

# Principal Leadership Strategy in Efforts to Develop Islamic Religious Culture at SMK PGRI Tegal City

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**Abstract.** The development of religious culture in the school environment can be carried out with continuous religious habits. Planting a religious culture at SMK PGRI Tegal City is one of the efforts to form a superior and Islamic generation, as stated in the vision and mission of SMK PGRI Tegal City. A conducive school climate and the involvement of teachers are determining factors in measuring the success of religiosity intervention in schools. This study aims to determine (1) the principal's efforts to instill Islamic religious culture slogans (2) Principal leadership strategies in instilling Islamic religious culture, and (3) the impact of inculcating religious culture Islam towards the formation of superior and Islamic students at SMK PGRI Tegal City. The type of research used is qualitative research. The population of this study were all residents of SMK PGRI Tegal City, while the observation samples were school principals, deputy principals, Islamic religious education teachers, and students. Data collection was carried out under natural conditions, primary data sources, and data collection techniques were mostly participatory observation, in-depth interviews and documentation.

**Keywords:** Leadership strategy, school principal, Islamic religious culture

## 1. Introduction

Education ideally does not only limit intellectual aspects, but aspects of holistic learning so that students will learn more effectively if all aspects of their personality (mind, body and spirit) are involved in the student experience. Religious culture in schools aims to improve the quality of implementation and results of education in schools that lead to the formation of the character and noble character of students as a whole, integrated and balanced according to graduate competency standards. Through religious culture, students are expected to be able to be independent in increasing noble moral values [2]. Awareness of the importance of religious life for the Indonesian people is manifested in the provision of material from an early age to tertiary institutions [5].

The development of religious culture in the school environment can be carried out with continuous religious habits. Embedding Islamic values and character in the practices of realizing true Islam [1]. Learners are taught about how to learn to live, not just to show a

number of knowledge and postulates of knowledge, intelligence and skills, but to form their inner and religious soul.

Planting a religious culture at SMK PGRI in Tegal City is one of the efforts to form a superior and Islamic generation, as stated in the vision and mission of SMK PGRI in Tegal City. The superior and Islamic generation is the generation of Muslims with a healthy and strong body, high intellectual intelligence, good morals, faith and piety to God Almighty. Creating a superior and Islamic generation is very important for the progress of the nation and state which can be pursued by improving the education system which leads to the formation of the character and noble character of students.

A conducive school climate and the involvement of teachers are determining factors in measuring the success of religiosity intervention in schools. Support for school facilities and infrastructure, student-to-student relations, and the level of awareness of teachers also contribute to the success of creating a religious environment in schools, in addition to self-ability (through motivation, creativity and leadership) to be able to properly convey the concept of religious culture to students.

The habituation method, which is often referred to as conditioning, is an attempt to form certain behaviors by practicing them repeatedly. According to Gagne, this method is called the direct method because this method is used intentionally and directly to change behavior. The conditioning learning method belongs to the behaviorism approach and is a continuation of connectionism learning theory. The principle of learning that is carried out is that learning is the result of the relationship between stimulus and response. In connectionism learning theory or stimulus-response theory it is explained that learning is a modification of individual behavior as a result of maturity and experience. Maturity and experience are the result of a continuous training process or habituation.

The results of the author's observations in early October 2020 at SMK PGRI Tegal City show that SMK PGRI Tegal City is a school with a strong religious culture. This can be seen from the various forms of religious culture that exist in this school, including (1) the culture of greetings, smiles, greetings and greetings. This culture can be seen when students enter the school gate and are greeted by the teacher and also when they meet school members, (2) the culture of midday and ashar prayers in congregation at school which is carried out every day, (3) honesty canteen, carried out during school hours, and (4) There is a willingness to dress in Muslim women by the majority of female school members, both teachers, administrative staff and students, and many other religious cultures.

Some of the problems that can be identified are (1) the crisis of morals and Islamic values as a negative impact of western culture and the development of good filterless information technology, (2) educational goals that are capable of forming moral human beings, in reality have not been realized, (3) practical education so far can be said to be a transfer of knowledge, not a transfer of values aimed at strengthening aspects of character and positive values in students., (4) The importance of strengthening and instilling moral and Islamic values in SMK PGRI Tegal City, and (5) The importance of an effective strategy in cultivating Islamic religious culture at SMK PGRI Tegal City.

In this study, the problems are limited to a few points, namely (1) The importance of strengthening and inculcating Islamic and moral values, (2) The importance of an effective strategy in instilling Islamic religious culture (3) Problems of educators in inculcating Islamic

religious culture ( 4) Forms of inculcated Islamic religious culture (5) Strategies used by school principals in inculcating Islamic religious culture, and (6) Impact of instilling Islamic religious culture on the formation of superior and Islamic students at SMK PGRI Tegal City.

## **2. Conceptual framework**

The principal as the top leader in a school is responsible for school achievement. The principal's main task as a leader is to manage the situation, control the activities of the group, organization or institution and become the spokesperson for the group. In order to carry out their duties and functions, especially in the context of empowering the community and the surrounding environment, school principals are required to be able to play multiple roles, both as catalysts, solution givers, process helpers, and resource linkers. (a) Catalyst, plays a role in convincing others about the need for change towards better conditions, (b) Solution givers, plays a role in reminding the ultimate goal of change, (c) Process helpers, plays a role in helping smooth the change process, especially solving problems and fostering relationships between related parties, and d. Resource linkers, play a role in connecting people with the necessary funding sources [3].

The school principal makes a major contribution to the successful implementation of the development of religious culture in the schooling pathway, even though the actor who has direct contact with the implementation of this education is the teacher. The role of the principal as a manager will encourage all components in the school including the teacher to provide understanding, guidance, and habituation of existing values to their students, so that these values can be internalized in the daily lives of students.

The role as a manager must always be played by the school principal by ensuring that all processes that occur in the school, he leads are always within a professional management framework. Activities carried out must be reflected in a series of management functions sequentially, so that each step taken can be controlled towards predetermined quality objectives. In connection with the management of the development of religious culture in schools, the above management functions must be implemented and integrated with existing educational components in schools. The educational component includes several aspects namely; curriculum (syllabus, lesson plans), teaching and educational staff, facilities, and costs.

The application of management functions to the several important components of education mentioned above must be based on the management principles of religious character education in school settings. Integrating these values requires consistent and continuous optimization of the management function.

Management in the context of character education in schools is basically an effort to condition students and all existing stake holders so that they can carry out noble religious character. The implementation of the characters practiced by students is obtained from the students' awareness of the importance of these values for their lives, even though at first it is very possible for the students concerned to feel forced.

The steps for managing religious character education that must be carried out by the principal as a manager include planning, organizing, implementing, monitoring, and evaluating. Concrete steps that can be taken at this stage are to socialize the importance and urgency of religious character education in schools based on educational outcomes so far that

do not value religious values/character education as well as projections of future human resource needs which are full of global competition. The school principal together with teachers and education staff as well as the community or parents/guardians of students (committees) or even counselors must carry out a plan: (1) determine the value of the religious character that will be set in the school concerned. (2) designing conducive school conditions for the implementation of religious character education. (3) designing an integrated religious character curriculum with all subjects in school. (4) Designing conducive classrooms for the implementation of character education. (5) Designing a conducive environment outside of school for the implementation of religious character education. There are no regulations governing the number of character values that are determined and will be developed at school.

In organizing the school principal carries out his duties and functions as an education manager. The principal divides the duties and responsibilities of teachers according to their competencies and talents. In the school setting, the implementation is the learning process and activities for students. The phase of implementing learning and student activities is the most important thing and a benchmark for the success of an educational effort. Learning activities are the realization of what was previously designed at the planning stage. Implementation of an activity should always reflect on the planning that has been done before.

At this implementation stage, the more prominent role is the teacher as an actor who directly intersects with students. However, the principal as a manager can play an important role in instilling religious values/character through concrete actions (examples) for both teachers and students, such as carrying out group prayers before studying, morning tadarus, discipline, honesty, politeness in acting and speaking.

Supervision is the responsibility of the principal as a manager at the school level. The principal as someone who has the highest position in a school institution has legal authority to oversee all components of the school. Even though in practice, it can be said that it is impossible for the principal to carry out the supervisory role independently without the assistance of school stakeholders, especially teachers, the principal still has an important role in the successful development of religious character in schools.

Evaluation is an important stage in every activity carried out by existing organizations, including educational organizations. Evaluation will be able to function as control over the quality of educational activities carried out. The data found in the evaluation activities can be used to determine the strengths and weaknesses of the various components in the organization. Evaluation, especially in religious character education, has several roles or functions, namely (1) functions to identify and develop a teaching system designed by the teacher, (2) serves as a control tool in the context of school management and (3) serves as material for further coaching for teachers to students.

### **3. Methods**

The type of research used is qualitative research, namely research conducted in natural conditions [4]. Qualitative research is descriptive in nature, meaning that the results of exploration of research subjects or participants through observation with all its variants, and interviews must be included in field notes, interview notes, personal notes, methodological notes, and theoretical notes. In addition, qualitative research is holistic, integrative, meaning that qualitative research does not divide or break down into variables or a number of variables,

because this research looks at reality in its complex whole. On the basis of the characteristics of the research above, this study will describe the principal's strategy in an effort to develop the religious culture of students. The location of this research is SMK PGRI Tegal City. The research time is from March to August 2022.

The population of this study were all residents of SMK PGRI Tegal City, while the sample observations were the Principal, Deputy Principal, PAI teachers, and students. In accordance with the focus of the problem that will photograph and analyze the principal's leadership strategy in developing a religious culture in schools, the research setting in this study is SMK PGRI Tegal City. The choice of this setting was based on the researcher's observations before carrying out the research that SMK PGRI Tegal City is a school that has implemented various religious cultures in school life such as a culture of smiling greetings and greetings (S4), the culture of Zuhur and Asar prayers in congregation at school, honesty canteens, Muslim/Muslimah dress culture in schools. As for the objects in this study, everything related to the place, namely SMK PGRI Tegal City, actors (Principals, Deputy Principals of the Curriculum Section, Deputy Principals of Student Affairs, Teachers, and Students) and the implementation of religious culture carried out by residents' schools in realizing the development of religious culture at SMK PGRI Tegal City.

According to Sugiyono in qualitative research, data collection is carried out in natural settings (natural conditions), primary data sources, and data collection techniques are more on participatory observation, in-depth interviews and documentation. Data collection techniques in this study were divided into three, namely:

### **3.1. Observation**

The reason researchers make observations is to present a realistic picture of behavior or events, to answer questions, to help understand human behavior, and for evaluation, namely to measure certain aspects and provide feedback on these measurements [4]. The observation technique used to collect research data is passive observation or passive observation. With this technique, it means that researchers come and observe people who are carrying out activities but do not actively participate in these activities. Researchers make observations and listen to even the smallest things or events. All things or events related to the subject and object of research are observed or observed very carefully. This is done so that the data obtained through this technique is completely complete and accurate. There are no important things or events related to the subject and object of research that are overlooked. This technique is used by researchers to obtain data related to the management of school principals in developing a religious culture at PGRI Vocational High School, Tegal City. Furthermore, the results of these observations will be combined with the results of interviews and documentation for scrutiny and analysis.

### **3.2. Interview**

This interview method is used to obtain accurate and in-depth information from parties who have authority in developing religious culture in realizing character education, starting from (1) school principals, (2) vice principals of the curriculum division, (3) vice principals student section, (4) teachers, (5) students. With the interview method, it is hoped that more in-depth information about the participants can be found in interpreting the situations and phenomena that occur, where this cannot be known through observation. Furthermore, in this

interview the researcher used this type of interview with an approach using general interview instructions.

Researchers conducted interviews with research informants based on the interview guidelines that had been prepared. The interview steps are as follows: (1) Determine the informants to be interviewed, (2) Prepare the main issues that will be used as problems in the interview, (3) Initiate or open the flow of the conversation, (4) Conduct the interview, (5) Confirming the summary of the interview results and ending it, (6) Writing down the results of the interviews in the field notes, and (7) Identifying the follow-up results of the interviews that have been obtained.

### **3.3. Documentation**

The consideration of researchers using this method is that documentation is a stable source of data, showing a fact that has taken place and is easy to obtain. Documentation is a rich source of data to clarify the circumstances or identity of research subjects, so as to speed up the research process. This technique is usually used to collect data in the form of secondary data (data that has been collected by other people).

This method is very practical because it uses inanimate objects, so if there is an error, the original data can be retrieved. In an effort to maintain the level of accuracy and validation of the data, the researchers conducted a documentation study by extracting data related to the general description (condition) of the school during the time the research was taking place at SMK PGRI Tegal City. The documents in question are documents regarding the principal's strategy in developing a religious culture at SMK PGRI Tegal City

Testing the credibility of the data or trust in the data resulting from qualitative research was carried out by extending participation, observation persistence, peer-checking triangulation, referential adequacy, negative case studies and member checking.

Data analysis is the process of systematically searching for and compiling data obtained from interviews, field notes, and other materials, so that it can be easily understood, and the findings can be informed to others. Data analysis is carried out by organizing data, describing it into units, synthesizing, compiling into patterns, choosing which ones are important and which will be studied, and making conclusions that can be told to others (Sugiyono, 2013). Data analysis in qualitative research was carried out before entering the field, while in the field, and after finishing in the field. However, in this study, data analysis was more focused during the process in the field along with data collection.

In analyzing the data while in the field, the authors will use the Miles and Huberman analysis model, Miles and Huberman suggest that the activities in qualitative data analysis are carried out interactively and take place continuously until complete. Data analysis activities in this study are: data reduction, data display, and data drawing or verification.

Reduction (data reduction) means summarizing, choosing the main things, focusing on the things that are important, looking for themes and patterns and removing unnecessary ones. Thus, the reduced data will provide a clearer picture, and make it easier for researchers to carry out further data collection, and look for it if needed. In this case, the author summarizes the things that will be examined, namely regarding the management of school principals in developing religious culture at SMK PGRI Tegal City, which will be studied.

After the data is reduced, the next step is to discipline the data (data display). In this study, data will be presented in the form of words, brief descriptions, charts, relationships

between categories, flowcharts, and the like. By displaying the data, it will make it easier to understand what happened and plan further work based on what has been understood [4] The third step in analyzing qualitative data is drawing conclusions and verification. The initial conclusions put forward are still temporary, and will change if no strong evidence is found to support the next data collection stage. However, if the conclusions put forward at the initial stage are supported by valid and consistent evidence when the researcher returns to the field to collect data, then the conclusions put forward are credible conclusions.

#### **4. Result and Discussion**

Based on the description above it can be concluded that:

The headmaster of SMK PGRI Tegal City consistently emphasizes students to have noble character, smart, skilled and wise so that an outstanding school is created by upholding Islamic values and prioritizing good morals. Slogans of Islamic religious culture at SMK PGRI Tegal City were socialized to all school members.

The five leadership strategies of the Tegal City PGRI Vocational High School principal in the development of Islamic religious culture are (1) through the example of the principal and teachers (2) accustoming participants to doing good things consistently (3) enforcing discipline to all school members, (4) providing motivation to all school members, (5) and creating a religious atmosphere in schools with the habituation of Islamic culture.

The implementation of the principal's leadership strategy in the development of Islamic religious culture at SMK PGRI Tegal City is by cultivating 4S (greeting, smiling, greeting, and salim), setting an example in cultivating Islamic religious culture (reading asmaul khusna, tadarus alqur'an, praying midday prayers, participating in taklim assemblies, organizing PHBI and participating in other religious activities, implementing high school discipline and always motivating school members to practice Islamic values in all aspects of life, both at school and outside of school.

The impact of cultivating Islamic religious culture is that the stronghold of personality and the more solid noble character of the Tegal City PGRI Vocational High School students are stronger in facing challenges and threats due to changing times.

Implications

The development of religious culture on the behavior of students at SMK PGRI Tegal City is religious behavior, positive thinking, the growth of good manners and the creation of a conducive learning atmosphere. The habituation of religious culture at SMK PGRI Tegal City must be maintained and if possible add Islamic activities that are liked by students, for example with IT-based Islamic activities.

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