

# Strategy For Developing Religious Culture in Students at Smk Negeri 1 Wanareja, Cilacap District

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**Abstract:** This research is motivated by educational conditions that have not been able to produce superior individuals with noble character and high levels of humanity. This is proven by the rise in cases of bullying in the world of education. To overcome this problem, strategies are needed to improve students' character. Starting from learning that is not only focused on the material, through habituation and example to instill character values in students. One strategy that can be used to overcome this problem is to implement a religious culture in schools. The aim of this research is to describe the strategy for developing religious culture at SMK Negeri 1 Wanareja and the factors inhibiting the strategy for developing religious culture among students at SMK Negeri 1 Wanareja. This type of research is field research using a qualitative approach. Data collection techniques use three methods, namely observation, interviews and documentation. The data analysis technique goes through three stages, namely data reduction, data presentation, and conclusions. The results of this research show that 1) The strategy for developing religious culture at SMK Negeri 1 Wanareja is developing teaching tools, power strategy, persuasive strategy, providing motivation, holding programs, involving educational organizations, providing rewards and punishments, and using the media. 2) The inhibiting factors are the unpreparedness of students and teachers, inadequate facilities and infrastructure, and limited time.

**Keywords:** Culture, Development, Religious, Strategy

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## Introduction

Education is the most important part of human life. This is in line with what is contained in Law Number 20 of 2003 concerning the National Education System which states that :

“National Education functions to develop abilities and shape the character and civilization of a dignified nation in order to educate the life of the nation, aiming to develop the potential of students to become human beings who believe and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens” (Indonesia, 2003). According to this law, one thing that must be developed in the world of education is character values. About the National Education System. This means that

character or attitude is very important in the world of education. Adab or character has a higher position than knowledge. A good personality will reflect good character. As long as a person does not engage in bad habits, good character can become dominant. (Trlisiana, 2023).

However, on the contrary, when someone engages in bad habits, a negative character will form within him. As is known, the world of education is currently experiencing a morality crisis. In reality, in educational institutions various problems are often encountered, for example there are students who do not do their assignments, play truant, student disobedience to teachers and cases of bullying. (Ahsanulhaq, 2019). The rise in cases of bullying or what is usually called bullying has become the focus of attention in the world of education today. According to Doni Koesoema A

as quoted (Choirinissa, 2019) are the main factor in creating bad character and morals in children. Low levels of awareness, toxic relationships, decreased intensity of parental love are also other factors in the formation of bad character and morals in children. This is certainly an issue that the government needs to act on firmly, considering that the number of victims is increasing over time, especially at the education unit level.

As an adult student who is dedicated to high morals, it is necessary to make changes to minimize the widespread bullying that is currently occurring. Awareness of the importance of character is the first step in making these changes. One of them is by carrying out activities that can form good characters and are in line with current educational expectations. This activity, of course, cannot be separated from the support and direction of the teachers who are public figures for students at school. The teacher's actions and actions are important points in forming character. Continuing the statement above, to produce students with noble character, there needs to be a strategy implemented by the school. A noble character will not just be formed. However, it takes getting used to realizing this character.

Habits that are carried out intensively will become a new culture that can create character improvements in the world of education, especially at school level. Character improvement that can be carried out by schools is by implementing religious culture. The instillation of religious culture is very important because it aims to instill religious values as a tradition in behavior which can be applied to all elements in the school, both from teachers, stakeholders, students, even parents. Instilling religious culture in students is not only done once or twice. However, consistency is needed in preserving religious culture as school culture. One of the school's efforts to preserve religious culture as school culture is to carry out a strategy for developing religious culture. This aims to ensure that religious values in religious culture continue to be embedded in students. With the existence of a religious culture, the character values within it will also develop in students. Such as religious character, honesty, responsibility, independence, curiosity, discipline and caring for

others. So, students can apply religious culture in their daily lives even outside the school environment. Based on research conducted by (Choirinissa, 2019). It shows that the development of religious culture produces progress in students. This progress is reflected in changes in student character. Starting from the character of discipline, religion, independence, curiosity and responsibility which are implemented through the religious culture development program that the school implementation.

In relation to the development of religious culture at SMK Negeri 1 Wanareja, there are several parties involved in its implementation. Among them: school principal, head of curriculum, head of student affairs, public relations, guidance and counseling teachers, PAI teachers who are spirit coaches and their management. In its implementation, the head of curriculum is tasked with developing the curriculum in schools. For example, designing a learning process that is aligned with the school's vision and mission. The deputy head of student affairs is responsible for every activity carried out by students. In this case, it focuses on activities. students' religion. The spiritual advisor is the director of spiritual extracurricular activities.

SMK Negeri 1 Wanareja, Cilacap Regency is one of the formal education institutions that provides solutions in efforts to instill religious values in students. This school is an example of a vocational-based school that implements a religious culture which is manifested in several activities or habits that have been implemented at the school. Based on initial observations and online interviews with one of the ROHIS administrators named Halidza on November 14 2023, among the habits that have been implemented in schools as a form of developing religious culture are the reading of the Asmaul Husna every morning, Friday studies in the form of lectures or cults, the following activities religious organizations therein. Such as training in caring for and bathing corpses, tahfidz Al-Qur'an, mubaligh, tilawatil Al-Qur'an, tahsin, purification, the art of calligraphy, and so on.

The success of developing religious culture in schools will certainly not be possible without good cooperation between school members. This

attracted the author to conduct research because religious activities are a distinctive characteristic at SMK Negeri 1 Wanareja, Cilacap Regency.

### Materials and Methods

The type of research used in this research is field research, namely research carried out at a location or place chosen to research or investigate something that happens at that location or place. The approach in this research uses a qualitative approach which is a type of approach in social sciences based on a natural paradigm, based on phenomenological theory to conduct research. Research related to social problems in an area both from the background and the point of view of the object being researched and carried out holistically. (Abdussamad, 2021)

Research subjects are informants who provide functional scientific reasons. In this research, the research subjects were the principal, head of curriculum, head of student affairs, guidance and counseling teacher, one of the Islamic Religious Education subject teachers, supervisor and one of the religious extracurricular administrators at SMK Negeri 1 Wanareja, Cilacap Regency. The object of this research is a strategy for developing religious culture among students at SMK Negeri 1 Wanareja, Cilacap Regency.

Data collection techniques include observation, interviews and documentation. Data analysis techniques are the process of systematically searching and compiling data from interviews, field notes (observations), and documentation, by selecting those that are relevant to the research so that conclusions can be easily understood by oneself and others. (Abdussamad, 2021). Data analysis uses. The development of religious culture in schools must be through the principal's policy, the learning process in class, extracurricular activities, habituation, and consistent ways of behaving among school members so that religious culture can be implemented in schools. According to Asmaun Sahlan as quoted by (Fauzi, 2023). The factors that create a religious culture in schools are as follows :

#### a. Minimal PAI learning time in class

Islamic Religious Education is one of the basic religious subjects whose main aim is to make students have noble character based on Islamic sharia law. The lack of PAI learning, which is only 3 hours a week, is a major factor in creating a religious culture in schools. The low internalization of religion in learning causes the erosion of students' morals or character both at school and outside school. Therefore, it is necessary for schools to make efforts to create a culture to overcome the erosion of students' morals or character.

#### b. Learning strategies that only focus on training students to think with minimal attitudes and practices

A teacher is required to always be creative in every learning process. This is so that students do not feel bored and learning becomes more meaningful and fun. Broad knowledge must be balanced with qualified attitudes and skills. Therefore, it is necessary to implement a strategy so that learning does not only focus on the knowledge aspects of students, but also on the attitudes and skills aspects of students.

#### c. The KBM process that tends to only transfer knowledge and minimal cultural cultivation.

Continuing the discussion from point b, improving aspects of knowledge, attitudes, and skills in learning is not enough. This is evidenced by the behavior of students who sometimes behave morally and sometimes behave arbitrarily. The short learning period of PAI certainly requires a follow-up planting of moral values outside the classroom. The cultivation of these values can be done by creating a culture or habit. That way, the theoretical material can be applied in everyday life both at school and outside of school.

#### d. Adverse impacts as a result of IT development and the influence of the surrounding environment.

The development of technology has a positive impact as well as a negative impact if its use is not in accordance with the rules. One of the adverse effects of technological development is student character. Wrong use can erode and eliminate good character in students. This is certainly a threat to the nation if the next generation has a bad

character. In addition to technological developments, the surrounding environment also affects student character. Toxic relationships can plunge students into delinquency. If left unchecked, it can be said that the purpose of education is not achieved in an effort to educate students towards their maturation process. Menurut Novan Ardy Wiyani sebagaimana dikutip (Zanki, 2021). There are several forms of school religious culture programs, including:

- a. Familiarizing the recitation of the Qur'an at the beginning of each lesson;
- b. Getting used to praying dzuhur in congregation and praying dhuhha together;
- c. Accustoming the 5S culture (Smile, Greeting, Greeting, Polite, Polite);
- d. Providing punishment to students who violate school rules;
- e. Getting used to reciting Asmaul Husna at the beginning of every lesson;
- f. Commemorating Islamic holidays (PHBI).

The strategy of developing a religious culture is a way or effort to develop as well as improve religious behavior in a person. The strategy of developing a religious culture in schools is the school's effort to develop and improve religious behavior in school members. The main target in improving religious behavior is the students.

In its development, the school's religious culture needs to be built and realized to internalize religious values into students. These religious values are the basis for the formation of the religious culture itself. Religious culture will not run without proper planning. Therefore, a development strategy is needed to make religious culture a part of the school culture. Efforts to develop this religious culture aim to strengthen faith and make students have religious awareness and noble character. (Zanki, 2021)

The strategy for developing a religious culture is divided into three types as follows : (Zanki, 2021)

#### **a. Persuasive Strategy**

It is a strategy to create a religious culture through habituation and exemplary by inviting all school members subtly. After the principal makes a decision, of course, there will be rules that apply. This is the beginning of the creation

of a religious culture whose main role begins with the teacher.

#### **a. Normative Re-educative**

It is a strategy of creating a religious culture by internalizing and changing the way of thinking of the old school community with the new In addition to these three things, in developing a religious culture, it can also be done through the following stages:

##### **1. Through the decision-making process**

In this case, all decision-making processes must reflect the values of religious teachings. Whether it is a decision in the academic field, student affairs, community service, and so on..

##### **2. Through the establishment of management patterns.**

In educational institutions, management is required. In connection with the development of a religious culture, the implementation of management in schools both functional, total quality management and competitiveness-based management needs to internalize religious values.

##### **3. Through the attitude and behavior of school members**

The attitudes and behavior of school members can be used as examples or role models to instill noble morals in students or other school members. Through habituation and exemplary strategies can be used as one of the strategies in developing a religious culture in schools.

##### **4. Through intracurricular activities**

Intracurricular activities can be integrated with a religious culture through religious class programs or other excellent mentoring programs.

##### **5. Through extracurricular activities**

Extracurricular activities are special activities that are carried out outside of class hours. Usually in the form of activities that accommodate students' talents and interests. The extracurricular activities referred to here are activities related to religion.

In general, there are four components that play an important role in the development of a religious culture in schools, including:

- a. Principal policies that encourage the development of a religious culture
- b. The success of the learning process in the classroom carried out by the teacher;
- c. The development of religious-based extracurricular activities initiated by OSIS administrators, which at the SMA / SMK level are usually called ROHIS administrators who are specifically in charge of religion;
- d. The existence of school community support for the development of religious culture.

## Results and Discussion

### A. Development Strategy of Religious Culture at SMK Negeri 1 Wanareja

The implementation of the religious culture program at SMK Negeri 1 Wanareja will not run if there is no synergy and cooperation between school residents. It aims to facilitate the cultivation of religious culture in schools, especially in students as the main target. Among the religious culture development strategies carried out by SMK Negeri 1 Wanareja are as follows :

#### 1. Development of Teaching Tools

Teaching tools are made with the aim of making it easier for teachers in the teaching process, so that learning objectives can be in accordance with the applicable curriculum. In developing teaching tools, it must be adjusted to the school's vision and mission. Because the school's vision and mission is the basis for improving the quality and quantity of the school itself. Both in the learning process academically, non-academically, and related to school management.

Teaching tools have developed along with the change of education curriculum. The current curriculum is the independent curriculum. The change of curriculum from the 2013 Curriculum to the independent curriculum has significantly changed the learning process itself. One of One of them is teacher-centered learning (teacher centered) changing to student-centered learning (student centered). This has a positive impact on students, namely students become more active and free to express themselves in developing their potential. In addition, the positive impact is also

felt by teachers, namely making it easier for teachers to achieve learning objectives.

As discussed above, in the organizational structure at the SMA / SMK / MA / equivalent level, the head of the curriculum has the authority to develop teaching tools, one of which is the teaching module. Teaching modules are teaching tools used in the independent curriculum. Formerly, the teaching module was called the RPP (Learning Implementation Plan) in the 2013 Curriculum. It can be said that the teaching module is more comprehensive and systematic than the lesson plan. However, the essence remains the same, namely describing the steps of learning in the classroom, starting from the preparation stage to the assessment process.

As for its relation to religious culture, the first thing that Mr. Koko Koswara did as the head of curriculum was to develop teaching tools. In developing this teaching module, Mr. Koko Koswara as the head of curriculum at SMK Negeri 1 Wanareja carries out a strategy by incorporating religious values in the learning process, especially in the learning steps section. In the learning steps, it is divided into 3 parts, namely there are preliminary or opening activities, core activities, and finally closing activities.

Preliminary or opening activities contain activities carried out before the learning process begins. Among the concrete steps in the form of religious values in this activity is starting learning with prayer. The purpose of praying at every start of learning is so that during the learning process students feel inner calm and can follow the learning solemnly. After praying, the teacher asks how the students are so that there is intimacy between the two. This makes students feel considered and cared for by the teacher.

Continuing from the introduction or opening activities, the core activities contain a series of actual teaching and learning process activities. Starting from the delivery of material to the assessment process stage (if any). In the core activities, when students make presentations, they begin by saying greetings. As a form of respect and also pray for the safety of others, and until the closing activity the learning ends with a prayer together.

In addition to developing teaching modules, Mr. Koko Koswara also carries out other strategies in developing a religious culture, he said that: "In addition to the teaching module, the independent curriculum is also known as P5. In P5, there are characters that are prioritized as a form of implementation of religious values in students. Namely in the dimensions of faith, devotion to God Almighty, and noble character." P5 is a new term in the independent curriculum. P5 stands for the Pancasila Student Profile Strengthening Project. In this P5, there are several dimensions that students must master including the dimensions of faith, fear of God Almighty, and noble character; independent; mutual cooperation; global diversity; critical reasoning; and creative. (Kholida, 2024). And P5 is one of the products of the independent curriculum which aims to create graduates who are competent and behave according to the values of Pancasila. while providing additional knowledge and skills from the surrounding environment. (Pudiyas, 2022)

Indirectly, students will be accustomed to applying the practical value of religion in everyday life. Public school-based educational institutions and madrasah-based educational institutions certainly experience differences even though they are under the same curriculum guidelines. The difference lies in the religious subjects given. One of the public schools in this discussion is SMK Negeri 1 Wanareja. Religious subjects in public schools are named as Religious Education and Ethics (PABP) subjects. Meanwhile, in madrasah, religious subjects are more specific. There are Aqidah, Akhlak, Fiqh, Al Qur'an Hadith, and SKI subjects.

Special learning hours for religious subjects at the public school level are quite short, which is only 3 lesson hours (1 meeting) a week. This allows for a lack of cultivation of religious values in students. Nevertheless, the cultivation of religious values is still carried out outside of religious subject hours. For example, a program from the head of curriculum at SMK Negeri 1 Wanareja which holds guidance activities from homeroom teachers when the flag-raising ceremony is not held on Monday. One of the contents of the guidance is to lead to the cultivation

of religious values in students. Based on the above statement, there are several strategies for developing a religious culture carried out by Mr. Koko Koswara as the head of curriculum at SMK Negeri 1 Wanareja. However, there are other religious culture development strategies that have not yet been implemented.

## **2. Power Strategy**

Power Strategy is a strategy of creating a religious culture that is done with the power of the principal. Therefore, principals have an important role in the success of the development of religious culture in schools. The support of the principal, can make a program implemented optimally. This is because the principal has a very large authority compared to other school members. Any decision or decree from the principal cannot be contested. Good cooperation between school members needs to be instilled so that the implementation of a religious culture runs as expected. As the principal of SMK Negeri 1 Wanareja, Mrs. Indriyani Rokhmaningsih fully supports the spiritual activities in the school. Other activities that are positive in nature also receive support from her. The activities must synergize with one another so that no other positive activities are left out.

## **3. Persuasive Strategy**

Persuasive Strategy is a strategy for creating a religious culture in the form of an invitation through habituation and exemplary. Something that is done consistently or continuously will become a habit in his life. Once the habit is ingrained, it will create a culture that will not be easily separated from everyday life. After the decision of the principal as the highest policy and decision holder, new rules will be formed in the school. This is where the creation of religious culture habituation that will be the foundation in improving religiousness in school community, especially in students. Mrs. Indriyani Rokhmaningsih as the principal said that: "In this school, we have a 5S culture. Every morning before the entrance bell rings, in front of the school gate the teachers are ready to welcome the arriving students. Teachers and students shake hands and greet each other. The students feel happy because their arrival is warmly welcomed by the teachers."

The 5S culture is a culture of smile, greeting, greeting, politeness, and courtesy. This 5S culture has long been implemented at SMK Negeri 1 Wanareja. One form of 5S that can be seen is when teachers welcome students to school. The teachers welcome students with a smile and between the two shake hands and greet each other. The situation creates a good relationship between teachers and students. When students feel comfortable and happy, it will be easy to instill religious values into students. This is of course greatly influenced by the example of the teacher as the main role model for students at school. The teacher's actions, horns, and words greatly affect the personality of students. As a PAI teacher, of course, has an obligation to instill religious values in students. Mrs. Siti Maemunah as a PAI teacher at SMK Negeri 1 Wanareja has carried out a strategy in developing a religious culture, namely by familiarizing dhuha prayers performed by students. She said, every hour of her subject, especially for classes whose schedules are morning or afternoon, consistently once a month hold dhuha prayers together. The joint dhuha prayer is a dhuha prayer that is done individually together at the same time.

The dhuha prayer itself is a voluntary prayer that is done in the morning (dhuha time) until near dzuhur time. The virtue for people who perform dhuha prayers is that it will be facilitated and launched in matters of sustenance. The habit of praying dhuha together for students is expected to foster a sense of love for performing voluntary prayers in addition to fardhu prayers.

#### **4. Providing Motivation**

Providing motivation aims to encourage school residents, especially students, to be enthusiastic in implementing a religious culture at school. Mrs. Indriyani Rokhmaningsih as the principal of SMK Negeri 1 Wanareja always provides motivation to students on various occasions. For example, when she is the master of ceremonies, she constantly motivates students to always maintain the religious values that already exist in students. This aims to form good character in students. The hope is that students can be istiqomah in improving their religiosity. In addition, providing motivation is not

only done by Mrs. Indriyani Rokhmaningsih as the principal of SMK Negeri 1 Wanareja. The school also invites motivator speakers as a bridge to build good character in students. One of the invited speakers is Gus Marlok. Gus Marlok is a national founder motivator of character building. Activities such as seminars, workshops, and others. It turns out to have a positive impact on students. In addition to adding insight, students can learn from the life experiences of the speakers. Of course, this will increase the enthusiasm and motivation of students to develop good character in themselves.

Continuing the discussion above, Mrs. Siti Maemunah as the ROHIS coach at SMK Negeri 1 Wanareja, is also consistent in providing motivation to students. One of them is in women's studies activities. This women's study at SMK Negeri 1 Wanareja is a weekly program conducted by ROHIS. The implementation is every Friday when male students perform Friday prayers. The place for the implementation of this female study is in the hall. As for the technicalities, the students who take part in this female study, are carried out in turn according to their respective batches. For example, Friday of the first week is followed by all 10th grade students. Friday of the second week is followed by all 11th grade students. Friday of the third week is followed by all 12th grade students, and so on in turn. The speaker in the women's study is not only Mrs. Siti Maemunah as the ROHIS coach, other competent teachers are also presenters in the women's study.

#### **5. Holding a Religious Program**

Programs related to religious culture have actually been implemented at SMK Negeri 1 Wanareja and are running well. One of them is the habituation program of reciting asmaul husna every morning before starting learning. Asmaul husna are the beautiful and majestic names of Allah Swt. There are 99 of them. The habituation program for reciting asmaul husna at SMK Negeri 1 Wanareja is carried out in the morning before learning begins. At 07.00 WIB, students must already be in class to recite the asmaul husna which is simultaneously played through the speakers so that it is heard in each class. The goal is that students can immediately follow. reciting the asmaul husna is guided by the teacher in each class.

In addition to the program of habituation to recite asmaul husna, there is a special program that is implemented during the month of Ramadan. Among them, there are cultum activities (seven-minute lectures), Qur'anic tadarus, and Ramadan pesantren. These activities are followed by all classes ranging from grades 10, 11, and 12. However, specifically for cultum activities, the mubaligh or mubalighot is a selected student or student who has been trained and ready to deliver a cultum.

Before the month of Ramadan, the selected preachers or mubalighos will be prepared and trained so that the delivery of material on the cultum is maximized. In this cultum activity, ROHIS collaborates with the journalism of SMK Negeri 1 Wanareja. The process of taking the cultum video is carried out long before the month of Ramadan. After the cultum video is ready, the next process the video will be uploaded through the youtube channel account of SMK Negeri 1 Wanareja which is broadcast every time before breaking the fast starting from the 1st to the 30th of Ramadan. In addition to the Ramadan kultum, other programs carried out during the month of Ramadan are the activities of the Qur'anic tadarus and the Ramadan Islamic boarding school.

Tadarus Al-Qur'an is an activity of reading and studying the Al-Qur'an together. The Al-Qur'an tadarus program at SMK Negeri 1 Wanareja is carried out every morning starting from the 1st to the 30th of Ramadan. Every day each class must read 1 juz in the Qur'an. As for the distribution of the readings, it is carried out by each class guided by the teacher. Furthermore, Ramadan pesantren or commonly referred to as flash pesantren is an activity that is routinely carried out during the month of Ramadan. Almost all educational institutions from elementary / MI / equivalent to high school / vocational / equivalent levels carry out Ramadan pesantren. Flash boarding school or Ramadan boarding school is usually filled with providing certain materials or holding religious competitions. The Ramadan boarding school implemented by SMK Negeri 1 Wanareja is located in the hall, which is attended by all students in grades 10, 11, and 12. In addition to Al-Qur'an tadarus and Ramadan boarding school, another

program launched by SMK Negeri 1 Wanareja is in the form of spiritual Friday activities.

The spiritual Friday program is held on the ceremony field and is attended by all students of SMK Negeri 1 Wanareja. Meanwhile, for Friday coaching is carried out in the classroom, and guided by each homeroom teacher. According to Mrs. Siti Maemunah, the content of homeroom teacher coaching can be in the form of checking student attendance within a certain period of time, instilling religious values, asking about assignments, grades, and so on. In addition to some of the above programs, another program that supports the development of a religious culture is the implementation of congregational dhuhur prayers at school.

The implementation of congregational dzuhur prayers at SMK Negeri 1 Wanareja is not always carried out in the school mosque. This is because the total number of students at SMK Negeri 1 Wanareja is almost 2000 people, so the mosque cannot accommodate it. The solution is that students are allowed to utilize adequate classrooms or can use the mushollas closest to the school. Therefore, the 2nd break time is extended so that the students' worship is maximized.

Another program in developing a religious culture at SMK Negeri 1 Wanareja is holding recitations in the framework of Islamic holidays. In general, the Commemoration of Islamic Holidays (PHBI) is carried out by holding recitations. Both in the school environment, community, and assembly environment. In the framework of Islamic holidays, SMK Negeri 1 Wanareja held a recitation program. Under the guidance of Mrs. Siti Maemunah as the ROHIS coach, the recitation program in the framework of Isra' Mi'raj and Maulid Nabi is included in the annual ROHIS program of SMK Negeri 1 Wanareja. The participants who take part in the program are all school residents at SMK Negeri 1 Wanareja. In addition to holding recitations, the school also holds religious competitions such as adhan competitions, tahfidz Al-Qur'an, religious singing, and da'i or lecture competitions.

## **6. Involving the Education Organization**

The implementation of religious activities at SMK Negeri 1 Wanareja is carried out under the

management of ROHIS. ROHIS stands for Rohani and Islam. One of the ROHIS coaches at SMK Negeri 1 Wanareja is Mrs. Siti Maemunah who is also a PAI teacher. ROHIS members at SMK Negeri 1 Wanareja totaled 48 people with several sections in the field. Such as Friday studies, routine Friday infaq, hadroh art, recitation together, and documentation. The ROHIS work programs include: daily mosque pickets, routine Friday studies, member cash, mading, calligraphy art, recitation, cultum training, hadroh training, sacrificial animal slaughter training, and zakat. The work program created by ROHIS can be grouped into weekly, monthly, and annual programs. The weekly program includes daily mosque pickets, member cash, making magazines, calligraphy art training, hadroh training, recitation training, ROHIS studies, and cultum training. The monthly program is only routine Friday studies (spiritual Friday), and women's studies. As for the annual program, it includes training in slaughtering sacrificial animals, performing zakat, recitation in the framework of Islamic holidays, and sharing takjil in collaboration with MPK. MPK stands for Class Consultative Assembly whose members come from 2 class representatives.

### **7. Reward and Punishment**

Rewards aim to reward students who excel. Meanwhile, punishment aims to discipline students so that they do not repeat mistakes that violate the rules. Reward and punishment are given so that students have enthusiasm as well as obey the rules in school. Giving rewards to students who excel, not only limited to material (money). However, rewarding can be done by giving a speech in the form of praise that can please students and motivate them to improve their achievements. As a PAI teacher, Mrs. Siti Maemunah gives rewards in the form of praise to students who have carried out tasks well, in this case related to student behavior. Besides rewards, there should be punishments with the aim of disciplining students.

During the learning process, of course, there are students who follow it well, some do not follow it well. Students who succeed in following the learning well will certainly get appreciation from the teacher. Likewise, students who do not follow

the learning well, will get a reprimand from the teacher. The form of punishment or punishment given is in the form of consequences that must be obeyed. The form of punishment carried out by Mrs. Siti Maemunah as a PAI teacher such as cleaning the mosque, carrying out dhuha prayers for two consecutive weeks accompanied by a report to the teacher when it has been carried out.

### **8. Media Utilization**

Media is a tool or intermediary to convey information. Media can be audio, visual, and even audio visual. One form of media from audio visual is social media. Social media is no longer something foreign to today's generation. This is evidenced by the increasing use of social media among students. Starting from Instagram, Youtube, Facebook, Twitter, WhatsApp, and other social media. In order not to be carried away by the negative impact of social media, its use must be in a wise way, namely by using it as needed and not excessive, let alone used in things that deviate from the rules. Creative and innovative utilization of social media will produce something positive. Likewise in the process of developing a religious culture in SMK Negeri 1 Wanareja. As a formal educational institution, it cannot be separated from technology. One of the educational institutions that take advantage of this technological development is SMK Negeri 1 Wanareja. In order to improve student religiosity, SMK Negeri 1 Wanareja utilizes media in the form of YouTube and Instagram as an intermediary to broadcast Islamic teachings. Through this media, anyone can see and access information as widely as possible without certain limits. Creativity and innovation in using the media are needed to produce an amazing work. ROHIS who collaborates with journalism of SMK Negeri 1 Wanareja.

### **B. Inhibiting Factors of the Strategy for Developing a Religious Culture and Its Solutions for Students at SMK Negeri 1 Wanareja**

In running a program, of course, it does not always run smoothly according to what was planned. This is inseparable from the name of the supporting factors and inhibiting factors from the sustainability of the program itself. Supporting

factors are factors that support and facilitate the implementation of a program. Meanwhile, inhibiting factors are factors that hinder or become obstacles in the implementation of a program.

Each school has different supporting and inhibiting factors. This is due to the different backgrounds, circumstances, and abilities of schools. In this study, the authors will focus on the inhibiting factors experienced by SMK Negeri 1 Wanareja in developing a religious culture in students. Among the inhibiting factors in the strategy of developing a religious culture in students at SMK Negeri 1 Wanareja, among others:

### **1. Internal Factors**

The main obstacle that arises in the strategy of developing a religious culture in students at SMK Negeri 1 Wanareja is the unpreparedness of students and teachers in implementing religious culture programs in schools. The old culture that has been attached, is not easy to leave let alone replace with a new culture. This is also similar to religious culture which is said to be a new culture in the world of education. As for the unpreparedness of students and teachers in developing a religious culture at SMK Negeri 1 Wanareja, there are some students and teachers who are late entering the class during the habituation of reciting Asmaul Husna before starting learning.

The obstacles described reflect structural and habitual challenges in the implementation of a religious culture at SMK Negeri 1 Wanareja. The main obstacles are: First, the unpreparedness of students and teachers, namely the habit of being late for class reflects resistance to change, especially in the implementation of a religious culture. Second, lack of awareness and motivation, that not all students and teachers have the same understanding and commitment to the importance of religious culture. Third, Infrastructure limitations, not all classes have functioning speakers, so that the habituation of reading Asmaul Husna simultaneously is not optimal. Fourth, technical implementation, that the implementation of the program centrally through loudspeakers does not consider variations in technical conditions in each class.

Based on these obstacles, the solutions are: First, increasing awareness and commitment by conducting training for teachers to understand the importance of religious culture, so that they can be role models for students and taking a creative approach, such as rewarding students and teachers who consistently implement the program, namely by buying snacks or food made by students and giving food to students for free. Second, evaluate and improve infrastructure by regularly checking that all speakers in the classroom are functioning properly. If speakers are difficult to repair, consider using other devices such as apps or recordings that can be accessed individually. Third, classroom-based approach, conduct live recitation of Asmaul Husna in each classroom by teachers or student representatives, especially for classes that do not have speakers. Fourth, time flexibility, ensure there is a time gap before learning begins to accommodate late students and teachers and involve students and teachers in program evaluation for constructive feedback. Fifth, strengthening supervision and habituation in a way that picket teachers and homeroom teachers can play an active role in supervising the implementation of religious culture, including ensuring that students are present on time.

### **2. External Factors**

#### **a. Inadequate Infrastructure Facilities**

One of the obstacles to the success of the strategy for developing a religious culture in students at SMK Negeri 1 Wanareja is the inadequate supporting infrastructure. These problems are: First, the capacity constraint of the school mosque which is unable to accommodate all students during the Dzuhur prayer in congregation due to the large number of students reaching 1811. The solution is that the school can cooperate with the nearest mosque or mushola to accommodate some students. In the long term, the school can propose a budget for the expansion or construction of more adequate mosque facilities.

Limited space for ROHIS activities is also a problem because the small and inadequate mosque is also an obstacle for ROHIS meetings. The solution is to use empty classrooms or school halls for meeting activities and organize activity

schedules in small groups that do not require large spaces.

#### **b. Time Limitations**

Teaching and learning activities (KBM) in formal institutions generally take place for 5 working days (Monday-Jum'at). Likewise, SMK Negeri 1 Wanareja implements KBM for 5 working days starting from Monday to Friday. The learning hours are quite dense, resulting in school dismissal hours until the afternoon. Thus, when there are extracurricular activities after school, the time is quite limited. Given that there are some students who live quite far from the school. Therefore, students who participate in more than one organization or extracurricular activity must be able to take advantage of the time to arrange a meeting schedule between one organization and another. The extracurricular activity that is the focus of this research is ROHIS SMK Negeri 1 Wanareja.

The solutions to these problems are: First, ROHIS members need to establish active communication to agree on a flexible schedule that does not conflict with other organizations. Second, schools can help by providing a joint scheduling platform or application. Third, utilizing technology such as zoom or online platforms to present presenters remotely, forming an internal ROHIS presenter team from senior members who already understand certain materials and creating material banks in the form of video recordings or study modules that can be used at any time.

### **Conclusions**

The strategy of developing a religious culture at SMK Negeri 1 Wanareja, Cilacap Regency is an important step in shaping the character of students who are not only academically superior, but also have high morality and integrity. Through a comprehensive approach, such as the implementation of religious activity programs, the integration of religious values in learning, and the support of a conducive school environment, students are expected to be able to apply religious values in their daily lives.

The success of this strategy is certainly inseparable from the collaboration between the school, teachers, parents and the community. With good synergy, religious culture can be a strong foundation in creating a young generation with character, so that they are able to face the challenges of the times without losing their moral and spiritual identity. This effort must be maintained and improved so that religious values remain relevant and internalized in students' lives, both in the school environment and outside school.

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