



## The Education of Multi Religious Culture on Madrasah Aliyah: Study at Abu Hurairah Islamic Boarding School Mataram West Nusa Tenggara

Zainudin; Lukmanul Hakim

Institute of Islamic Religion Qomarul Huda Bagu, Central Lombok Regency West Nusa Tenggara, Indonesia

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### **Abstract**

Education in the Islamic boarding school not only emphasize on cognitive acquire, but also how to implement the values of that cognitive comprehension itself. Therefore, Islamic boarding school develops the religious culture to embody the positive behavior to students in their daily life through religious values. For this reason, this study aimed to find out the values of religious culture existed in Islamic boarding school. This study was a qualitative descriptive design. Observation, in-depth interviews, and document analysis were used to collect the data. The data were analyzed comprised of four components, namely 1) Data collection, 2) Data Reduction, 3) Data display, and 4) Data verifications or conclusion. The result of this study showed that; 1) The type of religious culture implemented at Abu Hurairah Islamic boarding school Mataram west Nusa Tenggara on Madrasah Aliyah (Senior High School) include; Smile and Greeting habituation, mutual respect, and tolerance, praying Dhuha, Praying Zuhur on the congregation, tadarrus Al-Qur'an (learning Al-Qur'an) / Tahfiz Al-Qur'an (memorizing of Al-Qur'an), 2) the implementation of Religious culture. Values in teaching and learning at Abu Hurairah Islamic boarding school Mataram west Nusa Tenggara on Madrasah Aliyah (Senior High School) through the activities of curricular, co-curricular, and extracurricular. The values of religious culture embodied by students included; the spirit in obeying rules of Islamic religion, the spirit of mutual help, the spirit of brotherhood, the spirit of sacrifice, spirit to love science, spirit for working hard, and spirit of tolerance. 3) The implication of embodiment values of the multi-religious culture at Islamic Boarding Schools was impacted to all Islamic Boarding Schools officials, especially to the students, they have good behavior, speak politely, always respect towards diversity, more active in social activity in the society, mutual help, more discipline, and more competitive in facing the social problem in society, and the graduates has ability to compete to be accepted in the State University or private university.

**Keywords:** *Religious Culture; Implementation; Implication*

### **Introduction**

A cultural distinction can be a gift and wealth in the life of an Indonesian country. However, cultural diversity in a community cannot always run peacefully. The fact showed that cultural differences often lead to social tensions and conflicts such as a conflict between religions, abhorrence to the other cultures which caused wars. This problem actually becomes a threat to national integration. Various cases

and incidents related to SARA (ethnicity, religion, race, and between groups) often occur in this country, including cases of blasphemy of religion, fights between groups ethnic, races, and others (Suprianto, 2016). Therefore, conceiving cultural diversity becomes a necessity. But, the problem was how to bridge this cultural diversity. Can Islamic religion which is claimed to be "rahmatan lil alamin and solihun li kulli wa makan" become a mediator for these cultural differences? How to present the Islamic religion that is both accommodative and reformative towards this diversity?

Therefore, education based on *religious culture* can be one of the alternative solutions. The cultural education provides equal opportunities to all students without distinction to ethnic, cultural, and religious diversity. In the context of Indonesia society which has a lot of ethnic, culture, and religious diversity, this alternative has a strategic role to be able to manage diversity creatively. The solution is through the implementation of multi-religious culture education in Islamic Boarding schools.

On the other hand, in the context of education in this globalization era, the good quality of education and the growing of scientific and technological developments become demanding. Meanwhile, the government and society hope the graduates are can be leaders, managers, innovators, operators in the field of science, and able to adapt to current changes in science and technology by having strong faith and devotion. Therefore, the burdens of education institution in this case the teacher of Islamic religious become more complicated, because they are standing in the front line in shaping the personality of the student. Thus the education system in the future needs to be developed so that it can be more responsive towards society demanding and the work world in the future.

Education is essentially an effort to embody the good values which are need by a human to run the life and at the same time to improve the fate and civilization of mankind. It is can be said that the progress and failure of the civilization of a nation are determined by how education is carried out by the people of that nation. Further, education is being shaken by various changes with the demands and needs of the community and it is challenged to be able to answer various local problems and global changes that are happening rapidly. Therefore, educational institutions must prepare themselves by increasing the quality of education.

The secondary education in Indonesia such as Senior High Schools or Madrasah Aliyah in Islamic boarding school and Vocational High Schools has a very important position because it becomes a bridge between primary education and university, as well as the world of work. the Well-managed, effective, and efficient secondary school will produce graduates who are ready to continue their education to university. So that secondary schools must improve the quality of education to be able to supply students with various kinds of knowledge.

The component of education such as input, process, and output will support the quality of education achievement. However, not only the quality of education is assessed by learning achievement as a condition to be received at superior universities, but also has to be added with indicators of religious values which internalized in the students. Thus, educational institutions especially secondary educations internalize religious values into students by using habituation through religious culture. As stated by Ramayulis, (2005) One of the goals of education is to increase faith and devotion, well understanding of Islamic values to become good Muslims who believe and have devotion to God of Allah and have a noble character in the life of a community, nation, and state. In this context embodiment of multi-religious culture values can be transformed through the teaching and learning process in order the graduates were able to live in society by appreciating the diversity that always exists in real life.

Madrasah Aliyah Abu Hurairah Islamic boarding school Mataram was chosen as the object of this research. The reason for choosing the location at Madrasah Aliyah in the Islamic boarding school is based on the fact that the Islamic boarding school provides formal education namely Madrasah Aliyah, in the

process of teaching and learning it has embodied the values of multi-religious culture education, one of the facts referred to is the existence of a religious guidance program for the students who are outside formal education.

The embodiment of multi-religious culture values is assumed to be related to the fact that Madrasah Aliyah Abu Hurairah Islamic boarding school of Mataram has students who have different educational backgrounds, some from public school graduates and some graduates from another Islamic boarding school and with varying levels of understanding. If this diversity is not managed properly by paying attention to the values of multi-religious culture education, this potentially occurs bad behavior that deviates from religious values.

## ***Methodology***

This study used a qualitative descriptive approach. The data was taken by observation, interviews, and documentation. The sources of data taken from respondents were including; the head of Madrasah Aliyah Abu Hurairah Islamic boarding school Mataram, teachers, and students. To analyze the data using Miles and Huberman model, namely: data collection, data reduction, data presentation, and verification or conclusion. To obtain valid data, researchers used data validity techniques, including extending the presence of researchers in the field, in-depth observation, and triangulation (Bugin, 2008).

## ***Results and Discussions***

### **a. Religious culture**

In the effort to create a religious culture in Islamic boarding school at Madrasah Aliyah, Abu Hurairah Islamic Boarding school that, all parties of school officials must be actively involved to carry out religious activities so that each student got the guidance from the teacher kindly and politely. A multi-religious culture is built through the commitment of all parties of school officials and the policies of the school principal, both in written or not, which is being the basis for developing the programs to be implemented.

To develop the religious culture values in an Islamic boarding school on the grade of Madrasah Aliyah can be carried out at two levels, namely at the conceptual level which can be seen from the formulation of the vision, mission, and goals of the school as well as the curriculum model and at the operational level carried out in learning and school habitual (Dzuyahatin, 2019).

As a result, the religious culture developed at Madrasah Aliyah Abu Hurairah Islamic boarding school of Mataram were including; the habituation of smiling, and greeting, mutual respect and tolerance, dhuha prayer, dzuhur prayer in congregation, tadarrus Al-Qur'an (learning Al-Qur'an) / Tahfiz Al-Qur'an (memorizing of Al-Qur'an), prayer before starting of each subject.

#### **1. Smiling and greeting**

This activity was carried out between students and students, students with teachers, teachers with other teachers, and all school officials. This habituation showed the Islamic nuances in the area of the school. These activities; smiling and greeting have become the culture of the Abu Hurairah Islamic boarding school, especially at Madrasah Aliyah (Senior High School). It was also becoming the school motto which was called "Smiling and Greeting".

## 2. Mutual respect and tolerance.

These activities were also embodied to the students including; mutual respect between each other, between the young and the older, as well as respect towards the differences of culture.

## 3. Dhuha and Dzuhur prayer in congregation

Based on the policies established by the head of the Islamic boarding school, each of the students was required to carry out the obligatory prayer in the congregation. This activity was carried out at the mosque next to the School area. Not only the obligatory prayer activity was habituated, but also students were accustomed to doing *dhuha* prayers (prayer *sunnah* in the Morning time) at the mosque. The *Dhuha* prayer was done individually and sometimes in the congregation.

## 4. Tahfiz al-Qur'an (Memorizing Al-Qur'an)

This activity was carried out after the Fajr/Subuh prayer (the obligatory prayer) until 6:00 am at the Abu Hurairah Mataram Islamic Boarding School Mosque. This activity was done every day by all students of the Madrasah Aliyah grade. See table 1.

**Tabel 1**  
**Tahfizul Qur'an program (memorizing Al-Qur'an) Madrasah Aliyah (Senior high school students of Abu Hurairah Islamic boarding school of Mataram.**

No	Class/ Semester	Number of Memorizing
1	X/ I	Memorizing the middle of <i>juz</i> (chapter) start from <i>juz</i> 30 beginning from <i>surah</i> an-Nas until <i>surah</i> al-Balad, and continued beginning from <i>surah</i> al-Fajar until surat an-Naba.
	X/ II	Memorizing a half of <i>juz</i> 29 start from <i>surah</i> al-Mursalat until <i>surah</i> al-Jin, and continued beginning from <i>surah</i> an-Nuh until <i>surah</i> al-Mulk.
2	XI/ I	Memorizing a half of <i>juz</i> 28 start from <i>surah</i> al-Mujadalah until <i>surah</i> as-Shoff, and continued beginning from <i>surah</i> al-Jumu'ah until surat at-Tahrim
	XI/II	Memorizing a half of <i>juz</i> 01 <i>Surah</i> al-Baqarah verse 01-70, and verse 71 until verse 141
3	XII/I	Memorizing a half of <i>juz</i> 02 <i>Surah</i> al-Baqarah verse 142-197 and verse 198-252.
	XII/II	Rememorize the al-Qur'an of <i>juz</i> (chapter) 30, 29, 28, 01 and 02.

Source: The Data of Madrasah Aliyah (senior high school) Abu Hurairah Mataram, 11 October 2019.

Excluding to memorize the five *juz* (chapter) such as *juz* 30, 29, 28, 01, and 02 all students were obligated to memorize the *juz* 30, the last chapter of Al- Qur'an every day before coming to the classroom and beginning the lesson.

## 5. Pray before the beginning subject in the classroom.

Before entering the class the students followed the literacy activities, located in front of their class to read the lessons that they have to memorize, Arabic conversation, and Arabic poetry-related morals. The implementation of these activities around ten minute starts at 07.20 until 07.30 in the morning after that enter the class, before starting their lessons the students were rememorizing short *surah* of the holy book of Al- Qur'an.

Thus, essentially the religious culture in an Islamic boarding school is the implementation of the religious values as habits to behave in the school area which followed by students, teachers, and all school or Madrasah officials. Hence, by making the religion values as a habit to behave in the school or madrasah, consciously they were practicing the values of the Islamic religion. However, the religious culture is not only just to create a religious atmosphere, but also as an effort to internalize the religious values towards the students to become their daily habit. So, the religious culture must be based on the growth of awareness of the academic civitas in the school or madrassah, which is not based on the orders or a momentary invitation. (Fathurrohman, 2015)

The process of forming a religious culture in the school or madrasah is preceded by the embodiment of religious values in teaching and learning. Religious value is the foundation to shape the religious culture; it is because, without the embodiment of religious values, the religious culture will not be formed. The values that are used to build religious culture are religious values (Khotimah & Fathurrohman, 2014).

#### **b. The Implementation of Religious culture values in the teaching and learning activity.**

The embodiment of religious culture values carried out in the classroom when learning *akidah akhlak* (faith and behavior) subject which time allocation was 2 x 45 minutes. Learning of *akidah akhlak* subject is the basis of knowledge that must be acquired by students as the foundation to carry out the obligations of Islamic religion in worshipping to God of Allah and to run the activities as becoming the students in the madrasa.

To implement the religious culture values in madrasahs several things that need to be done namely; internalize of values, exemplary and habituation (Pratama, Arifuddin & Yusuf, 2019) First, internalization of values. To internalize the values was carried out by teaching the values of Islamic religion to the students, especially about human responsibility as a leader that must be in a good manner and wise. Furthermore, the students were always advised about how to speak politely and good manners towards parents, teachers, and other people. Hence, in this case, internalization means is the process of instilling and developing the value of culture become a part of the person concerned. So those, to embody and develop these values were carried out through various educational and teaching methods.

Second, the exemplary, exemplary is behavior that provides an example to others in terms of kindness. Third, habituation, this habituation is very important in the education of Islamic religion because it is hoped that students always practice their religious teachings, both individually and in groups in everyday life. Through habituation, the student's awareness will grow naturally for student attitude will be formed. Moral awareness is needed because a good attitude will show a person's personality through good actions, in contrary bad attitude will carry tarnish a person's personality through negative actions. So morality occupies a very important position in the educational process.

In this case, the role of religion was very important in the effort to create a better, meaningful, peaceful, and dignified life for all mankind. Because of the necessity of the religious role for human life, then the embodiment of religious values in the life of each individual was very important, which is done through the education in the school environment (Salalah, 2010).

The embodiment of values in learning was carried out by including values that are closely related to religious culture in the syllabus and lesson plans. The implementation of learning can be seen from the preliminary, core, and closing activities. Learning evaluation includes cognitive assessment through written and oral tests, attitude assessment through social ethics, courtesy and psychomotor assessment through performance and follow-up can be seen from the implementation of religious culture values in

learning *akidah akhlak* subject which includes objectives, materials, methods and models evaluation. (Dzuyahatin, et al. 2019).

The embodiment of religious culture value was included in the lesson plan to achieve a good character. Each subject has its own values that will be embodied in the students. This is due to the priority of the focus of each subject which of course has different characteristics.

In its implementation, Madrasah Aliyah (senior high school), if it is viewed from a religious culture perspective contains the values of a multi-religious culture, these values are contained in the teaching material delivered to students at Madrasah Aliyah, namely: the spirit of obedience in practicing religion, the spirit of mutual help, enthusiasm brotherhood, the spirit of sacrifice, love of knowledge, hard work and tolerance. Each of these main values was incorporated into learning through exploration, elaboration, and confirmation activities. Exploration is an activity to gain new experiences from new situations, elaboration is working diligently and carefully and confirmation is justification, affirmation, and validation. The implementation of multi-religious culture in madrassas is very necessary to do as a form of habituation for students to connect humans with God and relationships with others.

The development process was carried out through three stages, namely; first, socialization of religious values as the attitudes and good behavior to be achieved in the educational institution in the future. Second, the establishment of weekly and monthly action plans as the systematic stage and steps to be taken by all parties in the educations institutions. Third, giving awards for whom that upholds, commit, and loyal towards the religious values. It caused that awards do not only mean material but also social, cultural, and psychological or other meaning (Muhaimin, 2009).

### **c. The implication of the religious cultural values at Madrasah (Islamic school)**

The role of religion was very important in the effort to create a better, meaningful, peaceful, and dignified life for all mankind. Because of the importance of the role of religion for human life, so the embodiment of religious values in the life of each individual was being very necessary, this is pursued through education both in the school, the family, and the social environment (Sahlan, 2010).

Multi-religious culture education at Madrasah Aliyah of Abu Hurairah Islamic boarding school of Mataram can be seen from the various religious activities programmed and implemented in the school environment. These religious-cultural activities certainly have an impact on all school academicians. Those are including:

1. The implication of religious culture values for students.

By the continuity, guidance was impacting the student's behavior. The behavior change that is shown by the students such as; speak politely with other friends, teachers, and the students always practice the respect greeting to their teachers. So that, rarely that students show violations.

2. The implication of religious culture values for teachers.

The institution's desire for all teachers to participate in realizing the vision and mission of the institution, so that the recruitment process for teaching staff was very strict and must follow the specific procedures and requirements including; a) the interview process, b) always attend to the Islamic teaching and must be recognized by the *ustaz* (term of a teacher in Islamic religion) who teaches outside the Abu Hurairah Islamic boarding school, c) involvement in scientific religious activities that are, following special assemblies learning Arabic, d) Taking an academic ability test in the form of a micro-teaching test, and e) Participating in Islamic discussion that is provided for all academicians in madrasahs to follow the Islamic teaching which programmed by the official of Abu Hurairah Islamic boarding school of Mataram.

### 3. The implication of religious culture values towards the school environment.

The atmosphere of the madrasa becomes more conducive that created through friendly relationship by smiling, greetings which constitutes the motto of the school institutions in creating a religious culture, both between students and students, between students and teachers, teachers and teachers, even all official in the school or madrassah environment.

### 4. The implication of religious culture values for graduates.

For the graduates were prioritized to continue their studies at the Islamic University of Madinah. Then, after graduating from the Islamic University of Madinah, some of them become a teacher at Abu Hurairah Islamic boarding school of Mataram and they are prepared the facilities such as house and other by the school official and some of them became the head of the dormitory. Some even spread in the Java region as a teacher. Although the graduates continue their studies to the university that are not in religious education, their attitudes was maintained and always behave in good action.

## Conclusions

The religious-cultural values embodied toward students of Madrasah Aliyah of Abu Hurairah Islamic Boarding school were carried out through the teaching and learning process. The embodiment of multi-religious culture values then integrated into the lesson plan with the aims of achieving a good personality of students. Alteration behavior of students shows a positive attitude, by implementing the values of religious culture include the spirit of obedience in practicing religion, the spirit of helping each other, the spirit of brotherhood, the spirit of sacrifice, the spirit of love of knowledge, the spirit of hard work and spirit of tolerance.

The implication of embodiment of the values religious culture teaching in the students of Madrasah Aliyah at Abu Hurairah Islamic Boarding school has impacted all school academicians, especially students, they always have good morals, speak politely, always respect towards the cultural diversity, these activities continued to be done not only in the school environment but also outside environment such as society. besides, the students also follow the activities in the society, help each other, more discipline, and can be more competitive in facing and solving the problem in society. Meanwhile, to continue their study, the graduates can compete and accepted both in public university and private universities

As a result, the form of religious culture that was habituated at Madrasah Aliyah of Abu Hurairah Mataram Islamic boarding school including smiling, greeting, mutual respect, tolerance, dhuha prayer, dzuhur prayer in congregation, tadarrus alqur'an / tahfiz al-Qur'an, pray before beginning the lessons.

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