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Research paper

Religious Enculturation in Islamic Education

Asep Nursobah[1]*, Andewi Suhartini[2]

[1,2] UIN Sunan Gunung Djati Bandung
**Corresponding author E-mail: kangasnur@uinsgd.ac.id*

Abstract

In Islamic education, enculturation implemented through the actualization of the behavior of learners in everyday life in school community. Enculturation values of islamic education is an attempt to embody of the values of the Islamic religion in the everyday behavior of learners, especially in schools. The research methode was descriptive, located in Purwakarta district West Java Province, Indonesia, with a sample of 6 the State Secondary School (SMPN), conducted in 2016. The data collection was done by using a questionnaire enclosed and semi-enclosed and equipped with observation and interviews. Data analyzed with quantitative and qualitative approach to describe and explore with categorization and interpretation. The research found that enculturation process of Islamic values in schools conducted through three important activities. Those are: (a) stages of values socialization; (b) habituation of behavior in accordance with the values; (c) enforcement of the rules for the establishment of appropriate behavior with values. Enculturation of Islamic values in schools through socialization, habituation to behave as well as enforcement of school discipline is proven to control the behavior of students in Islamic education. The enculturized values as a religious value (feel oneself being watched by God), affection to peers, respectful to teachers, pious conducted through habituation, such as reading the Quran, read the Divine Name, pray before and after learning, familiarize greeting and other religious activities in school environment is proven to strengthen Islamic religion learning process for students. Those enculturation of religious values was able to control everyday behavior of students in the school. The focus of this research is the habituation of good behavior in Islamic religion education through the enculturation of religious culture in the state secondary school. This research contributes to the development of the growth of good behavior through the enculturation values of the Islamic religion in the school.

Keywords: *Enculturation; Islamic Education; Religious Culture*

1. Introduction

Many varieties of Islamic culture in the context of Islamic learning in schools, especially after the government issued a character education policy that was launched since 2013, including through the practice of Islamic practice in the school environment. However, there are lack studies that reveal the meaningfulness of such habituation in nurturing the *noble character* of learners.

The aim of this study is to discover the variety of Islamic instruction in the state secondary school, as part of enculturation process. Islamic instruction in the classes of the state secondary schools meant as a learning process, not only experienced in the classroom, but also in the daily life of a student. The education process of Islamic religion ideally proceeds in the context of value characterisation, including ritual, and the norm as rule of conduct. To become a culture in the behavior of the school community habituation of rituals and religious norms progresses the process gradually. Learners receive, respond, appreciate, live and practice values and religious teachings that are believed.

To go through the stages of the process the school prepares various provisions that are in line with the policy of moral development of learners in schools (1). At the implementation stage of the 2013 curriculum, in fact, there are many schools that organize various activities of *noble character* building of learners through the development of religious education. The main purpose of the program is to further strengthen religious education to enhance the *noble character* of learners, as religious education is prioritized in culture, not just preached in the classes (1). The demand for religious education that is not only completed as an increase in the repertoire of religious knowledge of learners, demanding various Islamic religion education that leads to habituation and culture.

With the many varieties of religious diversity in schools that are part of Islamic religion learning, this study examines the habits that are considered most meaningful by learners in shaping *noble character*. The findings of this study are expected to be useful for schools in developing patterns of religious customs in schools, and religious activities that are familiarized in the school.

2. Literature Review

Studies on cultural diversity have been undertaken by former researchers, for example: Development of Religious Culture in Schools (2), Cultural values in schools (3), character education through the development of school culture, Students' diversity through the development of religious culture (4), Building a school culture based on commendable character (5), implementation of character education through school culture (6), competing values and tradition (7), Development of religious diversity of students through the development of religious culture (4), Islamic Behavior at School (8), Headmaster Leadership in Religious Culture (9).

In fact, many types of Islamic religion diversity activities are carried out by schools in the Islamic religion learning pursuit. Conceptually, the Islamic religion subjects provided at the school are targeted to instill ethical behavior, thinking and behaving in a

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straight line, so that students have the skills to control themselves from being behaved, thinking and behaving defiantly. In the Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 211 Year 2011 on Guidelines for the Development of National Standards of Islamic religion Education in School stated that Islamic religion Education is education that provides knowledge and shapes the attitude, personality, and skills of students in implementing Islamic teachings, carried out at least through subjects at all levels of education. Religious education is functioning to form a faithful and devoted Indonesian man to God Almighty and has a *noble character* and is able to maintain peace and harmony between inter-religious and inter-religious relations. The function of Islamic religion Education in schools includes: 1) the inculcation of Islamic teachings as a guide to achieve the happiness of life in the world and the hereafter; 2) improvement of faith and piety to Allah and good morality of students as optimal as possible, which has been planted first in the family environment; 3) mental adjustment of students to the physical and social environment; 4) correction of errors, weakness of students in belief, practice of Islamic teachings in daily life; 5) prevention of students from the negative impacts of foreign culture encountered daily; 6) teaching about the science of religion both theory and practice; 7) distribution of student interest in the field of Islam; and 8) alignment between the basic potential (*fithrah mukhallaqah*) of students with religion (*fithrah munazzalah*) as a reference to life so that students keep walking on Islamic values. Islamic Education aims to develop students' ability to understand, live, and practice Islamic values that harmonize their mastery in science, technology, and art. Islamic education in schools aims to: 1) increase faith and piety of Allah in students through the recognition, understanding, appreciation of Allah's created and written verses (*kauniyyah* and *qauliyyah* verses); 2) to form the Muslim character in the students through the recognition, understanding, and habituation of Islamic norms and rules in harmonious relationships with God, self, others, and the environment; and 3. develop logical reasoning and moral attitudes compatible with Islamic beliefs in life as citizens of the world (Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 211 the Year 2011 on Guidelines for Developing National Standards for Islamic Education).

This study examines the types of activities of religious diversity in Islamic religion learning which is considered more meaningful for learners, in appreciation, religious practice and noble character development. By using the theoretical framework of the cultural process, will be described various religious cultures in order to grow the morals of students who are considered appropriate to apply in school. Enculturation is the process of socializing norms into the culture experienced by learners in their environment (10-12). Thus religious diversity is the socialization of religious norms into the lives of learners in school. The expected outcomes of the culture in the school are expected to have an impact on the learner's character that is applied to life in family and society. Furthermore, the main purpose of religious culture is to make religious learners. Culture is done as an integral part of Islamic learning in school.

3. Methodology/Materials

By using qualitative naturalistic approach, this research uses a descriptive interpretive method. Researchers interactively reveal the meanings obtained by the state of the state secondary school (SMPN) students in Purwakarta District about various religious activities in schools and patterns of religious diversity in Islamic learning that can foster the morals of learners. To obtain data on the values cultivated, the activities undertaken, the researcher uses the key informant, that is ten Islamic religion teachers who are considered successful to civilize the religious norms as part of the learning of Islamic religion. For collecting data from students, researchers used questionnaires, observation, interviews, and documentation. The questionnaire used consisted of 14 items of questions that discover the meanings of learners from reading habits of asma al-husna and practice of worship in school to 214 students selected purposively, who are actively involved in various activities of religious diversity in the school. To discover the meanings that exist in the symbols and words of wisdom that motivate learners, held by observation of the school environment. Student's remarks on religious activities, meanings derived from various religious activities, and descriptions of religious cultural activities in schools, are data collected and analyzed in this study. The Analysis is done by categorizing, critiquing and interpreting the data obtained, in order to reduce unnecessary data, data presentation, and for generating conclusion/verification.

4. Results and Findings

Religious cultures in Islamic religion education in schools are conducted through learning and the habituation of Islamic religion practices in everyday life. Such learning and refraction are two interrelated forms of culture. In realizing behavioral habituation, the school establishes the behavioral rules that students must follow in behaving in school. In addition, there are several school activities that support the success of culture through both forms.

4.1. Islamic Learning in the Classroom

The learning of Islam in the classroom focuses more on the effort of achieving the competence of learners relating to knowledge, attitude, and skills in the scope of Islamic teachings and values. The learning uses a nationally defined standardized curriculum to be obtained by students for 3 hours of lessons (135 minutes) on a weekly basis, with coverage of classroom material including *Quran*, *Hadith*, *Aqidah* (belief), *Akhlak* (Moral), *Fiqh* (Jurisprudency), and Sejarah Kebudayaan Islam (History of Islamic Culture) (Kementerian Pendidikan dan Kebudayaan RI, 2016).

Structured learning in the classroom is one of the ways in which cultures can attain religious belief in learners. With a variety of approaches and methods of learning in the classroom, learners achieve mastery of cognitive abilities and only a little on attitude and skills aspects. However, the cognitive competence that students gain from learning in the classroom is the foundation of the implementation of Islamic religion in everyday life that includes attitudes and skills.

4.1.1. Quran and *Hadith*

The study of the *Quran* and *Hadith* includes material of certain verses of the *Quran*, supported by the discussion of relevant verses and traditions. The following are verses of *Quran* that SMPN students learn:

Table 1: The scope of *Quran* material at SMPN

Number	The name of the *shurah*	Number of *Shurah*	Verse	Content
1	Al- Mujadilah	58	11	Obligation to study
2	Ar-Rahman	55	33	Obligation to study
3	An-Nisa	4	8 and 146	Sincere, patient, and forgiving obligations.
4	Al-Baqarah	2	153	Sincere, patient, and forgiving obligations.
5	Ali Imran	3	134 and 159	Sincere, patient, and forgiving, and trustworthy
6	Al-Furqan	25	63	The obligation to humble, thrifty, and simple life
7	Al Isra’	17	27	The obligation to humble, thrifty, and simple

				life
8	An Nahl	16	114	The obligation to humble, thrifty, and simple life
9	Az-Zumar	39	53	Obligations of optimism, endeavor, and trustworthiness
10	An-Najm	53	39-42	Obligations of optimism, endeavor, and trustworthiness
11	Al Hujurat	49	13	Tolerance obligations

For the *Hadith* material to support the explanation of the *Quran*, it is not specifically included in the curriculum document. In this case developed in the textbook, and may be developed by teachers of Islamic education subjects.

4.1.2. *Aqidah* (Belief)

Aqidah is a basic belief in Islam. Students of SMPN learn *Aqidah* covering the scope of the material of belief to Allah SWT, al-asma al-husna, belief to the holy book of Al-*Quran*, belief to Allah's Apostle, faith to akhirah, belief to Qada and Qadar. The material of al-Asma al-Husna in junior high is limited to al-'Alim, al-Khabir, al-Sami ', and al-Bashir. In studying the faith, also studied the arguments of faith, either in a ratio or by scriptural text. Similarly studied the implications of faith in the formation of self-awareness and *tawakal* (resignation to Allah) attitude.

4.1.3. *Akhlak* (Moral)

The materials that learners learn in the subjects of Islamic Religion related to morals include: trust and behavior that reflects the nature of trust, *istiqamah*, humble, frugal, loving charity, kind thinking, patient, sincere, forgiving, honest, respectful and obedient to parents and teachers, empathy, optimism, endeavor, trustworthiness, tolerance and respect for differences, and introspection. Student learning experience on the material is an effort learner to understand the basics of knowledge, and the norms that become the basis of morals.

The material that existed in the *Quran*, *Hadith*, *Aqidah* (belief), and *Akhlak* (morals) shows the existence of a focus on the development of morals. The three aspects are interrelated, namely the Quran as a basis for students to make belief, *Aqidah (belief)* material strengthen the faith on the aspects of the object of faith, while morals are the implementation of *Aqidah* believed that learners are embodied in everyday life.

4.1.3. *Fiqh* (Jurisprudence)

The materials that students studied in the jurisprudence aspect, including washing, praying, prostration, and animal slaughter, *hajj* and *umrah*. Sacred coverage includes the purification of small and large *hadats*. Coverage of *praying* materials, including obligatory *praying* and *sunnah praying*, *praying* in congregation, *munfarid praying*, Friday *praying*, *jama'* and *qasar praying*. The material of prostration includes prostration of gratitude, prostration of *sahwi*, and prostration recitations. For animal slaughter material, including *Qurban*, *aqiqah*.

The material of jurisprudence which substantively focuses on the laws of *mukallaf* acts, but also has implications for moral reinforcement. Among the morals built from the jurisprudence materials in junior high school is the attitude empathy, care, and fond of helping the orphans.

4.1.4. History of Islamic Civilization

The material of history of Islamic civilization studied by junior high school students includes, the Prophet's propagation of the period of Mecca and Medina, the attitudes and behavior of praised *khulafaur rasyidin*, the growth of science in the Umayyad and Abbasid period, and the spirit of Muslim scientists in cultivating the development of science in everyday life. In this case, it appears that the material that students learn to support the acquisition of wisdom that leads to morals that are in line with the material morals that exist in the material of the *Quran* and *Hadith*.

Based on the above description, the study of Islam in the state secondary school both on aspects of the *Quran* and *Hadith*, *Aqidah* , morals and history of Islamic civilization, primarily intended to foster morals of learners in accordance with morals taught in Islam. The program and the learning process can be seen as an effort to cultivate the religion of Islam by disseminating it to the students through formal learning in the classroom.

4.1.5. Enrichment Learning

To provide enrichment to learners on the materials learned in the classroom, the school also provides additional learning in the form of reading *Quran*, and memorization of the *Quran* Juz 30 (*Juz 'amma*). Read and write *Quran* a became one of the strengthening programs of Islamic religion learning. Student involvement in BTQ activities averages scores 3.79, including high category. The program of reading activities of *Quran* (BTQ) in each school is different, namely calligraphy and *tahfidz* (In SMPN 2 Pondoksalam), Tahsinul *Quran*, guidance of reading *Quran* (recitations) Short letters of juz 30 (SMPN 1 Sukatani), reading short letters (SMPN Satu Atap Ciparungsari), reviewing Quranic verses and *Hadith* of choice through religious discussion group (KDK), completed read *Quran* (beginner Tk), *tilawah* (*Mahir*), and calligraphy writing (SMPN 2 Bungursari), Thoroughly read the *Quran* (TBTQ) (SMPN 8 Purwakarta), and tadarus Ramadhan mandiri (Recite the *Quran* and recite the *Quran* and examine the meaning and The meaning of the *Quran*ic verse) (SMPN 1 Bungursari).

In SMPN 8 Purwakarta, there is a program of tuntas baca tulis *Quran* (TBTQ) is one of PAI extracurricular activities that must be held in order to give the ability to read and write *Quran* well and correctly. The ability to read and write *Quran* is a basic skill that must be possessed by every person who is Muslim, because it will serve as a tool to know, understand, memorize, and learn the religion of Islam whether sourced from *Quran* or *Hadith* (Extracurricular Program document SMPN 8 Purwakarta).

At SMPN 8, the BTQ form is organized in the morning program, which is a form of religious activity conducted before the teaching and learning process begins. These activities include: recitation of *asma al-husna* and *Quran*, memorization of *juz 'amma*, read selected *praying*, short preaching, *Quran interpretation*, poetry of translation of *Quran*, Islamic art and carry out *dluha* together. This activity is done alternately with the aim to avoid boredom. This activity also aims to find new seeds that have potential in the field of Islamic religion education. Especially for Friday morning activities, students are divided to follow three activities, namely: reading *Yasin* and *Asma al- Husna* (housed in the field SMP Negeri 8 Purwakarta), *khatmil Quran* (held at Musholla SMP Negeri 8 Purwakarta), and activities clean Friday. SMP Negeri 8 Purwakarta formed a special team of *khatmil Quran*, consisting of five selected people representing each class, who are considered to have been able to read the *Quran* well and correctly in accordance with the rules of science tajwid. The sum of all the special teams of Khatmil *Quran* is about a hundred people. (SMPN 8 Purwakarta, 2016a).

In SMPN 2 Bungursari, to strengthen the religious foundations of daily life, in addition to the subjects of Islamic Religion Education, is also included Reading and writing the *Quran* (BTQ) in the school curriculum structure as local content subjects. The characteristics of BTQ emphasize the ability to read in accordance with the provisions of the science of tajwid, writing in accordance with the rules of calligraphy, and interpreting the meaning (content) of the verses of the *Quran* as a foundation in charity that is not covered in the subjects of PAI due to limited time of presentation.

Activities BTQ interpreted by high students with an average score of 3.84. The meanings students gain from these activities are (1)

skilled at reading, writing and understanding the *Quran*; (2) increase the knowledge of religion; (3) closer to God; and (4) motivate learning.
The recitation of *juz 'amma* is done in SMPN 2 Bungursari every 30 minutes before learning activities (SMPN 2 Bungursari, 2016); (SMPN 2 Pondoksalam, 2016); and (SMPN 8 Purwakarta, 2016b). The average score for student who followed the habit of memorizing *juz 'amma*, is 3.22, that show the enough category.
Memorization activities *juz 'amma* has the highest mean for students with an average score of 3.80, including the high category. Some of the meanings obtained by students from these activities are: (1) expedite the reading and memorization of the *Quran*; (2) draw closer to God; (3) deepening the science of religion; and (4) active in learning.

4.2. Religiosity Enculturation through the Practice of Islamic Teachings

Some efforts made by schools to optimize learning outcomes in the classroom are through the practice of practicing Islam in everyday life, especially in schools. The practice of praying, *dhikr*, *praying*, and habituation of morals is an important part of the religious culture of Islam in school.

4.2.1. The Habit of Praying before and after Learning

Students start and end learning by praying. Guided by teachers or student representatives, students read *praying* together at the time of learning to ask for ease and blessings in learning. Likewise, they pray at the end of learning to invoke the blessing of the benefits of what has been obtained. The average number of students who participated in the *praying* activity before and after learning averaged a score of 4.36, indicated the high participation of students in reading the *praying*.
At each school, students read the *praying* differently, but on the whole, it is a *praying* for ease and blessing in learning. The difference in the reading of *praying* is more due to the habit of praying to the subject teachers in each school.
Praying activities before and after learning are considered to have a very meaning by students, that is with an average score of 4.30. Some of the meanings that students get from this activity are (1) ease, fluency, concentration, success and blessing in learning; and (2) draw closer to God.
Based on the data obtained from the students, the form of religious diversity as an effort to form the morality that is considered the most meaningful by students in the class is to pray before studying with a score of 4.30 in a range of 0 - 5 scores.

4.2.2. Habituation of *dhikr*

Habituation of *dhikr* in school includes the reading habits of *Quran* and *asma al-husna*. Students read it at the beginning of each lesson, after praying.

4.2.2.1. Reading the *Quran* before Learning

In SMPN Purwakarta do the habit of reading *Quran* before studying. The recitation of the *Quran* prior to learning is done every morning starting school in school. The average student who followed the reading al-*Quran* before learning an average score of 2.98. It shows enough student participation in reading *Quran* before studying. Based on the interview on July 23rd with Ibu Guru SMPN 1 Bungursari, the *Quran* read is short letters, such as *al-Takatsur* and *al-'Ashr*.
Activities of reading the *Quran* before learning an average score of 3.64 with the high category. Some of the meanings students gain from these activities are: (1) more skilled at reading the *Quran*; (2) got good grades; (3) deepening the science of religion; (4) ease, fluency, concentration, success and blessing in learning; (5) draw closer to God; And (6) good personality. Meaning is given a score by students of 3.63 with a score range of 0-5.

4.2.2.2. Reading *Asma al-Husna*

The reading of *asma al-husna* is done every morning starting school at school. Student participation in the reading activity of *asma al-husna* is relatively high with an average score of 4.01. Based on interviews with of PAI teacher on July 23rd and 2nd, 6th and 12th of August, SMPN who did reading 99 *asma-al-husna* before learning was SMPN 2 Pondoksalam, SMPN 1 Bungursasri 2016, SMPN Satu Atap Ciparungsari and SMPN 8 Purwakarta.
The reading of *asma al-husna* has a high meaning for students with an average score of 3.93. Some of the meanings students gain from this activity are: (1) getting closer to God, (2) the heart is calm; (3) ease, smoothness, concentration, success and blessing in learning; and (4) exclamation. Meaning score reading *asma al-husna* is 3.93 range 0-5 score.
The meanings of various habits of *dhikr* which are considered more important by the students are begun by praying before learning, then reciting *asma al-husna*, and reading *Quran* before learning. In this case, the phrases of *praying* before studying directly show the students' requests to Allah become more meaningful for the students in order to gain success in learning.

4.2.3. The Habituation of Praying

4.2.3.1. *Dhuhur* Praying Together

Dhuhur praying in congregation is a *dhuhur* praying activity that is held every day in the system by all students in rotation between students and girls. Counseling *Dhuhur praying* congregation is done all teachers with teachers as a leading sector PAI. Control system is done by using the control of attendance list of *praying* held by each person responsible consisting of students and sons in each class, under the control of teachers PAI assisted by the homeroom. This practice was carried out at SMPN 1 Bungursari (SMPN 1 Bungursari, 2016) and SMPN 8 Purwakarta. At SMPN Satu Atap Ciparungsari, *dhuhur praying* are congregated every day on a rolling basis for classes 7, 8, and 9 in the last hour (SMPN Satu Atap Ciparungsari, 2016). In SMPN 2 Pondoksalam and SMPN 1 Sukatani and SMPN 2 Bungursari there is no habituation of *dhuhur praying* in congregation because of the hours of study until 10.30. Students who follow *dhuhur praying* in congregation average score 2.90, including enough categories.
Dhuhur praying activities in congregation in the school considered meaningful by students with an average score of 3.27, including enough categories. Some of the meanings obtained by students from the *praying* activities *dhuhur* congregation is (1) carry out obligations; (2) draw closer to God; (3) maintaining *sillaturrahim*; (4) becomes more earthy.

4.2.3.2. *Dluha* Praying

Dluha *praying* is a religious activity that became a habit in SMPN Purwakarta. SMPN 1 Bungursari, for example, includes praying *sunnah Dluha* together which is held every Friday morning. The guidance of this activity is carried out by PAI teachers. The participants of tadarus and *sunnah Dluha* together *sunnah* are all students who are divided by device, the whole class 7 or grade 8 or grade nine only. *Dluha Praying* individual students are held every day by students independently (SMPN 1 Bungursari, 2016, p. 1). *Dluha praying* is also programmed in SMPN 2 Bungursari 30 minutes every day before KBM (SMPN 2 Bungursari, 2016). While at SMPN 2 Pondoksalam, *dluha praying* is performed by students during break time. While the *praying* praying *dluha* conducted at SMPN Satu Atap Ciparungsari every day for classes 7,8, and 9 at 3 to 4 hours by rolling (SMPN 2 Pondoksalam, 2016).

Students consider important to the activity of praying *dluha* with an average score of 4.05, including the high category. Some meanings obtained by students from *dluha praying* activities include the hope of getting a reward, ease of rezki, ease of learning, peace of mind, praying habits, living habits follow the example of the messenger of Allah, togetherness, and kinship.

4.2.3.3. Friday Praying

Friday *praying* are held every Friday for boys. The Friday *praying* service officers consist of students and teachers. The preacher of Friday praying consists of male teachers as well as the invited preacher of religious leaders around the school as well as student residence. Controlling the activities of Friday *praying* by using the attendance list of *praying* as the activity of praying *dhuhur* together. At the time of the Friday *praying*, there is a program of girl activities for the students. With teacher coordinator, PAI girl activities guidance conducted by female teachers and incidentally invited also supervisors from outside the school. Girl activities material consists of Islamic religion materials, developmental psychology, princes's skills, socialization of school program programs (SMPN 1 Bungursari, 2016). It's just that studied in this study is the involvement of students in Friday *praying*. In the six the state secondary school sampled in this study, the average student who attended the Friday *praying* averaged 1.55, show the low category.

The forms of behavioral control in the school of habituation/cultural aspects undertaken by the school above illustrate student acceptance of school efforts in familiarizing students with religious practice. The practice of religious practice above is accepted and run by students with enough category with an average score of 3.18.

The Friday *praying* at school is rated by the students as important with an average score of 1.78, including the low category. Some of the meaning that students get from the Friday *praying* activity is as the implementation of obligations, to obtain blessings, prosper the mosque, to be able to perform the Friday *praying* due to laziness at home.

4.2.4. Moral Habituation

Moral habituation in schools is an effort to reinforcement the practice of religion in schools in the daily life of the school community. To make it happen the school establishes and implements rules of conduct for students within the scope of the classroom and the school environment.

4.2.4.1. Sanctions against Violations of Classroom Order

At SMPN Purwakarta, several forms of sanctioned violations with respect to appearance and dress, promiscuity, undisciplined learning, destruction of classroom facilities at school, smoking, cheating and stealing and drug abuse, are an inadequate category, with an average score of 3.18. Based on the interview dated 6 August 2016 with Islamic education Teacher at Satu Atap Ciparungsari scondary school, forms of sanctions against the above violations, among them pay a fine, clean up the classroom environment, fined with money or bring a hygiene and humiliation tool in front of the school by every violating student hung with a label indicating the violation. Some meanings of sanctions for students are: (1) the need to maintain the rules; (2) self-inspection; (3) become more disciplined.

4.2.4.2. Appreciation of the Observance of Classroom Rules

In SMPN Purwakarta accustomed gift giving to students who obey the order. Among the forms of the award given to students is a form of praise. The average student's appreciation of the classroom code average compliance is 2.10. This indicates that respect for students who obey school rules is low. Some of the students' sense of appreciation for the implementation of classroom order are: (1) always obeying the rules; (2) more discipline of learning; (3) loved by friends and teachers; (4) more achievers; (5) feel appreciated.

The significance of the application of sanctions to the formation of morality students with a score of 3.42 shows the importance of sanctions, as well as the significance of awarding with a score of 2.23. In this case for learners more meaningful sanctions than on rewards.

4.2.4.3. Application of Rules in the School Environment

In SMPN Purwakarta there is a school order that becomes the norm of behavior for the students and their students. Based on the distribution of questionnaires to students of SMPN Purwakarta, obtained data of students who follow the application of discipline in school average score of 4.35, which belongs to high category. In SMPN 1 Bungursari, there is a general discipline of students, which is in the presence of, discipline, hygiene, security, behavior, dress and appearance. In SMPN 2 Bungursari there are student ethics, which deals with ethics of communicating, behaving, and dressing (SMPN 2 Bungursari, 2016, p. 2). In SMPN 1 Sukatani there are school rules regarding uniforms and haircuts, flag ceremonies, and restrictions. The school's order at SMPN Satu Atap Ciparungsari concerns the presence, responsibility, dress, cleanliness, behavior and discipline of learning. The school rules of SMPN 2 Pondoksalam concerning the presence, uniform, behavior, hygiene and order. For every student who violates school rules will be subject to sanction according to the weight of the point he made. If the student has reached the 100-point weight, then the student will be returned to the parents (in out of school). The weight of the point is valid for students studying at SMP Negeri 2 Pondoksalam. If a student violates a code that does not include the categories listed above, then the sanctions to be given to the student concerned will be determined in the Teacher Council Meeting.

4.2.4.4. Sanctions against Violations of School Rules

At SMPN Purwakarta applied sanctions for students who violate school rules. The forms of sanctions vary, including cleaning up the classroom environment, seizure of goods prohibited from carrying and reprimands, cleaning toilets, tailing, issuing, summoning parents/summoning parents, by calling parents to school, respecting flagpoles, during ceremonies the flag is not dressed in full uniform, when the ceremony does not wear a pacemaker, squat road, clean the bathroom school, is labeled a violation, and expelled from school.

The intensity of sanction implementation for students violating school rules averages scores 3,31, including enough category. The sanctions concerned with aspects of discipline, dress, cleanliness, promiscuity, and worship. Sanctions against violations of school rules have a high significance for students with an average score of 3.89. Some of the meanings of this activity are (1) discipline rules; (2) active learning; and (3) to be a better person.

4.2.4.5. Appreciation of obedience to school rules

In SMPN Purwakarta cultivated an award to students who obey school rules. Types of awards include praise and strengthening of *noble character*. The average student's appreciation of school discipline adherence averaged a score of 2.38, including the low category. The discipline applied in schools has a high score for students with an average score of 4.07. Some of the meanings students gain from this are (1) discipline rules; (2) active learning; (3) being a better person; (4) so the motivation to always obey the rules; (5) more discipline of learning, (6) got additional value.

The order is important, as a rule of conduct for students in the classroom and school environment. The research findings show that students consider the importance of the existence of rules for students in the classroom and at school. Similarly, students feel that by obeying class rules they will get an added value from their teachers. The existence of classroom rules and students' reasoning on the importance of behavior as obeying the rules that will consequently add value to teachers is a conventional moral judgment according to Kohlberg's theory (13). Student obedience to classroom rules is also reinforced by the teacher's authority, therefore the respect for classroom order becomes stronger for students by teachers' authority.

Habits applied in the classroom include behavioral habituation, reciting the *Quran*, praying before and after studying, reciting *asma al-husna*, *Dluha praying*, congregational *praying* and Friday *praying*. Overall the habits are mutually reinforcing. Tadarrus *Quran*, recitation of al-asthma al-husna encourages students to interpret as a source of value, which can strengthen the habits of good behavior every day.

Various forms of habituation, at the lowest stage interpreted by students as a school obligation, has not felt as a habituation in the appreciation of religious values. At a higher stage, some respondents described the activity as a form of appreciation of religious values and beliefs, such as being closer to God, constantly hoping to learn success only to God, and to study the religion.

Habituation is an important part of the process of characterizing values. Through habituation, students can gain experience organizing values at the time of the habituation. Thus habituation in schools needs to be followed by opportunities for students to reflect on, and to associate such habituation with the values it develops.

Habituation is a form of culture that also has an important meaning that directs students to behave positively in learning. Overall effort of moral character formation done in school in the aspect of habituation and culture meaningful for the student with enough category with score average 3,30. The application of the rules both in the classroom and in the school environment has the most important meaning in the effort to habituate positive behavior and the culture of religious practice, compared with the practice of *dluha praying*, the application of sanction, rote *juz 'amma*, *dhuhur praying* in congregation, rantang program, mosque coaching, rules and *praying* Friday.

Implementation of the discipline has a meaning that strongly influences the improvement of awareness of compliance with the rules, for the implementation of habituation program that leads to the control of student behavior. With discipline, students find values such as the importance of discipline, the formation of attitudes, and maintaining order. Some of the meanings associated with the application of these rules is a form of student awareness in obeying the rules. The diversity of meanings that includes discipline, attitude formation and maintaining order are the meanings obtained by students which in turn will lead to the control of student behavior based on self-awareness. The main form of consciousness to obey the rules is then reinforced by various habits at school, such as the 3 S habits (smiles, greetings, and saying hello).

Awareness of the rules is also reinforced by the awareness that comes from various forms of customary practice of religion in the form of worship and morals, such as the *dluha praying*, sanctions, memorizing of *juz 'amma*, *dhuhur* praying congregation, rantang program, mosque coaching, awarding the implementation of rules and *praying* Friday. In control of deviant behavior, awareness of rules is a dominant factor. When awareness about the importance of discipline, positive attitudes, and orderly behavior is embedded in the minds of students, students can actualize it in behavior. To further raise the inner awareness, and such behavior can be preceded by the establishment of rules, socializing them, and applying them.

4.2.4.6. *Program Rantang* (Eating Together)

In Purwakarta regency is stipulated by regulation of regent concerning the rules of food and drink for learners (Bupati Purwakarta, 2015), that is Chapter VII Obligations Taking Food/Drinking to School Article 13, 14, 15 and 16. In this article, it is stipulated that to familiarize living healthy and thrifty, every learner must bring from home to school food and beverages that meet the nutritional needs of students during the school. These foods should be incorporated into containers such as baskets that will be eaten during break times or other hours that do not interfere with learning activities. Places to eat can be done in classrooms or other places with mentoring from teachers.

Implementation of eating activities should pay attention to aspects of hygiene and hygiene such as washing hands before and after meals and dispose of waste in place. This program, teachers are required to provide direction for the participants to give each other and share to foster a sense of togetherness, loyal friends and caring. In Article 17 it is affirmed that to support the implementation of the program bringing food and drink to school it is forbidden to sell food, drink, and toys in the school environment; and students are prohibited snack outside the school environment during school hours. This rantang program is followed by students of SMPN Purwakarta on average score 2.90. This means that the average student who follows the rantang program is in enough category.

The activities of the *rantang* (eating together) program are considered meaningful for students with an average score of 3.12, including enough category. Some of the meanings that students get from this activity are: (1) not snacking haphazardly; (2) strengthening kinship and togetherness; (3) maintaining food health; (4) more efficient; (5) follow the rules.

4.2.4.7. Coaching in the Mosque

The construction of the mosque is done by SMPN 1 Bungursari with a program of mosque prosperity activity. Activities that are developed in the mosque of SMPN 1 Bungursari are categorized into 3 (three). First, activities related to the student program, which includes *dhuhur* praying together, Friday *praying*, girl activities, islamic boarding school short course and mabit Ramadan, PHBI, Islamic music art, calligraphy art, together *tadarus* ramadhan, dispatch of religious contest participants, and daily infaq students; Second, activities related to the curriculum, which includes *qurban* learning programs and *istighatsah* and *praying* together; and third, independent activities, which include: Bonding youth mosque of *Baitul Hikmah* Mosque, al-Misbah Mosque wall magazine, Spiritual studies, independent Ramadhan Quran recitation, and Foster Children Scholarship (14). The involvement of students who follow mosque development activities on average score 2.70, indicate enough category.

The students consider it important to coaching activities in the mosque with an average score of 3.06, including enough category. The meanings obtained by the students of the coaching activities are related to the fulfillment of the students' learning needs by paying attention to the models, habits, and hopes of obtaining rewards.

4.2.4.8. Islamic Spirituality

In SMPN Purwakarta formed Islamic spiritual organization, the student organization in the field of religion that cooperate with the board of intra-school organization especially Secretary of field 1 intra-school organization in charge of religious activities. The activities of Spirituality of Islam (Rohis) in each school are different, they are: Friday Morning Lecture, Collection and Distribution of ZIS (*Zakat*, *Infak* and *Shadaqah*), commemoration of Islamic day, following the musabaqah, *Dluha Praying*, and memorization of *juz 'amma* and *asma al-husna* (15), lecture of morning Friday (SMPN 1 Sukatani), *dluha Praying*, celebration of Islamic day (PHBI), pesantren kilat, performing arts PAI (asmaul husna, Etc.),

dhuhur Praying, Islamic spiritual teachings, study in their respective environment (SMPN Satap Ciparungsari), memorization *juz 'amma*, *praying*/lectures *dluha*, *praying dhuhur*/Jumat congregation, *Dhikr* and praying together, commemoration of the great day of Islam, Islamic short course, and following the race/performance of PAI (SMPN 2 Bungursari), practice of your majesty: Smile, Greetings, say hello, Polite, Morning Quran recitation, Friday morning activities (Reading *Yasin* and *Asma al-husna*, *Khatmil Quran* (Reading the whole Quran) and Friday Cleanliness program, Week skill and Art of Islamic education, Islamic short course, Ramadhan worship, and celebration of Islamic day (16), and mosque welfare activities, *dhuhur* praying congregation, Friday praying, girl activities, *Quran* recitation and *dluha praying* together (every Friday morning), Islamic short course and Ramadan Night worship, Islamic day of commemoration, Islamic music art, calligraphy art, Quran recitation to fulfill Ramadhan, delivery of religious competition, student daily infection, *qurban* study program, pray together, bonding youth of Baitul Hikmah mosque, wall magazine of al-Misbah mosque, Baitul Hikmah mosque library, and study for bonding youth mosque (14).

At SMPN 8 Purwakarta, the islamic spiritual activity of SMP as a sub-section in *OSIS's* governance structure is a vehicle for religious activities of learners who have the duty and function of planning and carrying out religious activities in schools under the guidance of PAI teachers and responsible to the principal. Rohis activities should be functioned for empowerment, talent development, and potential learners in the field of PAI (17).

Extracurricular activity is interpreted by the students with an average score of 3.01. The meanings students gain from these activities are: (1) honing talent; (2) closer to friends; (3) adds the science of religion; (4) draw closer to God; and (5) motivating learning.

4.2.4.9. Islamic Art

In SMPN 1 Bungursari there is Islamic art activity. This Islamic art activity is filled with the establishment of a team of nasyid SMPN 1 Bungursari. This activity is an extracurricular activity conducted every once a week, implemented in a complete system with program, activity schedule and attendance list. This activity aims to provide an alternative Islamic art to students as well as to complement other religious activity activities that tend to be more serious . The average student of extracurricular activities of an Islamic arts average score of 1.79, that indicate low category(14).

The forms of culture in schools through extracurricular activities conducted by the schools above illustrate the students' acceptance of school efforts in familiarizing students with religious practice. Reading and writing *Quran* habituation, Islamic Spritual activities, and Islamic art are accepted and conducted by students theat indicate enough category with an average score of 2.73.

Extracurricular activities of Islamic arts interpreted by low students with an average score of 2.49. The meanings obtained by students from this activity are (1) reveal Islamic values through art; (2) know the arts of Islam; (3) motivate the learning of Islamic art; (4) singing with friends.

Religious school climate conditioning in Purwakarta schools is supported by a character education policy established through the Bupati's policy. Behavioral control measures in Islamic religion learning are also done through the creation of a religious school atmosphere that is in line with character education wisdom. Behavioral control with the creation of the school atmosphere is nothing but an effort to create a conducive school climate for the growth of religious behavior as an important part of Islamic religion learning. Some of the efforts made by the school include the recitation of *juz 'amma*, the guidance of students performed at the mosque, *dluha* praying, the Friday praying, the *dhuhur* praying congregation, the program of *rantang* (eating together), the application of the rules, the implementation of sanctions, and the award of the implementation of school rules.

Habituation in the practice of religion through various activities is more a habit of worship. Student participation in these habits can lead to the culture of religious life in schools. Research findings that demonstrate student involvement in habituation activities make the school climate conditioned for the growth of Islamic religion learning in everyday life, especially in schools.

Memorization of *juz 'amma* is a task for students in learning Islamic religion. With the ability to memorize *juz 'amma* possible students more easily in studying the recitation of the *Quran*, and the implementation of praying. Similarly, various religious activities held in the mosque allow students to gain contextual experience. The existence of mosques in schools, religious activities as part of learning at schools conducted in the mosque to make the school climate religious nuances.

Dluha praying practice is a form of learning practice of praying, especially *sunnah* praying. Through this *praying* practice *Dluha* students in addition to the opportunity to practice the practice of praying, students also interpreted as an activity to get closer to God, togetherness, and discipline. With the meanings that exist in *Dluha* praying habituation, as well as an effort to strengthening of students noble character in school.

The habit of bringing the provision of food and drink from home is an obligation in every school in Purwakarta so that students get used to healthy living. Such obligation as stated in the regent regulation Purwakarta no. 69 of the year 2015, the food is brought from home "should be put into the container like a basket," then the program is better known as "*rantang program*". Based on Interview with the head of SMPN 1 Bungursari dated July 23, 2016, in the implementation of the regent's regulation, several schools in Purwakarta have not fully implemented the program, because parents of students object to preparing food that will be their children's supplies to school.

Schools that can implement the program, the students consider the program important. The students who carry out the program find the meaning of togetherness, loyal friend, and caring.

Implementation of a shared meal at school (*rantang*) is also done with mentoring by teachers, conducted in class or elsewhere possible. The habituation of teacher feeding makes the proximity between teacher and student. Similarly, teachers can take advantage of the opportunity togetherness.

The existence of the rules set out in school rules is a key aspect in the formation of school climate. Each school has different rules, taking into account the challenges in controlling the behavior of students in each school. For schools that have challenges in controlling students' behavior on respect for teachers, the school confirms the rules by being followed by sanctions for violations against teachers. SMPN 1 Bungursari's students must act and be polite, respect the mother and father of teachers, fellow students both in school and outside school. School rules are an affirmation of the existence of ethics as a code of conduct for students both in the classroom and at school.

When the order is followed by the implementation of the implementation, it will show the existence of school climate that shows the discipline of school residents in obeying the rules. Conversely, when the order is only limited in the form of writing, without followed by its application, the school climate will get worse. The research findings show students feel important with the existence of rules that control their behavior in school. In this case, there is an empirical picture that students basically respond positively to the values set in school rules.

Implementation of the rules is realized by the application of sanctions against violations of the rules. The research findings show that the application of sanction is interpreted positively by the students as an effort to discipline students in obeying the rules. As a stage to achieve student behavior based on self-awareness, the application of sanctions can be done within the limits of educational sanctions. In SMPN Purwakarta sanction is given the task of memorizing al-*Quran*, making writing, and among others, there are giving sanction for violation of school rules in the form of duty to clean environment around the school.

In addition to sanctions for breaches of the rules, it is also followed by an appreciation of regulatory compliance. Bearing in the research data, the students interpret the respect for the rules (regulations) is in the form of a better value by the teacher. Giving sanctions and awards in the implementation of discipline that responded positively is a picture of the school climate that allows the growth of positive behavior of students in learning.

Based on the research findings, the application of sanctions and rewards can be considered relevant in order to cultivate religion in learning. Sanctions and accolades to be accepted positively by students, students need to have an initial understanding of the meaning of the rules for the growth of their behavior. Therefore, school rules and regulations need to be disseminated to the students as a whole with an explanation of the purpose of implementing the code. Thus the formation of school climate, in addition, to being realized with various activities at school but also manifested by the growth of values that become the basis in the culture. Value has an important role in coloring the various activities and physical forms of school.

The motivation of the habit of worship practice involves the spirit to perform the five-time *praying* in *munfarid* and congregate on time, take ablution before praying, trying to fast and praying *dluha*, Friday praying Jumat, reciting *asma al-husna*, and diligently reading *Quran*. The meanings of counsel related to the motivation of worship is the most important control effort in the study of Islam.

The meaning gained by students from the advice of teachers is also related to the improvement of ethical motivation in the association, namely tidiness in appearance. These meanings are like motivation to obey the rules of covering the nakedness, appropriateness in appearance and honor, helping parents, helping others, helping others, respecting others, being polite to parents, not fighting, not smoking, not dating class, no courtship before leaving school, not drunk, no drugs, no longer jumping fences, no motorcycles, blur, and bullying". These meanings relate to the morals of students in the daily association. This is in accordance with Islamic learning efforts to realize the noble character of the students.

Extracurricular religious activities, which include reading *Quran* recitation, Islamic spirituality, and Islamic Art. The success of such culture can be seen from the meaning obtained by students from the extra-curricular activities. Overall behavioral control in schools of extra-curricular aspects showed sufficient category with a score of 3.11, lower than classroom management, self-control, and religious practice. The main meaning that students gain from extra-curricular activities is improving the ability to read *Quran* a that is obtained from literacy activities of the *Quran*. Furthermore, these meanings are derived from the activities of Islamic spirituality and Islamic art, but not dominant compared with the meaning derived from reading the *Quran*.

The meaning of improving the reading ability of the *Quran* obtained by students from reading *Quran*ic reading activities include Improving the ability to read and write and memorize the *Quran*, to increase the study of religion, and to increase the self-closeness to God. The main meaning that students get from extra curricular read *Quran* is to improve the ability to read and write and memorize the *Quran*. The meaning is a general meaning that then the wider the students interpret it as an activity that can improve learning the science of religion. For certain students even interpret it as an effort to improve the self-closeness to God in line with their activities to study the *Quran* as a code of behavior derived from God.

In addition to the meanings obtained by students as mentioned above, for some students, there are also who interpret it as part of the early motivation of learning and there is even mention only limited to implement the school program. Acquisition of meaning like this is possible for students who lack meaningful reading of *Quran* reading activities seriously. The discovery of this difference of meaning indicates the importance of teachers directing the meaning inherent in *Quran* reading activity to the students so that the extra curricular activity of reading *Quran* is really effective for controlling student behavior in PAI learning.

From the above discussion can be expressed three important activities in cultural diversity in learning in school as an important finding of this research, namely: socialization, habituation, and reinforcement. Socialization of religious values and teachings can be done through the activities of Islamic religion learning, habituation done through the practice of Islamic religion behavior in everyday life, and reinforcement by applying the rules of conduct. Islamic values and culture that can be developed in schools through Islamic education include awareness of student being watched by God, student's affection to peers, and student's respect to teacher and parents. With these moral values students can improve the spirit of learning, and optimistic in achieving learning success.

5. Conclusion

Based on the discussion and findings as indicated above, it can be concluded that the enculturation of Islamic values in schools through socialization, habituation to Islam as well as the reinforcement of school discipline is proven to develop the moral of students in Islamic education. With the process of culture the students are watched by God, affect to peers, respect to teachers and parents, and also students are motivated to learn.

This conclusion shows that the variety of Islamic religion learning needs to be developed into the process of value culture through habituation in the behavior of everyday students, and reinforced by the behavioral order in the school environment. With the formation of students' religious behavior in school, it will be a religious culture that supports the education process.

Various limitations of this research, both in the methodology aspect, and the scope of data sources used, can be followed up with further research on the process of establishing a culture of religious behavior in learners.

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