elementary school age are in the imitating stage. So that the example shown is an effective and efficient step for cultivating students' character. Bandura argues that human learning is not shaped by its consequences but is learned more directly from a model (imitation)

efficiency. This imitation goes through four stages, namely the stages of attention, recall, reproduction, and motivation (Slavin, 2011). Students will pay attention to the teacher's example when praying Dhuha, reading the Qur'an, and behaving based on noble morals, by practicing it and reproducing it. This imitation strategy follows the statement by Gunawan (2012) that the internal factors that influence students' character are customs or habits (habit). Character education is basically carried out to instill good habits in students. Habits arranged by the school to instill religious values align with Lickona's statement, which states that character education is an intentional effort to develop good character based on core virtues that are objectively both for individuals and society (Saptono, 2011). That way schools can compile their own list of values that they want to develop through character education. Habituation that is carried out continuously is expected that students will have awareness, care, and be accustomed to applying good things in everyday life. Thus the daily behavior of students is inseparable from religious values. This statement is in line with the opinion expressed by Sudewo (2011), Character can be defined as a collection of good traits that become everyday behavior. Such daily behavior can be in the form of an awareness of carrying out roles, functions and duties in carrying out mandates and responsibilities.

The character values instilled in SD Pusri Palembang are values of discipline, honesty, responsibility, sincerity, tolerance, mutual respect, and care for the environment. These character values are instilled through the integration of subjects, school culture, and extracurricular activities.

These character values are instilled through the integration of subjects, school culture, and extracurricular activities. All teachers at SD Pusri Palembang are considered religion teachers. Thus, all teachers must be able to integrate religious values in every subject they teach. The inculcation of religious values in SD Pusri Palembang does not only exist and is the task/responsibility of one particular subject, but is integrated into other subjects. Thus, during the learning process the teacher inserts Islamic values following the creativity he has. Character education planning is carried out when preparing lesson plans. Preparation of learning plans in the form of syllabus and learning implementation plans (RPP). Based on the document search, each RPP contains character education values. Regarding the character building material that the teacher will deliver, it has been neatly and clearly arranged in the lesson plan. So that during the teaching and learning process it will make it easier for the

teacher to convey material in which there are characters. School culture is the entire psychological practice of students both social, emotional and intellectual which is absorbed by them while in the school environment.

In accordance with the Character Education Master Design designed by the Ministry of National Education (2010), Character education development strategies can be carried out through school culture transformation and habituation through extracurricular self-development activities. The development of school culture which is carried out in relation to self-development, the Ministry of National Education suggests through four things, which include: 1) through routine activities; 2) spontaneous activities; 3) by example and 4) through conditioning. Following the direction of the Ministry of National Education, SD Pusri Palembang develops a school culture based on religious values. All components of the school support the process of cultivating religious values through habituation and example. Extracurricular activities are activities devoted to honing the talents possessed by students. In this way, the cultivation of religious values through extracurricular activities at SD Pusri Palembang, namely English club, hadroh arts, marching bands, pencak silat, dance, vocal arts, football, tahfidz Qur'an, badminton, Science Olympiad, Mathematics Olympiad, swimming, and others.

#### **4. DISCUSSION**

Each school has its own unique culture that distinguishes it from other schools. This difference shows the existence of a high-low, good-bad, and positive-negative culture in a school. It can be seen from the characteristics of the school culture to find out these differences.

School culture is a set of values that underlies behavior, traditions, habits, daily life, and symbols practiced by school principals, teachers, students, and school employees. School culture is a characteristic, character or character and image of the school in society. The knowledge and creativity of the school community that strive to be transformed to pupils and used as a guide in every action of the school community are what is indicated by the features of school culture in this context.. This knowledge is embodied in real attitudes and behaviors in the school community, thus creating a color of school life that can be used as a mirror for anyone involved in it. (Herminanto & Winarno, 2011). A simple example is the habit of students kissing the teacher's hand and the routine Duha and Zuhur prayers in congregation at school.

In improving characteristics, character and quality, schools need to create a good school culture that is different from other schools. Such as preserving quality cultures including Islamic, religious, disciplined, and honest cultures (Herminanto & Winarno, 2011). Islamic culture is a norm of life that originates from Islamic law. This culture is an essential infrastructure to be managed in implementing values-based teaching in schools, especially schools with Islamic characteristics. This Islamic culture can be reflected in the attitude of *tasabassum* (smile), respect for time, love of knowledge, *mujahada* (hard and optimal work), *tanafus* and *ta'awun* (compete and help each other). (Hafidhudin & Tanjung, 2003).

School religious culture is a way of thinking and acting of school members based on religious values (religiousness). At the level of values, religious culture can be in the form of a spirit of sacrifice, a spirit of brotherhood, helping one another, and other noble traditions. Meanwhile, at the level of religious cultural behavior, it can be in the form of praying in congregation, fond of giving alms, and other good behavior. Thus, in essence, the religious culture of the school is the realization of the values of religious teachings as a tradition in behaving in an organizational culture that all school members follow. Therefore, cultivating religious values can be done in several ways, namely, through the school principal, teaching and learning activities, extracurriculars, and also the behavior traditions of school members which are carried out continuously and consistently in the school environment. That is what will shape the religious culture (Setiadi, 2017).

At present efforts to instill religious values in the context of realizing a school's religious culture are faced with various challenges both from internal and external schools. Because in an educational institution, of course, it consists of different individual backgrounds and also faces the challenges of the outside world which are so powerful, of course it is very influential for students (Nata, 2012).

These characteristics are the foundation that can be used as a reference or indicator to determine how the culture is in a school. School culture in particular is very important because culture will determine the effectiveness of interpersonal relations of each member of the organization. This cultural push departs from the organization's vision of what can be achieved, so culture is very important in achieving the goals.

The goal of improving school culture is to create an environment where students may learn, perform, and live in a way that is healthy, active, positive, and professional. A positive



school culture gives students and staff members the chance to work effectively, perform at their best, and be enthusiastic, energizing, and full of life. They also have the chance to continue to develop. This school's culture must be formed as a result.

Values and beliefs will not be present in a short time. Given the importance of the desired value system for school improvement, clear action steps need to be developed to shape the school culture. All school members need to have the insight that there are elements of culture that are positive, negative, neutral. In relation to the vision and mission of the school, it raises issues of quality, morals and multiculturalism; schools must recognize cultural aspects that are suitable and beneficial, aspects that tend to weaken and harm, as well as other aspects that tend to be neutral and unrelated to the school's vision and mission.

## 5. CONCLUSION

Characteristics of school culture that have religious values at SD Pusri Palembang are a) 5S culture (smiles, greetings, greetings, politeness, and courtesy) b) Duha prayers in congregation, c) zakat fitrah, d) Friday charity, e) jihad values (ruhul jihad) by earnestly seeking knowledge in class and outside the classroom, f) the value of being trustworthy by obeying all rules and being responsible, g) being sincere with good deeds, social service, h) the moral value of politeness, meeting teachers greeting and shaking hands and discipline by worshiping on time, leaving school on time, and i) exemplary value by setting a good example to students, so teachers also get spiritual cleansing from the school principal and ustaz who are brought in from outside during the monthly taklim assembly.

The strategy of instilling students' religious values through school culture at SD Pusri Palembang is divided into two, namely a) in the classroom during the learning process by providing motivation and advice and b) outside the classroom through religious activities, namely coaching for students who are not fluent in reading the Qur'an, tahfiz Qur'an, Weekly and Monthly Taklim Assembly, rewards (gifts and support from the school for outstanding students) and punishment (for students who do not participate in religious activities or do not obey the rules that have been set made by the school), rules or norms that have been made by the school (rules of conduct in schools), exemplary, namely teachers and school principals and school residents provide exemplary examples to students, persuasive (invitation) through istighosah charity activities, habituation by getting used to carrying out all religious activities

at school, the embodiment of creating a religious culture at school by cultivating it when meeting The teacher greets and shakes hands.

Internal student difficulties, infrastructure issues, and community issues are some of the factors preventing the instillation of religious beliefs in SD Pusri Palembang. Pusri educational institutions generally work to improve students' prophetic spirits through efforts to promote religious character qualities in SD Pusri Palembang. So that SD Pusri Palembang graduates have good character, as demonstrated by Rasulullah SAW, in addition to being intellectually intelligent and skillful.

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