STRATEGY OF EDUCATIONAL INSTITUTIONS IN CREATING RELIGIOUS CULTURE IN THE DISRUPTION ERA

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Abstract. The existence of the era of disruption is certainly an opportunity as well as a challenge for Islamic Education institutions to optimize their resources, one of which is to make a strategic design to be ready to compete and survive in this era. The strategy of Islamic Education Institutions to create a religious culture becomes a reference for the formation of people with character, excellence and innovation. To be able to realize religious culture in Islamic educational institutions as the goal of education, namely by providing general knowledge accompanied by knowledge of religion (spiritual) so that it can overcome the moral crisis that hit this nation. School culture can be realized through the authority and responsibility of the principal as a leader, namely by compiling management from planning, implementation to evaluation. The method used in writing this article is a literature study or literature study. Literature study begins by collecting books and various national and international journal reports related to the problem to be solved, then compiled to draw conclusions. The compilation results from several journals and other supporting books are used to conclude information related to the process of principals in realizing a religious culture in schools. From this discussion it can be concluded the strategy that can be done by educational institutions in creating a religious culture is to develop efforts in 5 aspects, namely: (a) Religious practice *(the ritualistic dimension)*; (b) Religious belief *(the ideological dimension)*; (c) Religious knowledge *(the intellectual dimension)*; (d) Religious feeling *(the experiential dimension)*; and (e) Religious effect *(the consequential dimension)*.
Keyword. Strategy of Educational Institutions; Religious Culture; the Distruption Era

A. **INTRODUCTION**

The era of increasingly advanced technological disruption is currently affecting various fields life, including the world of education, especially in the current pandemic conditions. All parties involved, including educators and students, are expected to be able to follow such a rapid development. They are faced with conditions that require higher order thinking, analytical, daring to move outside the routine, and not just manual who only follow the existing habits so far. Education is one of the most valuable investments for society. Education that can promise the community means education that can deliver very meaningful changes in the community. Furthermore, changes in various educational models in realizing their urgency cannot be separated from the demands of the situation and conditions of society (Asrori, 2008).

In Law no. 20/2003 concerning National Education System Article 1 paragraph 1 states that education is a conscious and planned effort to create an atmosphere of learning and learning so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character and the necessary skills. for himself, society, nation and state. Furthermore, Article 1 paragraph 2 states that national education is education based on Pancasila

and the 1945 Constitution of the Republic of Indonesia rooted in Religious Values, Indonesian national culture and responsive to the demands of changing times.

Islamic Religious Education both at the primary and secondary education levels, among others, aims to realize Indonesian people who are religiously obedient and have noble character, namely humans who are knowledgeable, diligent in worship, intelligent, productive, honest, fair, ethical, disciplined, tolerant *(tasamuh)* maintain harmony, personally and socially and develop a religious culture in the school community. Thus, efforts to develop religious education as school culture have obtained strong legality.

Religious education, especially Islam, actually has a very wide area, with the target of obsession so that through this education students are able to understand, appreciate and apply the teachings of Islam contained in the holy book Al-Qur'an and the Sunnah of the Prophet. These two sources of teachings as we know contain all aspects of life, both ritual, intellectual, socio and other aspects. The targets to be achieved and developed include aspects of conscience so that they have refinement of mind (Ahlakul karimah) reasoning and thinking power so that children are smart and have high skills (Suprayogo, 1999).

Today the Indonesian nation is facing a multidimensional crisis. From the results of studies of various disciplines and approaches, there seems to be a common view that all kinds of crises stem from a moral or moral crisis. This crisis, directly or indirectly, is related to school or education problems (Muhaimin, 2009). Many students and students are now easily influenced by foreign cultures, easily provoked, quick-tempered, promiscuous, even many of them no longer respect their teachers, even do not respect their parents. This is a picture of the nation's children whose personal integrity is starting to be threatened (Alim, 2006). Actually, the Disruptive Era is not a something negative, but an opportunity to offer a new paradigm. Zakyuddin Baidlowy said, the Disruption era was an anomaly in science, and that was something positive. This phase is needed so that the paradigm changes in life. Advances in Information and Communication Technology can be a door for change, which in time will return to normal.

The challenge for Islamic Education in the Disruption era is that with the encouragement of digitalization as a sign of accelerated disruption, there will be a very dilemma for Islamic Education to change or lose, with disruption that is characterized by effectiveness, innovation and automation, the old style or traditionality in teaching, materials and methods of Islamic education. must be packaged properly, because in this era of disruption students may already be looking for learning materials on the internet so that they are able to find out something quickly, then the understanding of Islamic education will be more complex because of the openness of information so differences of opinion will occur due to different sources of learning, the next challenge is how to Islamic education can integrate knowledge, not only Islamic learning, but other scientific approaches can be used in the learning process of Islamic education. (Andi Hidayat, dkk, 2021)

Looking at the facts above, it is very reasonable, if then there is criticism from the community that so far schools only produce graduates who only have certain skills, while they do not have personal integrity as members of the family, community, and religious citizens. Such conditions certainly greatly affect the education system in schools. Where the school as a formal educational organization is a forum for collaboration of a group of people (principals, teachers, staff and students) to achieve the desired goals. The achievement of school goals, both quality and quantity, is highly dependent on the people gathered in the institution. If intellectual improvement is not accompanied by the inculcation of Islamic values which are embodied in building a religious culture in schools, then the goals of national education will not be achieved properly.

To be able to realize religious culture in Islamic educational institutions as the goal of education, namely by providing general knowledge accompanied by knowledge of religion (spiritual) so that it can overcome the moral crisis that hit this nation. School culture can be realized through the authority and responsibility of the principal as a leader, namely by compiling management from planning, implementation to evaluation.

B. **METHODS**

This study uses a qualitative methodology. According to Bogdan and Taylor in J. Moleong that qualitative methodology is defined as a research procedure that produces descriptive data in the

form of written or spoken words from people and behaviors that can be observed and directed at the background and the individual as a whole. The purpose of qualitative research is to seek and obtain in-depth information compared to the extent or amount of information (Moleong, 1996). This research is expected to be able to build a theory inductively from the abstractions of data collected in the field about strategy of educational institutions in creating religious culture in the disruption era.

The method used in writing this article is a literature study or literature study. According to Mahmud in his book Educational Research Methods, he explains that library research is a type of research conducted by reading books or magazines and other data sources to collect data from various literatures, both libraries and other places. (Mahmud: 31, 2011). Literature study begins by collecting books and various national and international journal reports related to the problem to be solved, then compiled to draw conclusions. The compilation results from several journals and other supporting books are used to conclude information related to the process of principals in realizing a religious culture in schools.

There are several reasons why library studies are still very relevant to be used in research methods. First, that data sources cannot only be obtained from the field, sometimes data sources can only be obtained from libraries or other documents in written form, either from journals, books or other literature. Second, a literature study is needed to understand the new symptoms and need to be studied. Third, literature studies can still be relied on in answering a research problem

According to Miles and Huberman in qualitative data analysis, there are three flow of activities that occur simultaneously. Activities in data analysis are: Data Condensation, Data Display, and Conclusion Drawing/ Verifications (Nasution, 2003). Data Condensation (Data Condensation). This refers to the process of selecting, simplifying, abstracting, and/or transforming data. The writing technique in this article is to use content analysis techniques, which useful for drawing conclusions valid. In the analysis will be carried out thinking, comparison, development, and selection so as to obtain the best results maximum.

C. **RESULT & DISCUSSION**

Creating a religious atmosphere or culture means creating an atmosphere or climate for religious life. In the atmosphere or climate of Islamic religious life, the impact is the development of a view of life that breathes or is inspired by the teachings and values of the Islamic religion, which is manifested in the attitude of life and life skills of the school community. In the sense of the word, the creation of a religious atmosphere is carried out by means of practice, invitation (persuasive) and habituation of religious attitudes both vertically *(habluminallah)* and horizontally *(habluminannas)* in the school environment. Through this creation, students will be presented with exemplary principals and teachers in practicing the values of faith, and one of the most important things is to make that example an encouragement to imitate and practice it both inside and outside school. The attitude of students will more or less be affected by the surrounding environment (Mulyasa, 2005).

The term culture originally came from the discipline of social anthropology. What is included in the definition of culture is very broad. The term culture can be interpreted as the totality of patterns of behavior, arts, beliefs, institutions and all other products of human work and thought that characterize the conditions of a society or population that are transmitted together (Kotter & Heskett, 1992). In everyday use, people usually synonymize the notion of culture with tradition. In this case, tradition is defined as general ideas, attitudes and habits of the community that are visible from the daily behavior that becomes the habit of groups in the community (Indrafachrudi, 1994).

While the meaning of religious in Arabic is known as *al-din* and *al-milah.* The word *al-din* itself contains various meanings. It can mean *al-mulk* (kingdom), *al-khidmat* (service), *al-izz* (glory), *al-dzull* (disgrace), *al-ikrah* (coercion), *al-ihsan* (policy), *al-adat* (habits of), *al-ibadat* (devotion), *al-qahr wa al-sulthan* (power and government), *al-tadzallul wa al-khudu* (submission and obedience), *al-tha`at* (obedient), and *al-islam al-taukid* (surrender and unite God). According to Nurkholis Majid, religion is not just ritual actions such as praying and reading the Qur'an and reading prayers. Religion is more than that, namely the overall commendable human behavior in everyday life, which is carried out for the sake of obtaining the pleasure of Allah. Thus, religion is covering the whole of human

behavior in this life, with that behavior forming the integrity of a virtuous human being on the basis of trust or faith in God and responsibility in the future (Madjid. 1997).

From some of the definitions above, it can be concluded that religious culture is a way of thinking and acting for school members based on religious values (religiousness). Religion according to Islam is carrying out religious teachings as a whole (kaffah) (Muhaimin, 2001). The Islamic concept of religious culture can be understood from religious doctrine. Every Muslim, whether in thinking or acting, is commanded to always be in accordance with the teachings of Islam. In carrying out economic, social, political or other activities a Muslim is ordered to do so in the context of worshiping Allah, wherever and under any circumstances every Muslim should be guided by the Qur'an and as-Sunnah. A person's diversity can be manifested in various aspects of life. Religious activity does not only occur when a person performs ritual behavior (worship), but also when carrying out other activities driven by supernatural powers. It is not only related to activities that are visible and can be seen with the eyes, but also activities that are not visible and occur in one's heart (Ancok, 1995). Therefore, the diversity of a person will include various sides or dimensions. The dimensions of religiosity according to Glock and Strak in Widiyanto (2002) there are five dimensions of religiosity which are explained as follows:

1. *Religious practice* (*the ritualistic dimension*). The degree to which a person performs ritual obligations in his religion, such as prayer, zakat, fasting and so on.
2. *Religious belief* (*the ideological dimension*). The extent to which people accept dogmatic things in their religious teachings. For example the belief in the existence of God, Angels, Books, Prophets and Apostles, the Day of Judgment, heaven, hell and others that are dogmatic.
3. *Religious knowledge* (*the intellectual dimension*). The extent to which a person knows about the teachings of his religion. This relates to a person's activity to know the teachings of his religion.
4. *Religious feeling* (*the experiental dimension*). Dimensions consisting of religious feelings and experiences that have been felt and experienced. For example, someone feels close to God, someone feels afraid to sin, someone feels that his prayer has been answered by God, and so on..
5. *Religious effect* (*the consequential dimension*). Dimensions that measure the extent to which a person's behavior is motivated by the teachings of his religion in his life. For example, participating in natural environment conservation activities and others.

Based on the 5 dimensions of religiosity above, activities that can foster religious culture in educational institutions, among others; carry out routine activities namely the development of religious culture that regularly takes place on regular study in educational institutions. This routine activity is carried out in integrated with the activities that have been programmed, so that does not require special time. Religious education is a duty and shared responsibility is not only religious teachers but also the duties and responsibilities of teachers in other fields of study or schools. religious education is not only limited to the aspect of knowledge, but also includes formation of religious attitudes, behaviors, and experiences. Therefore formation of attitudes, behaviors, and religious experiences not only carried out by religious teachers, but needs to be supported by teachers in the field of study other. (M. Fathurrahman, 2019)

School religious culture is an effort to create the realization of religious values as a habit of behavior for all citizens in the school. Efforts to create a religious culture in schools are through religious values that are practiced in daily activities at school ranging from daily activities carried out every day, weekly activities that are carried out once a week, to annual activities that are carried out only once a year and can be realized by using cultural symbols that contain religious values. (Aghna & Muhamad Sholeh, 2021). According to Muhaimin (2009), the strategy to cultivate religious values in schools can be done through:

1. *Power Strategy*: namely the strategy of religious culture in schools by using power or through people's power, in this case the role of the principal with all his power is very dominant in making changes.
2. *Persuasive Power*: which is carried out through the formation of opinions and views of the community or school members.

3. *Normative Re-Educative*: Norms are rules that apply in society through education. Normative is coupled with re-educative (re-education) to instill and replace the old school community thinking paradigm with a new one.

The first strategy is implemented through a command and prohibition approach or reward and punishment. While the second and third strategies are carried out through habituation, example, partnership, internalization and persuasive approaches or inviting citizens in a subtle way, by providing reasons and good prospects that can convince them. From some of the explanations above, it can be concluded that carrying out religious culture is an effort to develop several main problems in religious life that come from Allah SWT consisting of three main elements, namely aqidah, worship, and morals which become behavioral guidelines in accordance with divine rules for achieve prosperity and happiness in life in this world and the hereafter. Religion is the most noble source for humans because what religion is working on is a fundamental problem for human life, namely behavior (morals). Then this aspect is brought to life by the power of the spirit of monotheism or aqidah and worship of God. This is in line with research from Sidiq and Uyun (2019), the strategy used by leaders in implementing prophetic leadership in developing religious culture is to teach the traits possessed by the Prophet Muhammad such as sidiq, amanah, tabligh, and fatonah.

In creating a religious culture in schools, one can refer to several models offered. A model is something that is considered true, but is conditional. Therefore, the creation of a religious atmosphere is strongly influenced by the situation and conditions in which the model will be applied along with the application of the underlying values. According to Muhaimin (2001), there are 4 models of developing religious culture in the school community, namely:

1. *Structural Model.* The development of religious culture with this model is encouraged by the existence of regulations, building an impression, both from the outside world and from the leadership or policies of an educational institution or an organization. This model is usually top-down, namely religious activities that are made on the initiative or instructions of officials or superior leaders.

2. *Formal Models.* The development of this model of religious culture is based on the understanding that religious education is a human effort to develop and work on the problems of the afterlife or spiritual life only, so that religious education is faced with non-religious education, Islamic education with non-Islamic education, Christian education with non-Christian ones. next. This model of religious culture development has more implications for the development of religious education that is more oriented towards the hereafter, while world problems are considered unimportant, and emphasizes the deepening of religious sciences which is a shortcut to the happiness of the hereafter. While science is considered separate from the religious sciences.

3. *Mechanical Models.* The development of religious culture with this model is based on the understanding that life consists of several aspects, and education is seen as the cultivation and development of a set of life values, each of which moves and carries out its function. Each motion is like a machine consisting of several components or elements, each of which performs its own function, and can consult one another or not. The mechanical model has implications for the development of Islamic religious education which emphasizes moral and spiritual functions or affective dimensions rather than cognitive and psychomotor. This means that the cognitive and psychomotor dimensions can be directed to affective (moral and spiritual) development, which is different from other lessons, religious activities and studies are only for deepening religion and religious spiritual activities.

4. *Organic Model.* The development of religious culture with this model, namely the development of religious culture that is encouraged by the view that religious education is a unit or as a system (consisting of complex components) that seeks to develop a religious outlook or spirit of life, which is manifested in life attitudes and skills. religious life. This model of organic religious culture development has implications for the development of religious education which is built from the fundamental values (environment) contained and contained in the Qur'an and Al-Sunnah sahihah as the main source then willing to accept the contribution of thoughts from experts and consider the historical context. Therefore, the value of divine experts/religion/revelation is positioned as a source of wise consultation.

The implementation of religious culture in schools has a solid foundation both religiously and constitutionally, so there is no reason for schools to evade these efforts. Therefore, the implementation of religious education which is manifested in the implementation of religious culture at various levels of education should be implemented. Because with the embedded religious values in students, it will strengthen their faith, and the application of Islamic values can be created from the school environment. For this reason, the implementation of religious culture is very important and will affect attitudes, traits and actions indirectly.

D. **CONCLUSION**

The era of disruption is an era that changes very quickly and is influenced by advances in digitalization. Technological sophistication has a positive impact on industrial development, but also has a negative impact on children's character. One solution that can maintain children's behavior is through the creation of a religious culture in schools. The strategy that can be done by educational institutions in creating a religious culture is to develop efforts in 5 aspects, namely: (a) Religious practice *(the ritualistic dimension)*; (b) Religious belief *(the ideological dimension)*; (c) Religious knowledge *(the intellectual dimension);* (d) Religious feeling *(the experiential dimension)*; and (e) Religious effect *(the consequential dimension).*

The existence of the era of disruption is certainly an opportunity as well as a challenge for Islamic Education institutions to optimize their resources, one of which is to make a strategic design to be ready to compete and survive in this era. The strategy of Islamic Education Institutions to create a religious culture becomes a reference for the formation of people with character, excellence and innovation.

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