

## PRINCIPAL'S MANAGERIAL COMPETENCE IN DEVELOPING RELIGIOUS CULTURE IN SMP 19 N MERANGIN DISTRICT, JAMBI PROVINCE

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**ABSTRACT.** Managerial competence for school principals is one of the basic principles in managing educational institutions and developing a religious culture in schools. One of the backgrounds of this research is that the religious culture at SMP N 19 Merangin has become a real practice and a shared vision in educational institutions. This research was conducted using qualitative methods. Data sources were obtained through observation, interviews, and documentation. Data analysis was carried out using data reduction techniques, data presentation, and data verification. The result of this study is that the principal's managerial competence in developing a religious culture by emphasizing and managing resources at SMP N 19 Merangin. These resources are encouraged by planning and implementation by teachers and students as well as adequate learning facilities. Such as disciplinary attitudes, religious literature, and environmental support in the development of a religious culture. In addition, the development of a religious culture is practiced in the rules or regulations of students in the school environment, such as respecting religious differences, differences of opinion, and religious celebrations. The practice has become a living value that takes place in the daily lives of school members.

**Keywords:** *Managerial Competence, Principal, Religious Culture, SMP 19 Merangin*

**Abstrak.** Kompetensi manajerial bagi kepala sekolah salah satu prinsip dasar dalam pengelolaan lembaga pendidikan dan pengembangan budaya religius di sekolah. Salah satu hal yang melatarbelakangi penelitian ini bahwa budaya religius di SMP N 19 Merangin telah menjadi praktik nyata dan menjadi visi bersama dalam lembaga pendidikan. Penelitian ini dilakukan dengan menggunakan metode kualitatif. Sumber data diperoleh melalui observasi, wawancara, dan dokumentasi. Analisis data dilakukan dengan teknik reduksi data, penyajian data, dan verifikasi data. Hasil penelitian ini bahwa kompetensi manajerial kepala sekolah dalam pengembangan budaya religius dengan menekankan dan mengelola sumber daya di SMP N 19 Merangin. Sumber daya tersebut didorong dengan perencanaan dan pelaksanaan oleh guru dan siswa serta sarana pembelajaran yang memadai. Seperti sikap kedisiplinan, literatur keagamaan, dan dukungan lingkungan dalam pengembangan budaya religius. Selain itu, pengembangan budaya religius dipraktikkan dalam aturan atau tata tertib siswa di lingkungan sekolah. seperti menghargai perbedaan agama, perbedaan pendapat, dan perayaan keagamaan. Praktik tersebut telah menjadi nilai yang hidup berlangsung di dalam kehidupan sehari-hari warga sekolah.

**Kata Kunci:** *Kompetensi Manajerial, Kepala Sekolah, Budaya Religius, SMP 19 Merangin*

## INTRODUCTION

Managerial competence is essential to support a competitive and dynamic organization. With managerial ability, the work will be done effectively. Managerial competence is basically a combination of knowledge, skills, behaviors, and attitudes that contribute to the organization.<sup>1</sup> Competencies are useful for improving human performance in the workplace. Thus, managerial competencies play an important role in creating an effective organization in achieving goals.<sup>2</sup>

Principals as policy makers in conducting various religious culture development programs are required to have the ability to manage schools. This requires the managerial ability of institutional leaders in managing resources.<sup>3</sup> So that it can empower teachers in the development of a religious culture, provide facilities or facilities and infrastructure, and practice religious values as part of activities in the school environment.<sup>4</sup>

Principals with the ability and authority they have make it possible to make changes and maintain a religious culture in the school environment. The competence of school principals in managing educational institutions is an important factor in the planting, implementation, even improvement and development of the existing religious culture.<sup>5</sup> This is in line with the competence as a school principal in managing, supervising, developing, empowering and motivating all school members.<sup>6</sup>

The implementation of religious culture is carried out through three stages: planning, implementation and evaluation. First, the planning of religious culture programs is carried out by making the vision and mission of the institution, regulations, and policies that are in accordance with the goals and values of religious culture. Second, the implementation of religious culture in extracurricular and intracurricular activities. Third, evaluation through semester exams and evaluation of the implementation and management of religious culture.<sup>7</sup>

For example, the principal of SMP Negeri 9 Palembang has implemented religious culture management in daily activities. The principal also emphasizes the inclusion of religious values in learning activities through planning and learning tools that contain religious values.<sup>8</sup> The development of a religious culture is influenced by student awareness and school policies. Studies related to this theme reveal that there are three main themes in the development of a

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<sup>1</sup> Ali Shirazi and Saeed Mortazavi, "Effective Management Performance a Competency-Based Perspective," *International Review of Business Research Papers* 5, no. 1 (2009): 1–10.

<sup>2</sup> Ingrid Potgieter, Melinde Coetzee, and Johan Basson, "Management Competencies for the Development of Heads of Department in the Higher Education Context: A Literature Overview," *South African Journal of Labour Relations* 35, no. 1 (2011): 81–103.

<sup>3</sup> Muhammad Rafii et al., "Inclusive Education: Education Policy in Ensuring The Right to Education Human," *HIJRI: Jurnal Manajemen Kependidikan Dan Keislaman* 10, no. 2 (2021): 84–92, <http://jurnal.uinsu.ac.id/index.php/hijri/article/view/11406>.

<sup>4</sup> Hikmatul Fitriya and Muh Hasyim Rosyidi, "Manajemen Kepala Sekolah Dalam Menumbuhkan Budaya Religius Peserta Didik Di SDN Banjarwati Lamongan," *Mudir: Jurnal Manajemen Pendidikan* 2, no. 2 (2020): 65–76.

<sup>5</sup> Multazam, "Budaya Religius Islam Pada Satuan Pendidikan Sekolah Menengah Atas Di Jawa Tengah" (Yogyakarta, 2019), [https://arpusda.semarangkota.go.id/uploads/data\\_karya\\_ilmiah/20210621115941-2021-06-21data\\_karya\\_ilmiah115909.pdf](https://arpusda.semarangkota.go.id/uploads/data_karya_ilmiah/20210621115941-2021-06-21data_karya_ilmiah115909.pdf).

<sup>6</sup> Wardah Hanafie Das and Abdul Malik, *Kompetensi Manajerial Kepala Madrasah & Relasinya Terhadap Profesionalisme Guru* (Ponorogo: Uwais Inspirasi Indonesia, 2021), 28.

<sup>7</sup> Muhammad Anas Maarif, Moh Wardi, and Surya Amartika, "The Implementation Strategy of Religious Culture in Madrasah," *Tarbawi: Jurnal Keilmuan Manajemen Pendidikan* 6, no. 02 (2020): 163–74.

<sup>8</sup> Diana Nurma Sari, Edi Harapan, and Dessy Wardiah, "Managerial Skills of School Heads in the Development of Religious Culture in Junior High School Number 9 of Palembang," *Jurnal Pendidikan Tambusai* 5, no. 2 (2021): 5218–24.



religious culture in the school environment: first, creating a policy model; second, cooperation with all components; and finally, extracurricular activities.<sup>9</sup>

Among the strategies for developing a religious culture that can be done through power strategies, persuasive strategies, and normative-reeducative. The first strategy is developed through regulations or policies. Furthermore, through habituation and persuasive approach. In its implementation, the development of a religious culture cannot be done without the support and role of various parties.<sup>10</sup>

Therefore, a religious culture in schools can be developed by centering on two values, namely *ilahiyyah* and values *insaniyyah*.<sup>11</sup> *Ilahiyyah* values will strengthen students in theological aspects or faith with various practices of religious teachings. Meanwhile, *insaniyyah* values will provide recognition and justification for students' humanitarian social activities when interacting with others. This can be strengthened and developed in schools with the authority possessed by the school principal.<sup>12</sup>

Based on preliminary studies through observations and interviews, researchers found that the managerial competence of the principal of SMP N 19 Merangin Regency has not displayed optimal competence to support the development of a religious culture. The principal has not carried out effective and humanist communication, cannot optimally build a religious culture that can be seen from the interaction between teachers and students, or leaders and subordinates. This certainly complicates the implementation or even the development of a religious culture in schools.

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The research approach used in the preparation of this scientific work is qualitative with the type of case study. Qualitative research is an inquiry strategy that emphasizes the search for meaning, understanding, concepts, characteristics, symptoms, symbols, and descriptions of a phenomenon, focus and multimethod, natural and holistic; prioritizes quality, uses several methods, and is presented in a narrative manner.<sup>14</sup> Researchers determined several subjects who were considered to have a good understanding of the principal's managerial competence in developing a religious culture at SMP 19 Merangin Regency, namely: principal, vice principal of curriculum, vice principal of student affairs, and religion teacher, and OSIS management. Data collection was obtained from observation, interviews,

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<sup>9</sup> Meti Fatimah and A Aly, "Religious Culture Development in Community School: A Case Study of Boyolali Middle School, Central Java, Indonesia," *Humanities & Social Sciences Reviews* 8, no. 2 (2020): 381, <https://core.ac.uk/download/pdf/304921911.pdf>.

<sup>10</sup> Edi Mulyadi, "Strategi Pengembangan Budaya Religius Di Madrasah," *Jurnal Kependidikan* 6, no. 1 (2018): 1-14.

<sup>11</sup> Muhammad Rafi'i, *Islam Nusantara Perspektif Abdurrahman Wahid: Pemikiran Dan Epistemologinya* (CV Literasi Nusantara Abadi, 2021).

<sup>12</sup> Nurholis Madjid, *Masyarakat Religius: Membumikan Nilai-Nilai Islam dalam Kehidupan*, Jakarta: Dian Rakyat, 2010.

<sup>13</sup> Muhammad Fathurrohman, "Pengembangan Budaya Religius dalam Meningkatkan Mutu Pendidikan", *Ta'allum*, Vol. 4, No. 1, 2016.

<sup>14</sup> A Muri Yusuf, *Metode Penelitian: Kuantitatif, Kualitatif Dan Penelitian Gabungan*, (Jakarta: Kencana, 2017), 329.



and documentation. The data analysis used was data reduction, data presentation, and data verification.

## RESEARCH RESULTS AND DISCUSSION

### Resources in Developing a Religious Culture in Schools

The social, cultural and environmental characteristics of SMP N 19 Merangin have diverse social and cultural backgrounds, individual and exclusive community attitudes and behaviors merge with the attitudes of the original hamlet community which are reflected in the high spirit of mutual cooperation, concern for others, courtesy is still maintained and good religious life.

The development of an inclusive religious culture is an important part of education and life in an increasingly diverse society. Amidst a wide range of religious beliefs and spiritualities, resources that support understanding, tolerance and respect for religious culture are essential. In this narrative, we will explore some of the resources that play a key role in the development of an inclusive religious culture, such as individuals (teachers and students), literature and the environment.

This begins with the planning done by the principal. Basically, he builds and develops a religious culture from student discipline. Discipline is the key to the management of the institution to realize a common vision and mission, both for the benefit of the institution and the school community. Therefore, the principal realizes the importance of religious culture, for example, this can be seen from the following interview excerpt:

Where our planning through the school program is how to instill a religious culture to students. Applying discipline to students so that all students are obliged and must follow all religious activities that we apply or we instill in this school. The application of sanctions for students who do not follow the activities that have been implemented, where the sanctions are not physical abuse are sanctions that make students more disciplined again. We never punish or sanction students in the form of physical but such as giving sanctions by writing religious teachings about education.<sup>15</sup>

Planning for a religious culture in schools is an attempt to create an educational environment that promotes understanding, appreciation and practice of religious values in an educational context. By doing good religious culture planning, schools can become an environment that supports understanding, respect and cooperation between students from different religious backgrounds. This will help create a generation that is more tolerant, inclusive and has a better understanding of religious values in a diverse society.

Planning a religious culture in schools is an attempt to create an educational environment that promotes the understanding, appreciation and positive development of religious values. Religious culture planning in schools should focus on creating an environment that respects the diversity of religious beliefs and promotes deep understanding, tolerance and positive values in a diverse society.

Developing a religious culture in a school or community requires a variety of resources that can help support, facilitate and reinforce aspects of religion and spirituality. Religious celebrations and special events such as holding religious celebrations that honor various religious beliefs can promote understanding and appreciation of religious culture. According to the deputy head of curriculum, they utilize the school's human resources to develop a religious culture, such as praying together. More clearly as stated in the following quote:

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<sup>15</sup> Wawancara Kepala Sekolah SMP 19 Merangin, 28 Juli 2023.



In the implementation of a religious culture in this school, among what we apply is praying together by students according to their beliefs. This joint prayer is done together in front of the class led by fellow students and the picket teacher on each day supervises. This is applied to familiarize discipline in praying, because if it is not familiarized like that, students will not pray when going to study.<sup>16</sup>

Collective prayer is one aspect of religious culture in many communities and neighborhoods. It is a common practice in many religions and has an important role in strengthening religious ties, fostering moral values and promoting solidarity among religious believers. In the context of education, religious culture and collective prayer in schools can provide a better understanding of religious differences, respect religious freedom and promote tolerance. However, it should be noted that this practice should be done carefully to ensure that all students feel comfortable and that there is no pressure to follow certain religious practices.

One of the values developed in educational institutions in Indonesia comes from religion. This is because Indonesian society is a religious society. Educational institutions cannot be separated from their religious values and beliefs. So that religion is taken into consideration to teach the values contained in it in the education system in Indonesia.<sup>17</sup>

Collective prayer is one very important way of building a religious culture among students in schools. It is a moment where students can unite in their spirituality, seek closeness with God, and appreciate their religious values. This kind of collective prayer can be held regularly, either at the beginning or end of the school day, before meals, or in celebration of a particular religion. It is a good way to build spiritual bonds among students with different religious backgrounds, as well as to remind them of religious and moral values in daily life.

The above statement was emphasized and justified by one person whose Christian background is often an important part of his interaction with interfaith students. He briefly states in the quote below:

We students here are trained by the school to get used to praying together in front of the class. This is very beneficial for me and my friends. Because I, especially those who are lazy, can be enthusiastic when done with friends. I really feel the benefits.<sup>18</sup>

Religious culture in schools is an effort to create a harmonious relationship between students and all school personnel. The values that are familiarized and preserved must be in line with the teachings of goodness, safety and tranquility of all people. Religious culture requires humanist education to develop religious values in the school environment, so that they are embedded, developed and live in the practice of student life.<sup>19</sup>

Religious reading materials and literature in the form of books, articles and educational materials covering different religions and aspects of spirituality can help students understand the values and practices of different religions. School or community libraries can provide access to such literature both online and offline. In the researcher's observation, religious literature seems to be available offline, especially for students of Christianity and Islam.<sup>20</sup>

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<sup>16</sup> Wawancara Wakil Kepala Kurikulum SMP 19 Merangin, 26 Juli 2023.

<sup>17</sup> Muhammad Akmansyah, *Nilai-Nilai Budaya Dan Karakter Bangsa Dalam Buku Teks Pendidikan Agama Islam Di Sekolah Menengah Atas* (Lampung: LP2M UIN Raden Intan Lampung, 2013), 19.

<sup>18</sup> Wawancara Siswa Kelas X SMP 19 Merangin, 20 Juli 2023.

<sup>19</sup> Subiyantoro, *Model Pendidikan Nilai Humanis-Religius: Terintegrasi Dalam Pengembangan Kultur Madrasah (Implementasi Dalam Perspektif Sosiologi Pendidikan Islam)* (Yogyakarta: Samudra Biru, 2017), 19.

<sup>20</sup> Observasi Di SMP 19 Merangin, 10 Juli 2023.



Religious literature has a very important urgency in the development of a religious culture. In the development of a religious culture, religious literature plays an important role as a source of inspiration, guidance and insights on how to live in accordance with religious values. Therefore, promoting an understanding and appreciation of religious literature can help strengthen a religious culture and result in a more spiritually aware society.

Religious literature can have various significant influences on students' religiosity. These influences can be both positive and diverse, depending on how religious literature is used and how students respond to it. Religious literature contributes to strengthening the religious culture that is built and developed in a community. In this context, it is important that an institution maximizes the use of religious literature to provide direction and guidance in the use, reading, and understanding of religious texts. The role of literature in the development of religious culture helps to strengthen the position of religious culture owned by a community. The religious literature will slowly give normative and conceptual legitimacy to the existence of the developed religious culture.

Religious culture development is an effort to promote religious values, norms, and beliefs in a community or organization. This can refer to various contexts, such as schools, workplaces, or society in general. Religious culture development can help strengthen religious identity, increase understanding of religious values, and support religious practices. The development of a religious culture should be based on the principles of inclusiveness, respect for diversity, and respect for the right of individuals to have their own religious beliefs. This can make a positive contribution to inter-faith harmony and understanding within communities and organizations.

Culture is the overall system of values, beliefs, practices, norms, customs, language and symbols shared by a society. Culture can be understood as a way of life and worldview that is passed down from generation to generation and influences the way individuals in the group think, act and relate. Culture thus encompasses various aspects of life, such as art, religion, customs, modes of dress, rites, governance, and more.

Religious culture is a number of practices that stem from beliefs, values, and symbols drawn from religious teachings and are related to issues of empirical, transcendent, and supra-empirical reality.<sup>21</sup> Religious culture emphasizes that the activities of thinking, acting, and doing are based on religious values. Religious culture is related to the practices and values that live in a person's life so that it becomes a habit in a society.

According to al Mu'tasim, there are several indicators in religious culture, namely; 1) committed to carrying out religious teachings, 2) enthusiasm for exploring religious teachings, 3) involved in religious activities, 4) respect for religious symbols, 5) close to the holy book, 6) using religious perspectives to make choices, 7) religious values become a source of manifestation of ideas.<sup>22</sup>

Both physical and non-physical environments support a religious culture, such as providing space for worship, appropriate religious symbols, and relevant religious literature. According to a teacher's confession, the school utilizes the environment and background of students and teachers to build a diversity-friendly environment. This can be seen in the following statement:

We hold regular religious and spiritual activities at school. Each day begins with a short moment of reflection that allows students to reflect and focus themselves. We also allow

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<sup>21</sup> Muslimah Muslimah, "Nilai Religious Culture Di Lembaga Pendidikan" (Aswaja Pressindo, 2016), 22.

<sup>22</sup> Amru Almu'tasim, "Penciptaan Budaya Religius Perguruan Tinggi Islam (Berkaca Nilai Religius UIN Maulana Malik Ibrahim Malang)," *J-PAI: Jurnal Pendidikan Agama Islam* 3, no. 1 (2016): 112.



students to celebrate their religious festivals by obtaining permission from the concerned parents. This creates an environment that values religious diversity.<sup>23</sup>

An environment for the development of a religious culture is one in which religious values, practices and beliefs are respected, understood and celebrated. It is an environment that supports and facilitates spiritual growth, religious understanding, and tolerance of different religious beliefs. An environment for the development of a religious culture is one that supports spiritual growth, diversity, and respect for different religious beliefs. It creates a safe and inclusive place for individuals to understand, celebrate and share their religious values.

The environment plays an important role in shaping students' religious culture. Religious culture is a part of culture that involves religious beliefs, practices and values. The environment, be it family, school, society or religious community, can influence how students develop and practice their religious beliefs and values.

Schools can also influence students' religious culture. Religious or moral education programs taught at school can reinforce religious beliefs and teach moral values appropriate to a particular religion. In addition, an inclusive school environment that respects diverse beliefs can influence how students interact with people from different religious backgrounds. In addition, peers can influence students' religious culture. Interactions with friends who have similar or different religious beliefs can influence students' religious understanding and practices. They can share experiences, discuss religious questions and provide moral support to each other.

Religious culture in educational institutions makes schools have a certain culture, a meaning system that is agreed upon and adhered to together. So religious culture becomes a culture in educational institutions that makes it different from other institutions. Religious culture is stronger if teachers, staff, stakeholders and school residents share values in the school environment. Even in a company, religious values are a serious concern. This is because religious values that are familiarized can strengthen and improve the work culture of everyone.<sup>24</sup>

In educational institutions, symbols of religious culture can be used as slogans, for example "cleanliness is part of faith", and other religious values. As for mental or moral development, managers or leaders of educational institutions are certainly role models in practicing religious values and morality. This is expected to be a dynamic at work that must be carried out by the management of the institution, such as: "every mandate is held accountable", "God is everywhere" and so on. This example can be an indicator of the application of religious culture symbols in the school environment.<sup>25</sup>

The cultivation of religious values in forming a habit or culture can be an approach in managing educational institutions. Religious values that become a religious culture, utilize religious content that is accepted or the same in the understanding of mankind. So that the religious values taught are universal, accepted and agreed upon by everyone. The non-universal understanding of religious values has an impact on the loss of the function and role of leaders as managers, and the distortion of value acculturation.<sup>26</sup>

The development of a healthy and inclusive religious culture requires a concerted effort and utilization of these various resources to achieve the desired goals. With judicious use, these resources can help strengthen understanding, tolerance and appreciation of religious culture in a school or community.

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<sup>23</sup> Wawancara Guru Matematika Kelas XI SMP 19 Merangin, 22 Juli 2023.

<sup>24</sup> Sanerya Hendrawan, *Spiritual Management* (Bandung: Mizan, 2009), 4.

<sup>25</sup> Muslimah, "Nilai Religious Culture Di Lembaga Pendidikan," 4.

<sup>26</sup> Wina Sanjaya, *Kurikulum Pembelajaran* (Jakarta: Pustaka Media Grup, 2008), 26.



The development of a religious culture in schools has become an integral part of the school's identity. An educational institution will benefit from creating an environment that supports understanding, tolerance and respect for religious diversity. Through this effort, the school aims to produce a generation of students who are not only academically intelligent but also have an open heart and care for others, regardless of their religious background. This must be supported by the commitment of the school community to continue developing and strengthening a positive religious culture in our school.

### Development of Religious Culture Practices at SMP 19 Merangin Regency

Religious culture in an educational institution really needs to be emphasized. Because religious culture is a set of religious values that underlie the behavior, traditions, habits, and symbols practiced by teachers as educators in madrasah. Religious culture is a way of thinking and acting in a school community based on religious values.

At the level of daily practice, the agreed religious values are manifested in the form of daily attitudes and behaviors by all school members. The development process can be done through three stages, namely: First, the socialization of the agreed religious cultural values as the ideal attitudes and behaviors to be achieved in the future. Second, the establishment of weekly or monthly implementation as stages and systematic steps that will be carried out by all parties in educational institutions that embody the agreed religious values. Third, giving awards to the achievements of the citizens of educational institutions, such as teachers, education personnel, and students as an effort of habituation that upholds attitudes and behaviors that are committed and loyal to the agreed teachings and values of religious culture.

This is done by considering the characteristics of students at SMP N 19 Merangin. In school records or documentation, some of these student characteristics include the following:

- a. Some are able and willing to follow school rules and activities.
- b. Understand and are able to behave towards students with special needs.
- c. Good religious life.

The potential characteristics of the students above are strengthened in the practice of religious culture developed by the school. In its implementation, this is realized in the social order or code of ethics in associating students in the school environment. As outlined in the rules of courtesy of student association at SMP N 19 Merangin, namely: a) Saying greetings and shaking hands between friends, with the principal, teachers, staff; b) Mutual respect between fellow students, respecting differences in religion and social and cultural backgrounds of each student; c) Respect, ideas, thoughts and opinions of other people, friends and school residents.

Religious culture can influence the way people shake hands in various ways, especially in certain social and religious contexts. The way people shake hands can vary across cultures and religions and in some cases, there are certain traditions that must be followed.<sup>27</sup> Shaking hands between students can be part of the effort to develop a religious culture in the school environment, especially if the school wants to promote the values of friendliness, mutual respect and inclusiveness among students with various religious backgrounds. However, the development of a religious culture must be done with full attention to the religious values and principles of the school, as well as the cultural and religious diversity of the school community.

Respecting religious differences in the development of a religious culture is an important step in creating an environment that is inclusive, tolerant and respectful of religious freedom

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<sup>27</sup> Ida Nurjanah and Abdul Halim Sholeh, "Implementasi Program Budaya Sekolah 5S (Senyum, Salam, Sapa, Sopan, Santun) Dalam Menanamkan Sikap Religius Siswa," *Qiro'ah: Jurnal Pendidikan Agama Islam* 10, no. 1 (2020): 58–73, <https://www.ejurnal.iiq.ac.id/index.php/qiroah/article/view/161>.





in a school or community.<sup>28</sup> Respecting religious differences is an important step in creating an inclusive and supportive environment for diversity in the community. It is also an essential step to promote peace, tolerance and understanding between individuals with diverse religious backgrounds.

Respecting the ideas of others in the development of religious culture is an important principle in creating an environment that is inclusive, tolerant, and respectful of freedom of thought and religion. In the context of religious culture development, it is key to creating an environment that is inclusive and respectful of diversity. It also helps promote tolerance and fruitful dialogue between individuals with diverse religious backgrounds.

The implementation of the development of other religious cultures at SMP N 19 Merangin is contained in the appreciation and practice of celebrating national and religious holidays. This can be seen from the description of the required provisions or policies that must be implemented by schools and students as follows:

1. Every student must attend ceremonies to commemorate national holidays such as: Independence Day, National Education Day, etc. as determined by the government.
2. Every student must attend ceremonies commemorating religious holidays, such as Maulid Nabi, Isra' Mi'raj, Natal, Paskah, Nyepi, Galungan, and Waisak organized by the school.

The practice of religious culture in schools can vary depending on school rules, the social environment, and the community in which the school is located. Looking at the facts and findings above shows that SMP N 19 Merangin appears to have developed a religious culture which can be illustrated as follows:

a. Religious education

Many schools in different countries have religious education subjects in their curriculum. In this subject, students can study the teachings, history and religious practices associated with different religions. Usually, schools will offer religious studies that correspond to the majority of religious beliefs in the region, but some schools also provide the option for students to choose religious studies that correspond to their beliefs or learn through literature available at the school.

b. Worship or prayer together

Some schools may organize collective worship or prayer at certain times of the day, such as prayers before or after meals. This may include commonly accepted religious prayers or prayers that correspond to the majority religion in the school environment.

c. Religious holidays

Schools often recognize religious holidays as school holidays. This allows students who observe their religious holidays to celebrate them without having to be absent from school.

d. Religious celebrations

Religious celebrations are events or ceremonies held by religious believers to celebrate specific religious events or beliefs. These celebrations are an important part of religious practice and have deep meaning for the people of the religion celebrating them. Every religion has their own distinctive celebrations that often reflect the history, teachings and values of the religion.

It is important to remember that the practice of religious culture in schools should always be in accordance with applicable laws and regulations, including the principles of

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<sup>28</sup> Khifayatul Khoiriah et al., "Implementasi Pendidikan Karakter Religius Dan Toleransi Melalui Budaya Sekolah Di SMP Negeri 22 Mataram," *Jurnal Ilmiah Profesi Pendidikan* 8, no. 3 (2023): 1448–55, <http://www.jipp.unram.ac.id/index.php/jipp/article/view/1490>.



equality and religious freedom. In addition, schools should strive to create an inclusive environment and respect the diverse religious beliefs held by their students. Here are some steps to develop a religious culture other than what has been implemented at SMP N 19 Merangin, namely:

1. Ethics and religious values. Encouraging the practice of religious ethics and values in daily life is an important part of developing a religious culture. This can involve acts of kindness, concern for others, and avoidance of behaviors that go against religious teachings.
2. Interfaith cooperation. Building good relationships between different religious communities can help strengthen religious culture. Through interfaith dialog and cooperation in social projects, communities can feel a sense of unity in diversity.
3. Recognition and respect. Recognizing and respecting the religious practices and celebrations of community members is an important step. This may include allowing free time for religious celebrations, providing a place for worship, or honoring holy days..

The development of a religious culture in schools is an attempt to create an educational environment that encourages the understanding, appreciation and practice of religion and spirituality. This is particularly important for schools that are faith-based or that accommodate students with various religious beliefs. Some steps that can be taken in developing a religious culture in schools include.<sup>29</sup>

First, the importance of equality. Ensure that all students, regardless of their religion or beliefs, feel welcome and respected at school. Teach the values of equality, tolerance and respect for religious diversity to the entire school community. Second, religious education. Schools can provide religious or faith lessons that suit the needs of students. This can be a compulsory or optional subject, depending on the type of school and its policies.<sup>30</sup>

Third, the celebration of religious days. Allowing the celebration of important religious days in their respective religious calendars and giving students the opportunity to celebrate them if they wish. This could include celebrations of Eid, Christmas, Hanukkah or other religious festivals. Fourth, an inclusive curriculum. Ensuring that the school curriculum includes an understanding of diverse religions and cultures. This can include learning about different religious beliefs, religious history and religious culture.

Fifth, interfaith dialog. Encourage open and constructive dialogue between students, parents and school staff with different religious backgrounds. This can broaden understanding and tolerance among members of the school community. Sixth, religious and spiritual activities. Schools can organize regular religious or spiritual activities, such as collective prayer, meditation or reflection activities. However, ensure that participation is voluntary and not forced on students. Seventh, a supportive environment. Create a physical environment that supports a religious culture, such as providing space for worship, appropriate religious symbols, and relevant religious literature.

The development of a religious culture in schools is a complex endeavor and must be done carefully so as not to violate secular principles or individual rights. It also needs to take into account the laws and regulations that apply in the region or country where the school is

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<sup>29</sup> Muhammad Mushfi El Iq Bali and Susilowati Susilowati, "Transinternalisasi Nilai-Nilai Kepesantrenan Melalui Konstruksi Budaya Religius Di Sekolah," *Jurnal Pendidikan Agama Islam* 16, no. 1 (2019): 1–16, <https://ejournal.uin-suka.ac.id/tarbiyah/jpai/article/view/jpai.2019.161-01>.

<sup>30</sup> Asad Isma et al., "Merawat Ruhani Jemaah: Studi Dakwah Majelis Taklim Di Desa Pangedaran, Kabupaten Sarolangun, Provinsi Jambi," *TAJDID: Jurnal Ilmu Ushuluddin* 20, no. 2 (2021), doi:10.30631/tjd.v20i2.160.



located. Inclusive education and respect for diversity are the main goals in the development of religious culture in schools.<sup>31</sup>

Religious cultural practices refer to the way individuals or groups practice their religion in daily life. These practices vary greatly depending on the religion practiced, regional traditions and individual beliefs. The practice of religious culture in schools can be a sensitive topic as schools often have to maintain a balance between the right of individuals to practice their religion individually as well as religious practices that are projected as a medium of harmony education in the midst of multi-religious students.

The practice of religious culture in schools should always respect individual rights, should not coerce or discriminate against students based on religion, and should always be in line with the laws and principles of secularism prevailing in the region. In addition, schools should usually strive to maintain balance and fairness for all students, not favor one particular religion, and support an inclusive and tolerant climate.

Developing a religious culture in a school is a complex endeavor and must be done with full attention to the various factors involved. The goal should always be to create an environment that is inclusive, respectful of differences, and appreciative of the religious and cultural values that exist within the school community. The development of a religious culture can provide many benefits, both for individuals, educational institutions and society as a whole. In the right context and with an inclusive approach in schools, the development of a religious culture can have a significant positive impact on individuals, communities and society as a whole. However, it is important to respect individual religious freedom and ensure that the practice of religious culture does not exclude or discriminate against people of different faiths.

## CONCLUSION

Principal's managerial competence in developing religious culture is the first step to build, grow, and develop institutional vision. Based on the findings and analysis above, this study concludes. First, the principal manages the resources owned by the school for the development of religious culture. The resources utilized are teachers, students, the environment and school facilities or facilities. Resource management has made an important contribution to the development and preservation of religious culture. Second, the development of religious cultural practices has been carried out in the strategic and implementative areas. The development of religious culture is contained in the regulation of student associations in the school environment. All students are required to respect different religions and respect the opinions of others. In addition, the school requires every student to participate in the organization of religious holidays; Islam, Christianity, Hinduism, Buddhism, and Confucianism. This is a creative effort to develop students' religious culture at school by giving recognition and respect to all religions.

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<sup>31</sup> Faridatun Amiyah and Hari Subiyantoro, "Membangun Budaya Religius Siswa Melalui Kegiatan Sekolah Di Lingkungan SMA Sunan Ampel," *INSPIRASI: JURNAL ILMU-ILMU SOSIAL* 17, no. 2 (2020): 346–57, <https://www.jurnal.stkipgritlungagung.ac.id/index.php/inspirasi/article/view/1814>.



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