

## Efforts to Strengthen Philosophical Foundations Islamic Education

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**Abstract:** *This research aims to illustrate and analyze the ideas/concepts of religious cultural development strategy in improving the character of Islam in SMPN 2 Tirtajaya, Karawang Regency. This research uses qualitative types with a case study approach. At the same time, the data collection process uses observations, interviews, and documentation of religious, cultural development strategy activities to improve Islam's character in SMPN 2 Tirtajaya, Karawang Regency. The results showed that in the framework of the religious cultural development strategy in improving the character of Islam in SMPN 2 Tirtajaya, Karawang Regency, there are 4 (four) concepts or strategies made, namely; Creation of religious atmosphere, internalization of islamic character values, islamic character model, habituation. Religious programs or behaviours are implemented through intra-curricular programs (tahfidz program, worship practice, reading al-Qur'an), co-curricular (3S culture, handshake culture, dhuha prayer, congregational prayer, tadarrus al-Quran, PHBI, istighotsah tahlil) and extracurricular (tambourine arts, yellow book studies, tartils and readings, da'wah exercises) with Religious Cultural Development Strategy, breeding, curriculum, transparency. The physical form of religious culture in this madrassa is prayer rooms and infrastructure, religious slogans and the use of Muslim clothing with managerial strategies, motivations, power.*

**Keywords:** Strengthening Effort, Philosophical Foundation, Islamic Education.

### Introduction

The world of education is currently in a severe crisis. One of his critics illustrates that the process of education at the pre-university level puts less pressure on character formation but rather on memorization and cognitive understanding (Silberman, 2009). Cybermen Religious education is a condition with the construction of attitude aspects, namely the willingness and determination to practice the values that have been taught only pay attention to cognitive

elements (Muhaimin, 2009). Whereas mentioned the purpose of national education contained in the National Education System Law, namely Law No. 20 of 2003 that:

*"National education aims to develop the potential of learners to become human beings who believe and fear God Almighty, be noble, healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens" (UU Sisdiknas, 2003).*

The purpose of national education by the Law explains that the potential of learners must develop to become human beings who believe and fear God Almighty and be noble. This is by the objectives of Islamic education conveyed by Muhammad Athiyah Al-Abrasyi that the primary purpose of Islamic education is the establishment of morals and ethics that can produce moral, clean-spirited, unyielding people, ambitious and noble (Nabila, 2021).

Islamic religious education learning is one of the efforts to realize the purpose of education. Education is the whole process by which a person develops valuable abilities, attitudes, and behaviours in the lives of different societies (Aziizu, 2015). A life full of differences makes people need mutual respect, acceptance, and respect for differences that exist that are none other than to meet their own needs, namely the need for security and peace. But most people often forget that it can start with themselves. Violence also occurs because of the absence of mutual respect and respect for differences.

Islamic religious education in schools aims to foster and improve religious and noble people, namely, knowledgeable, diligent in worship, intelligent, productive, honest, disciplined, tolerant, maintain harmony, personally and socially and develop a religious culture in the community in the school (Mukhliso, 2020);(Zahra, 2020). The existence of Islamic Religious Education is expected to create learners who can believe, understand and be able to practice Islamic teachings through religious activities (Fadilah, 2019).

Forming learners who believe and fear God Almighty and behave by the adopted religion requires a conducive environment and supports habituation efforts and religious practice culture in schools through the development of religious culture (Qolbi & Hamami, 2021).

Religious culture is the values, doctrines, concepts or ideas that are selectively selected and used as references or guidelines in addressing, explaining and understanding the phenomena of life-based on religion. Religious culture can also be understood with values that

develop in people's lives based on spiritual teachings (Rahman, Bakri, Busri, Zainullah, & Rahmawati, 2020).

### **Religious Culture**

According to the great dictionary Indonesian, culture is a thought, a habit, something that develops, becomes a habit that is difficult to change (Maxmanroe.com, 2018). According to Edward B. Tylor, as quoted by Sulistyorini, culture or civilization is the fundamental knowledge, belief, art, morals, law, customs, and other abilities and habits acquired by humans as members of society (Sulistyorini, 2018). According to Nur Kholis, culture is a basic assumption and belief among members of a group or organization (Kholis, 2014).

Religious culture in schools aims to improve the quality of implementation and educational outcomes in schools that lead to the formation of noble character and morals of learners as a whole, integrated, and balanced according to the standards of graduate competence. Through religious culture, learners are expected to be independent in improving noble moral values (Subhi, 2017). Awareness of the importance of spiritual life for the Indonesian nation is realized in the provision of materials from start to college (Suripto & Supriyanto, 2021).

The development of religious culture in the school environment can be done with continuous religious habituation. Instilling Islamic values and character in the pratic practice of Islamic realization (Fitriyani, 2016). Learners are taught how to learn to live, demonstrating a certain amount of knowledge and propositions of wisdom, intelligence and skills, and shaping the mind and soul of their religion. To realize the learners of *karimah* to create *ukhuwah Islamiyah* in his life (Hasan, 2017).

The development of religious culture in schools requires good management to be in harmony with the vision and mission of the school, without the direction of the goal of achieving less maximum development (Mulyadi, 2018). The story of religious culture must involve all school residents, especially spiritual teachers, principals and other school employees and various infrastructure facilities, so that educational goals can be achieved effectively and efficiently. A conducive environment also affects the development of religious culture for learners, so that conducive school conditions will create the potential of religious individuals (Hibana, Kuntoro, & Sutrisno, 2015).

The development of religious culture in schools can not be separated from the lack of understanding of religion and religion. Religion is often interpreted as something that tends to be exclusive (Muspawi, 2017). Religious values are only memorized to stop in the region of cognition and do not involve affective or psychomotor aspects. Hence, PAI needs to be developed into a religious culture so that its role becomes more optimal through habituation and conditioning to apply PAI development efforts into religious culture (Husni & Hasyim, 2017).

Strategies to Develop Religious Culture in Improving the Character of Islam Strategies for creating a religious culture in schools include:

1. Creation of a religious atmosphere

Creating a religious atmosphere is an effort to condition the school's atmosphere with religious values and behaviour. It can be done by: 1). Leadership, 2). The scenario of creating a spiritual atmosphere, 3). Worship or places of worship, 4). Community support (Sahlan, 2010).

2. Internalization of Islamic Character Values

Internalization is done by providing students with an understanding of religion, especially about human responsibility as a leader who must be wise and wise. Next, always advise students about polite and karmic remarks to parents, teachers and others. For culture to be an enduring value, there must be a process of internalization of culture. In English, an internalized way to merge. So, internalization means the process of instilling and developing values or cultures into part of the person concerned. The cultivation and growth of importance are done through various didactics to investigate education and teaching.

3. Examples of Islamic character

An example is a behaviour that sets a standard for others regarding kindness. The Prophet himself was sent into the world to perfect morals by giving his example. According to Muhaimin, as quoted by Asmaun Sahlan, realizing religious culture can be done through an example approach and persuasive approach or invite to school residents in a subtle way by providing good reasons and prospects that can convince them. The attitude of its activities in the form of prevention, namely taking action on its initiative, type and direction, is self-determined, but reading the emergence of movements

to help give colour and advice to the development of religious values in schools. It can also be in the form of anticipation, i.e. active action to create the ideal situation and conditions to achieve its perfect goal (Sahlan, 2010).

#### 4. Habituation

This habituation is very important in developing a religious culture in improving the character of Islam because with this habituation, and it is expected that learners always practice their spiritual teachings, both individually and in groups in everyday life. Through habituation, awareness will be born in each learner for religious culture. With this, the student's character will be formed. Moral consciousness here will start by itself. Ethical awareness is indispensable because good morals can adorn a person's personality with good actions (Ridwan & Ikhwan, 2021).

And conversely, bad morals will carry and tarnish a person's character through negative actions. Morality is not just about complementing one's faith, purity, and intelligence but integrating these three components. So morality occupies a critical position in the educational process and maintains its results (Anwar, 2022).

Some research with the same language topic has been carried out, namely, research conducted by Ulum & Sholihah with the Basics of Curriculum Policy title in Madrasah Ibtidaiyah (Ulum & Sholihah, 2020). The provision of religious foundations carried out since childhood is believed to strengthen the formation of good behaviour (good morals), as has been implemented by Islamic elementary education institutions (madrasah ibtidaiyah) so far by teaching religious subjects separately using the broad fields curriculum design model. Other research with similar discussions has been conducted by with the title Of Curriculum Policy Basics in Madrasah Ibtidaiyah (Arifin, 2017). The provision of religious foundations carried out since childhood is believed to strengthen good behaviour (good morals), as has been implemented by Islamic elementary education institutions (madrasah ibtidaiyah). In this research will discuss the issue of describing and analyzing the ideas/concepts of Religious Cultural Development Strategies in Improving the Character of Islam.

#### **Method**

The type of research the researchers use is qualitative. In qualitative research, researchers used the primary data sources used in

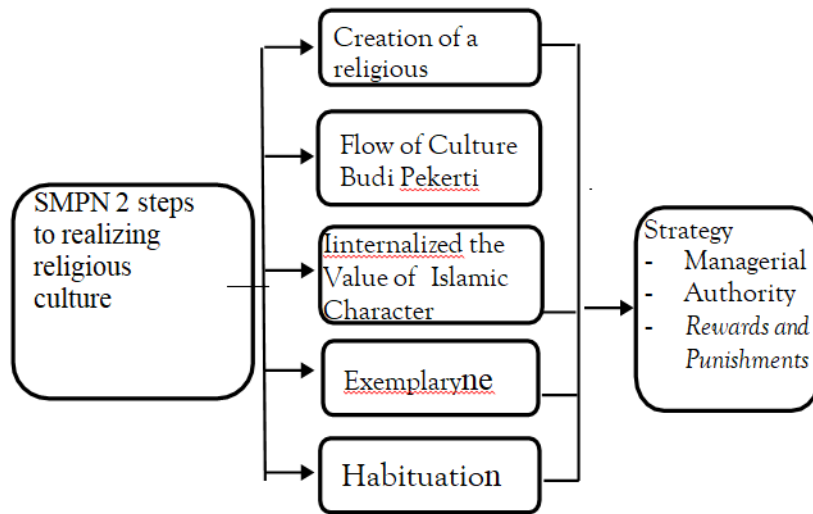
the form of words from sources related to the development of religious culture, observation of religious, cultural activities, and the use of documentation of religious, cultural development strategy activities in improving the character of Islam in SMPN 2 Tirtajaya Karawang Regency. Qualitative research is based on the goal of understanding what phenomena are experienced by the research subject and the meaning behind the phenomenon such as behaviour, perception, motivation, law enforcement related to ideas/regulations, behaviour, physical form, and Religious Cultural Development Strategies in Improving Islamic Character in SMPN 2 Tirtajaya Karawang Regency, holistically through descriptions in the form of words and languages, in a particular context that is natural and using various scientific methods (Ikhwan, 2021).

The research approach used is the case study approach. Researchers use the case study approach because this study focuses on some instances that occur, namely related religious culture development strategies in improving Islamic character in SMPN 2 Tirtajaya Karawang Regency. The case or focus of the discussion studied is the ideas/concepts of spiritual culture, religious, cultural behaviour, physical forms of religious culture and religious culture development strategies. The case study approach emphasizes exploring a finite system in one case or several cases in detail, accompanied by in-depth data excavation involving various information-rich sources in context and understanding the meaning behind the events or phenomena that occur.

## **Result and Discussion**

### ***Religious Cultural Development Strategy in SMPN 2 Tirtajaya Karawang Regency***

The madrasah step in the Religious Culture Development Strategy in Improving the Character of Islam in SMPN 2 Tirtajaya Karawang Regency can be seen briefly in the following image.



*Figure 1. Religious Cultural Development Strategy*

In the framework of religious, cultural development strategy in improving the character of Islam in SMPN 2 Tirtajaya Karawang regency using organic models (referring to the theory put forward by Muhaimin). An organic model is creating a religious culture cheered by the view that religious education is unity or a system (composed of complicated components) that seeks to develop a holy view/spirit of life, embodied in religious attitudes and life skills. This model of spiritual culture creation has implications for the development of religious education built from the doctrinal foundations and fundamental values contained in the Shahihahandal-Sunnah as the primary sources. Then be willing and willing to accept the contribution of thought from experts and consider the context of its historicity. Therefore, divine/religious/revelation values are placed as a source of wise consultation. In contrast, other aspects of life are set as human values that have sequential horizontal-lateral or lateral relationships but must relate vertically to divine/religious values.

The development of religious culture is carried out holistically and integratively between madrasas components ranging from the principal's policy, deputy principal of the trustees and students of SMPN 2 Tirtajaya Karawang Regency. All activities and procedures are carried out in a structured and systematic, and continuous manner so that harmony occurs to achieve the goal of religious, cultural development. In its implementation, the principal made a policy by confusing the teacher's code of ethics, student order oriented towards achieving spiritual culture. This is in line with the curriculum field program by including the tahfiz program, reading the Qur'an and practising worship into the content of the local curriculum, extra

activities in the form of Qur'anic studies, tambourine practice, Islamic da'wah training. In addition, there is also a joint duha prayer program, congregational dhuhur prayer, tadarrus al Qur'an and istighotsah. This is proof that SMPN 2 Tirtajaya Karawang Regency develops religious culture in a structured, systematic, massive and integrated manner.

There are several strategies carried out by Madrasah Tsanawiyah Assalafiyah Sitanggal Larangan Brebes to develop religious culture, namely:

### 1. Power Strategy

The flutter strategy is carried out by stakeholders such as foundations, madrassa heads, deputy heads of madrasas and builders. Some programs implemented through power strategies are teacher orders made by the foundation and then socialized to teachers and employees. The leader makes the student order of the madrassa along with representatives and teachers of BK, then mixed and implemented by all students. This strategy is carried out to ensure that the implementation of this program is more effective and by the objectives of the madrassa itself. The impact of implementing this strategy at first is indeed a factor of expertise in implementing the program. Still, in the next stage, I will become accustomed and feel the results of discipline and spirit in carrying out the task.

### 2. Habituation Strategy

Habituation strategy is done by implementing religious programs by students with the continuous intensity of tang time into habits. Some programs carried out with this strategy are the culture of shaking hands, the culture of greeting smiles and greetings, *tadarrus* al Qur'an before learning, praying before and completing learning, dhuhur prayer together, prayer dhuhur *jamaah*. The impact is that students become accustomed to shaking hands with the teacher's father and mother both while in the madrassa and at home. Some students become accustomed to performing dhuhur prayers even though it is not scheduled while in the madrassa or at home.

### 3. Exemplary Strategy

Madrassa heads and teacher administrators carry out the right strategy by participating and setting examples in religious activities such as being imams of dhuhur prayer and dhuhur prayer, participating and being active in tahlil activities, istighotsah. In addition, the example strategy is done by providing examples of behaviour, good speech in front of students and students. The impact of this strategy



students become more enthusiastic in participating in religious programs because they see teacher figures who can be a good examples.

#### 4. Motivational Strategies

Motivational strategies are carried out by providing good coaching by the madrassa head, the deputy head of the madrassa, the religious builder, and all teachers. In its implementation, motivational strategies are carried out during classroom learning, Islamic holiday commemoration activities, *kultum* activities after congregational prayers. In addition, motivational techniques are carried out by putting up banners containing imperative sentences and motivational sentences such as *man jadda wajada*, Use Your Youth Before Your Old Age Comes, Learn and Goodness, We Come looking for Science, We go home to Practice Science. With motivation both in the form of oral delivery by the father/mother teacher and banners containing motivational words, students' impact into the spirit in learning and following activities programmed madrasah.

In developing religious equipment, SMPN 2 Tirtajaya Karawang Regency is done through several strategies, namely managerial strategies. This strategy is carried out by the head of the madrasah together with the deputy head of madrasah and *rohis* builder, student council builder, *tahfidz* program builder by preparing the planning of religious culture programs, determining the person in charge of activities, formulating indicators and technical implementation of the program to program evaluation.

### Conclusion

Based on the results of research on Improving Religious Culture Through Religious Activities in SMPN 2 Tirtajaya, Karawang Regency, the results of the study can be concluded as follows:

Efforts to improve the religious culture of SMPN 2 Tirtajaya, Karawang Regency are through religious activities. Such activities are Worship Activities, such as Mandatory Prayer, Friday Prayer, Yasinan, Dhikr and Tahlil. Community Social Activities, such as Isra' Mi'raj, Maulid Nabi, Islamic New Year, Slaughter and Distribution of Sacrificial Animals. Educational activities, namely reading and writing the Qur'an, and Art Activities, namely sholawat and hadroh and PSHT martial arts. Only as a place of prayer, but used to cultivate or increase knowledge about the religion in every congregation.

Impact of religious activities in improving the religious culture for SMPN 2 Tirtajaya, Karawang Regency; a) Worship Activities: increasing piety to God Almighty, as a place to do good deeds, increase faith in every Muslim, can make the heart calmer; b) Religious activities: draw near to Allah SWT as an expression of gratitude, purify themselves and property, and can be penance; c) Educational Activities: can make children who cannot read the Qur'an able to read, children can write hijayah letters correctly, increase knowledge about Islam, can understand, and practice the contents of the Qur'an; d) Art activities: can increase social spirit among people, can add experience and knowledge, can provide livelihood or economy for society, strengthen mentality, increase confidence, and teach the values of a good life; e) There is religious behaviour carried out by the citizens of SMPN 2 Tirtajaya, Karawang Regency, namely the existence of 3S culture (smile, greeting, greeting), cultural shaking, uha prayer together, congregational prayer, tadarrus al-Qur'an, holding Islamic holidays, istighotsah and tahlil, ta'ziah and grave pilgrimage to the graves of founders and scholars.

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