Research article

Implementation of Islamic School Culture for Shaping the Religious Character of Students During the COVID-19 Pandemic

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Abstract.

The primary goal of an educational institution is to support the overall growth and development of its students. In addition to this goal, the Islamic schools in Indonesia also aim to assist their students in their spiritual growth. For this reason, the Islamic schools have adopted forms of Islamic culture in their teaching process, for example, smiling, greeting and *salam*, performing the Dhuha and Dhuhr prayers, reading the Quran, and praying together. The purpose of this study was to determine whether the implementation of Islamic school culture could be carried out during the COVID-19 pandemic. In order to overcome this, more intensive communication was carried out between parents and the school to monitor student activities during learning at home. The research method used was a systematic literature review with documentation and review of relevant articles published between 2017 and 2021. Accordingly, 23 relevant articles were accessed from Google Scholar. The results of the studies revealed that Islamic school culture can be carried out during the COVID-19 pandemic with synergy between schools, teachers, and parents for shaping the students' religious character.

Keywords: Islamic school culture, religious character, Covid-19

1. Introduction

Education is one of the determinants of the progress of a nation because the purpose of education is to grow and develop the potential of students to become human beings who believe and fear God. To achieve this goal, the school applies an Islamic school culture in the form of habituation that is carried out in schools. The habituation in the form of values, norms, behavior, beliefs and Islamic culture is applied in the implementation of education in schools with the hope that students will have an Islamic religious character and peak in obtaining optimal achievement. [1]

School culture is an idea, thought, value, norm held by people who are in a school that has become a tradition of the school. If the culture in a school is good, then anyone

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who becomes a student will immediately follow it and become good, knowledgeable, have noble character. [2] This school culture will form the character of students.

While the character is related to the personality of the person. If people like to lie, fight, break promises, are arrogant, they are called bad characters, and vice versa if the person is honest, disciplined, helpful, forgiving, then they are called good characters. Character is also often referred to as morality or behavior, how humans relate to God, humans to humans and humans to their natural environment.[3]Morals, this behavior is in the form of thoughts, ways of acting, feelings, ways of speaking, and behavior based on the norms that exist in society, rules, culture, and customs. The school environment applies character education by instilling character values to all school members which includes components of knowledge, awareness and willingness as well as actions to implement these character values.[4]

Implementation of Islamic school culture, students must get a model or example from everyone they meet both in the family, school and community environment. By going to school, children are not only able to increase knowledge, but also form and develop religious character.

The Islamic school culture implemented in schools is hindered by the Covid-19 virus. Covid-19 is a virus originating from Wuhan, China, which has almost spread to all corners of the world, including Indonesia. With the death toll on November 26, 2021 is 16,352 People.[5]This makes all government policies must be taken quickly and decisively so that there are no more victims. Education is one of the sectors most affected by the COVID-19 pandemic. The government adopted a policy of social distancing and a ban on crowding, which eventually gave birth to a new policy regarding the prohibition of face-to-face learning instead of online learning.[6]

Based on the implementation of Islamic school culture in the formation of students' religious character during the Covid-19 pandemic, researchers are interested in conducting a study to find out forms of Islamic culture that can still be done during the Covid-19 pandemic, challenges and solutions.

2. Methodology

This research was conducted by means of a Systematic Literature Review. Documentation and review of articles related to Islamic school culture, religious character, and the Covid-19 pandemic in 2017-2021. The number of articles according to the keywords taken by the author is 23 articles from national and international journals accessed from Google Scholar. This number is the result of data collection, grouping, presentation, and

drawing conclusions from the articles that have been taken.[7] journal filtering flow as data is shown in Figure 1.
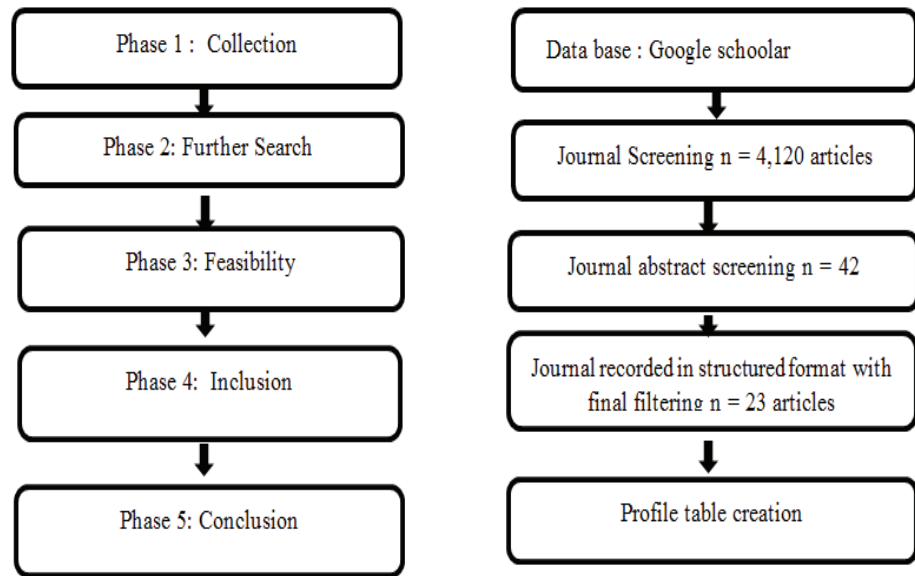

Figure 1: Data extraction procedure.

Searching data using Google Scholar according to the title found 4,930 articles, then the search was narrowed with restrictions for 2017-2021 and found 4,120 articles. For further searching using existing abstracts, it was found that 42 articles were then recorded in a structured format with final screening to create a profile table, found 23 articles.

3. Results and Discussion

3.1. The Meaning of School Culture

This school culture is based on the thoughts of someone who is in the school environment and is followed by other people at the school so that it becomes a common consensus at school. Thoughts that are embodied in a behavior are followed and implemented by all people so that it becomes a value that is the hallmark of the school and becomes a productivity of the school.[8] In addition, the existence of an Islamic school culture is able to produce students who are highly knowledgeable and have noble character. This behavior contains elements of norms, rituals and traditions adopted by school residents that distinguish one school from another which is the hallmark of the school.[9] [10]

In implementing school culture, there are sanctions for those who violate it, according to mutual agreement. [10]As educational institutions, schools strive to be the best places to educate and nurture students through religious programs with a vision and mission to create a school culture that makes students challenged, happy, fair, fosters a creative and innovative spirit, is integrated, and succeeds in producing quality graduates. . School culture is expected to be able to provide equal opportunities to all students regardless of where they come from, poor or rich, their religion, cultural background, considering that Indonesia has a variety of different tribes, cultures and customs.[11] Islamic school culture includes smiling, greeting and salim, dhuha prayer, dhuhur prayer, reading the Quran and praying together. This Islamic school culture is carried out by all school members with the aim of forming the religious character of all school members.[8]Islamic school culture which becomes habituation in one school is socialized to all new students so that it runs optimally in its implementation. [11]

3.2. The Importance of Religious Character

Religious character is one of the human characters that is based on the religion that has been embraced, respecting followers of other religions carrying out their worship and living side by side with them in harmony.[3]And most importantly, with a religious character, children can raise their level, because with a religious character, children will be steadfast and withstand all the trials they face so that they will become strong and perfect human beings.[4][12]

There are special characteristics in planting religious character education in children, namely: a) Actions taken by children are able to rely on activities that are normative. b) Able to build children's self-confidence. c) Children are able to appreciate and practice every good rule in their personality. d) Firm and loyal to what he views as something good.[10]

In carrying out the religious character in schools, the teacher's role is very influential. Because the teacher must set an example and role model for students through habituation, the teacher's task is not only to transfer knowledge but also to shape the religious character of students through the school culture that is carried out.[13]The community must also be able to support the formation of children's religious character. The values of religious character taught to children will be brought into social life so that they are able to respect each other, respect, work together in social life. The main purpose of the role of parents, teachers and schools is to form good character in children. Given the importance of religious character in students, schools should not only

include them in extracurricular or co-curricular activities but also in all learning activities carried out in schools.[14].So that it becomes a habit for children every day. This is done because education is not only for improvement cognitive abilities or knowledge, but also from an effective and psychomotor point of view that is brought to real life in society. The strategies taken in instilling religious character in students include habituation, learning about good things, love for goodness, doing good actions, exemplary from the surrounding environment and repenting when making mistakes.[6][15] When this strategy is carried out, the child's religious character will be formed by itself.

The religious character that is expected from the studied Islamic school culture is expected to be a strong provision and foundation so that students can face negative situations or circumstances so as not to fall into it. Religious character will be a guide for students to behave and have a good personality not only today but for the future.[4]

3.3. Implementation of Islamic School Culture in Improving Students' Religious Character During the Covid-19 Pandemic

The world community is still paying attention to the handling of the Covid-19 pandemic. The world is equally affected by the fast-moving Covid-19 virus. The characteristics of this virus are fever, cough, runny nose, inflammation and shortness of breath. Seeing the increasingly high rate of spread of Covid-19, the government hopes that the community component is aware and responsive to the efforts that must be taken immediately. To anticipate and prevent comprehensively related to the spread of the virus and all parties must have one vision and mission to help each other in handling it.[6][11]The government issued the Decree of the Secretary General of the Ministry of Education and Culture number 15 of 2020 regarding the implementation of education during the Covid-19 pandemic which was carried out online or online to prevent the spread of the Covid-19 virus from the education sector. The decision was taken by considering 1. The health of all people in educational institutions, namely students, teachers and non-educational staff. 2. The growth of students' physical, mental and psychosocial abilities, carried out by teachers and parents. This is important so that there is no environmental disparity between the school and the place of residence. These two principles must go hand in hand, in harmony and in agreement. Alternative online learning is the best decision during the Covid-19 pandemic despite the many obstacles that must be faced.[6]

In practice, the Islamic school culture which is usually carried out at school becomes at home. Table 1. describes the Islamic school culture that can be done even though students are learning online.

TABLE 1: Islamic School Culture Reference in the Formation of Religious Character in the Covid-19 Pandemic.

Implementation of Islamic School Culture during the Covid-19 Pandemic	Smiling, greeting and salim	Duha prayer	Dhuhur Prayer	Reading The Quran	Praying together
Implementasi Budaya Sekolah Islami Dalam Rangka Pembinaan Karakter Siswa [1]	√	√	√		
Transinternalisasi nilai-nilai kepesantrenan melalui konstruksi budaya religius di sekolah [2]	√	√	√	√	√
Teachers and Education of Character Instillation (Research Result at Private El ementary School of Muhammadiyah in Medan)[3]		√	√	√	√
Implementasi pendidikan karakter islami dalam budaya sekolah[4]		√	√	√	√
UPDATE 13 Januari: Tambah 306 Orang, Pasien Covid-19 Meninggal Capai 24.951[5]					
Strategi Implementasi Pendidikan Karakter di Masa Pandemi Covid-19; Studi Kasus di MAN 2 Banyuwangi [6]	√	√	√	√	√
Dampak Covid-19 Terhadap Implementasi Pendidikan Karakter Impact of Covid-19 on The Implementation of Character Education[7]		√	√		
Nilai-nilai Budaya Sekolah dalam Pembinaan Aktivitas Keagamaan Siswa [8]	√	√	√	√	√
Implementasi Budaya Sekolah dalam Pengembangan Karakter Peserta Didik di MTs Mambaus Sholihin[9]	√		√	√	√
Budaya Sekolah dalam Menumbuhkan Karakter Religius di Madrasah Tsanawiyah [10]			√	√	√
Internalisasi Pendidikan Karakter Islami Anak Ditengah Pandemi Covid-19 [11]		√	√	√	√
The Education of Multi Religious Culture on Madrasah Aliyah: Study at Abu Hurairah Islamic Boarding School Mataram West Nusa Tenggara [12]	√	√	√	√	√
Model Pengembangan Pendidikn Karakter BerbasisPenguatan BudayaU sekolah Religius di ISLAM SULTAN AGUNG 3 SEMARANG[13]		√	√	√	√
Character - Based Learning and self Development To Improve The Students' Character Education[14]		√	√	√	√
Character Education Based on Religious Values: an Islamic Perspective [15]		√	√	√	√

TABLE 1: Islamic School Culture Reference in the Formation of Religious Character in the Covid-19 Pandemic.

Implementation of Islamic School Culture during the Covid-19 Pandemic	Smiling, greeting and salim	Duha prayer	Dhuhur Prayer	Reading The Quran	Praying together
Gambaran Pendidikan Karakter Anak Usia Dini di Masa Pandemi Covid-19[16]		√	√	√	√
Implementasi Program Penguatan Pendidikan Karakter Di Sekolah [17]	√		√		
Implementing Character Eduction Dering The Covid-19 Pandemic at Elemantary School [18]	√	√	√	√	√
Implementasi Pendidikan Karakter Core Value di Sekolah Alam pada Masa Pandemi COVID-19 (Studi Kasus Di MI Pelangi Alam Ponorogo)[19]		√	√	√	√
The Implementation of Character Education in Kalimantan, Indonesia: Multi Site Studies[20]	√	√	√	√	√
Pengaruh Covid-19 terhadap Penerapan Pendidikan Karakter dan Pendidikan Islam[21]	√	√	√	√	√
Penguatan Karakter Religius Berbasis Budaya Sekolah di SD Muhammadiyah 4 BATU[22]	√	√	√	√	√
Budaya Religius: Implikasinya Karakter Keagamaan Siswa DI MIN KOTA MALANG[23]	√	√	√	√	√

Figure 2. shows that the dhuhur prayer is the most influential form of Islamic school culture in the formation of students' religious character because the dhuhur prayer is mandatory for every Muslim with a large 24% in journals (1,2,3,4,6,7,8,9,10,11,12,13,14,15,16,17,18,19,20,21,22,23). Dhuha prayer, reading the Quran and praying together also greatly affects the formation of Shiva's religious character with a percentage of 21%. Dhuha prayer is found in journal numbers (1,2,3,4,6,7,8,11,12,13,14,15,16,18, 19,20,21,22,23). Reading the Quran is in journal numbers (2,3,4,6,8,9,10,11,12,13,14,15,16, 18,19,20,21,22,23). Praying together also in journal numbers (2,3,4,6,8,9,10, 11,12, 13,14, 15,16, 18, 19, 20, 21,22,23). As for the culture of smiling, greeting and salim only 13% are in journal numbers (1,2,6,8,9,12,17,18,20,21,22,23) for that researchers try to discuss about smiles, greetings and salim considering this percentage is the smallest.
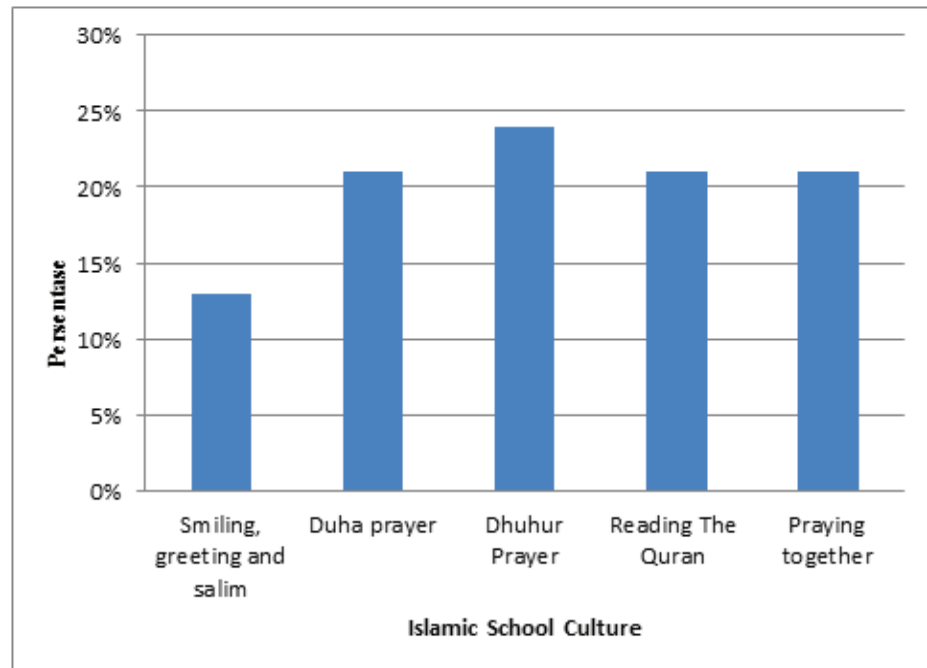
Figure 2: Percentage of keyword suitability in articles/journals.

3.4. Challenges and Solutions for Implementing Islamic School Culture in Formation of Religious Character during the Covid-19 Pandemic

The Covid-19 pandemic has changed all the order of the learning process in schools, students who usually come to school with a smile, greet and salim with friends and teachers, pray dhuha and dhuhur together, read the Quran and pray together cannot be done. From the results shown in the profile table, there are challenges in implementing Islamic school culture in the form of smiles, greetings and salim. This school culture cannot be carried out because it has its own challenges, namely: the educational process that changes according to the state of the community, because during the Covid-19 pandemic, initially when students met other people to smile, greet and say hello, now they should not do it because they have to keep their distance. [12] The general challenges of implementing Islamic school culture are: 1. Students lose the role model of the teacher. 2. Less than optimal supervision from a teacher. 3. The treatment of parents towards children in instilling religious character in children.[6]

The solution in facing challenges in implementing Islamic school culture in the formation of students' religious character during the Covid-19 pandemic, especially for smiling, greeting and salim is to always remind and practice when in class to smile, greet and greet children. While the general solutions in implementing Islamic school

culture in the formation of religious character are: 1. The example that is usually obtained from teachers now must be obtained from parents by instilling the discipline to make habits that are carried out at school, among others, diligently praying obligatory and sunnah, reading the Quran, multiplying prayers and giving examples of good things in the environment. around. 2. The teacher gives assignments to students in the form of lessons and practices related to worship in everyday life and provides monitoring of what is assigned to students by communicating with students' parents.[3]3. Schools include character education in the school curriculum so that all subjects will rely on the character values that are instilled in the school[15].

4. Conclusion

During the Covid-19 pandemic, Islamic school culture in the formation of students' religious character can still be done. Especially for dhuhur prayer, dhuha prayer, reading the Quran, praying together and smiling, greeting and salim. For smiles, greetings and salim it is difficult to do it because of circumstances that require to keep a distance. As an effort that must be done for the teacher is to make habituation before teaching to smile, greet and greet students for the process of imitation. For parents, they must get used to it to their children so that it becomes a habit at home too. For dhuha prayer, dhuhur prayer, reading the Quran and praying with the teacher in the learning process is not only in the form of theory but also must practice worship and provide monitoring of what is assigned to students by communicating with students' parents.Even though in a learning position at home the teacher must set an example for students and monitor the implementation of Islamic school culture in the formation of students' religious character.

Acknowledgments

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