Journal of Innovative and Creativity
Journal Homepage: https://joecy.org/index.php/joecy
e-mail: journaljoecy@gmail.com

Faculty of Education
University of Pahlawan Tuanku Tambusai
ISSN 2775-771X (Online)
ISSN 2962-570X **(Printed)**
5 (2) 2025, Page 10647-10656

Management of Religious and Cultural Development at Darul Ulum Vocational School Donorojo Jepara

Haryanto Haryanto
Prodi Bahasa Inggris, Universitas Islam Nahdlatul Ulama Jepara
Corresponding Author: Haryanto Haryanto, e-mail: haryanto@unisnu.ac.id

Published: July, 2025

ABSTRAK

Penelitian ini bertujuan untuk mendeskripsikan manajemen pengembangan budaya religius di SMK Terpadu Darul Ulum Donorojo Jepara. Penelitian ini dilakukan dengan menggunakan metode deskriptif dengan pendekatan kualitatif. Teknik pengumpulan data meliputi observasi, wawancara, dan dokumentasi. Subjek penelitian adalah pengurus yayasan, komite, kepala sekolah, wakil kepala sekolah, guru, orang tua, dan siswa. Hasil penelitian lapangan menyimpulkan bahwa manajemen pengembangan budaya religius di SMK Terpadu Darul Ulum Donorojo Jepara meliputi (1) perencanaan, yang dirancang dalam rapat guru dan dilaksanakan berdasarkan kebijakan kepala sekolah, (2) pengorganisasian, dengan membagi pekerjaan menjadi tugas-tugas yang lebih kecil kepada orang-orang sesuai dengan kemampuannya, (3) penggerakan, dengan penanaman budaya religius dilakukan melalui beberapa kebiasaan keagamaan di sekolah seperti mengucapkan salam ketika bertemu, berjabat tangan ketika bertemu, atau mengucapkan salam, membaca Alquran pada jam pertama, shalat Dzuhur berjamaah, dan peraturan mengenakan sarung bagi siswa putra, (4) evaluasi, dijalankan dengan menyusun SKK (Standar Kompetensi Keagamaan) yang berisi kegiatan keagamaan yang harus dilakukan siswa. Evaluasi nilai-nilai moral dipantau menggunakan buku kendali siswa. Faktor-faktor pendukung penerapan manajemen budaya sekolah meliputi visi, misi, hubungan, kurikulum, pembelajaran, dan kepemimpinan. Selain adat istiadat yang membentuk budaya, beberapa organisasi terstruktur turut mendukung pengembangan budaya keagamaan di sekolah. Faktor-faktor penghambat meliputi manajemen waktu dan pemeliharaan. Kesimpulannya, manajemen pengembangan budaya keagamaan dan budaya telah terlaksana dengan baik dan sistematis. Siswa, guru, dan staf berpartisipasi dalam praktik keagamaan dan budaya di sekolah.

Kata Kunci: Manajemen, Budaya Keagamaan dan Organisasi, Iklim Organisasi

ABSTRACT

This study aims to describe the management of religious culture development at Darul Ulum Donorojo Jepara Integrated Vocational School. This research was conducted using a descriptive method with a qualitative approach. Data collection techniques included observation, interviews, and documentation. The research subjects were the foundation administrators, committee, principal, vice principal, teachers, parents, and students. The results of field research concluded that the management of religious cultural development at includes (1) planning, which is designed in a teacher meeting and implemented based on the principal's policy, (2) organizing, by dividing work into smaller tasks to people according to their abilities, (3) actuating, by the instilling of religious culture is carried out through several religious habits in schools such as greetings when meeting, shaking hands when meeting, or saying hello, reading the Koran in the first hour, congregational Dzuhur prayer, and regulations on wearing sarongs for male students, (4) evaluating, is executed by compiling the SKK (Religious Competency Standards) which contain religious activities that students must carry out. Evaluation of moral values is monitored using a student control book. Supporting factors for implementing school culture management include vision, mission, relationships, curriculum, learning, and leadership. In addition to the customs that constitute culture, several structured organizations support the development of religious culture in schools. Inhibiting factors include time and maintenance management. Jn conclusion the management of religious and cultural development has been implemented well and systematically. Students, teachers, and staff participate in religious and cultural practices at the school.

Keywords: *Management, Religious and Organizational Culture, Organizational Climate*

© The Author(s). 2021 Open Access This article is licensed under a Creative Commons Attribution 4.0 International License, which permits use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons licence, and indicate if changes were made. The images or other third party material in this article are included in the article's Creative Commons licence, unless indicated otherwise in a credit line to the material. To view a copy of this licence, visit http://creativecommons.org/licenses/by/4.0

INTRODUCTION

Culture comes from the Latin "to worship," which means to work or cultivate. Culture can be defined as all human actions to grow or do something (Komariyah, 2020). Religious culture combines the words 'culture' and 'religious', which means religion. In general, religion is divided into two categories: heavenly religions originating from God and religions originating from human endeavors in expressing their hopes for the anxiety that occurs (Syamsuddin, 2022; Nata, 2020). However, in principle, humans are religious creatures because religion is part of nature. James, quoted by Shihab, stated, "As long as humans still have the instinct to worry and hope, so long will they be religious (connected with God)." That is why fear is one of the greatest drives for religion (Shihab, 2013).

Education is inseparable from culture and can only be implemented within a society. Education can be considered a process of acculturation, given that within culture, there is a process of instilling life values that students hold firmly to determine the quality of their lives (Syamsuddin, 2022; Nata, 2020). Muhaimin et al. (2021) state that school/madrasah culture is something built from the intersection of values (values) adopted by the principal/madrasah as a leader with the values adopted by the teachers and employees in the school/madrasah. The meeting of these thoughts then produces what is called "thoughts (Kurnia and Qomaruzzaman, 2022). Therefore, school culture is expected to be the spearhead of the institution's success in carrying out educational processes to achieve common goals in the world of Islamic education, namely Muslims who are IPTEK and IMTAQ. Because the specific objectives of Islamic education; (1 Educating pious individuals by paying attention to all dimensions of their development: spiritual, emotional, social, intellectual, and physical (2) Educating pious members of social groups, both in families and Muslim communities (3) Educating pious individuals for the larger human community (Ali, 2023).

School religious culture is the dominant Islamic values supported by the school, or the philosophy that guides school policies after all elements and components of the school, including educational stakeholders (Lila, 2022; Fathurrohman, 2015). This inspires the thinking of managers and academic staff in Islamic schools to develop a continuous improvement system, thereby achieving sustainable quality improvement. To date, improvements are still partial, lacking continuity, or patchwork. This needs to be emphasized again, when linked to changing societal conditions, resulting from the accelerated flow of information, globalization, and multidimensional crises. Religious culture is a way of thinking and acting based on religious values, implemented through habits (Tilaar, 2022).

Management is a process consisting of planning, organizing, activating, and supervising effectively and efficiently to achieve a specific goal through the utilization of human resources and other resources (Haryanto & Isrohmawati, 2023). The presence of management in an organization is to carry out activities so that a goal is achieved effectively and efficiently. The management function that aligns with the general

educational performance profile is to carry out the functions of planning, organizing, staffing, coordinating, leading (facilitating, motivating, innovating), reporting, and controlling (Haryanto, 2024).

Development is an effort that is carried out consciously, planned, and directed to create or improve, so that it becomes a product that is increasingly useful for improving quality as an effort to create better quality. Development in education, both formal and non-formal, is carried out consciously, planned, directed, organized and responsible to introduce, grow, guide, develop a balanced, complete, harmonious personality foundation, knowledge, skills according to talents, desires and abilities, as provisions on one's initiative to add, improve, develop oneself towards achieving optimal human dignity, quality and abilities as well as an independent person (Wiryokusumo, 2021:11).

On the other hand, the author discovered an unusual phenomenon occurring at Darul Ulum Open Vocational School, Donorojo. With globalization continuing to develop and spread widely, the vocational high school still maintains a religious culture worthy of being a role model for other schools. With a robust religious culture, the school even created a regulation on how to dress that reflects religiosity, namely the regulation for male students to wear sarongs during school hours. From this background, the author wants to examine how religious culture is managed at an Integrated Vocational School that has successfully implemented several religious cultures in schools. The purpose of this study is to describe the planning, organization, implementation, and supervision of the development of religious culture and the factors that influence the development of religious culture at Darul Ulum Integrated Vocational School, Donorojo, Jepara.

METHOD

This study uses a qualitative research approach. Qualitative research produces descriptive data in the speech, writing, and behavior of the people observed. Through qualitative research, researchers can identify subjects and experience their experiences in everyday life. The data collected consists of words and images, not numbers. It is descriptive, and the results and data analysis describe the research findings derived from interviews, observations, and documentation conducted during the research process (Almanshur, 2022).

Subject or data source. The subjects in this study were the individuals or personnel at the school responsible for public relations at Darul Ulum Donorojo Jepara Integrated Vocational School. The subjects were the Foundation, Committee, Principal, Vice Principal, Teachers, Parents, and Students. The research instruments were interview guidelines, observation guidelines, and documentation guidelines.

Data collection techniques were interviews, observation, and documentation. Interviews were conducted with the Principal, the Teachers' Council, and Parents using unstructured interview techniques. Observations were performed by observing the implementation of religious culture

development management activities at Darul Ulum Donorojo Jepara Integrated Vocational School. All object activities and existing supporting conditions were observed and recorded. Documentation techniques were carried out by searching for documentation data regarding the work program of religious culture development management activities, student absence data, student conditions, school regulations, and photo documentation of religious culture activities at the school, such as praying before and after learning is finished, and praying in congregation. Testing the validity of the data involves credibility (degree of confidence), transferability (dependability), dependability (dependency), and confirmability (certainty) (Moleong, 2015). Data analysis consists of three activity flows: data reduction, data presentation, and concluding/verification (Milles & Huberman, 2014).

FINDING AND DISCUSSION

A healthy school culture provides opportunities for schools and school residents to function optimally, work efficiently, energetically, and enthusiastically, and will be able to continue to grow. Therefore, this school culture needs to be developed. School culture is expected to improve the quality of the school, performance in the school, and the quality of life, which is expected to be healthy, dynamic, active, positive, and professional.

Developing a school culture has goals and benefits. Developing a school culture aims to increase consistent behavior and convey to school personnel how appropriate behavior should be. This is in line with Daryanto's (2015) opinion regarding *School Culture and Climate* to build the personality of school residents following the environmental climate created in the school, both the climate and the existing culture.

Based on research data from observations and interviews with informants, both madrasah principals and teachers obtained an overview of "Management of Religious Cultural Development at Darul Ulum Bandungharjo Donorojo Integrated Vocational School, Jepara." This can be described as follows:

Religious Cultural Planning at Darul Ulum Integrated Vocational School

The Religious Culture Planning program, which will be implemented for students at Darul Ulum Integrated Vocational School, began with the initiative of the principal, teachers, and students who had suggestions for developing religious values. Once a clear concept was established, the plan was discussed in a teacher meeting and implemented upon consensus or based on the principal's policy.

Implementation of Religious Culture that has been planned or programmed by Darul Ulum Integrated Vocational School

Implementation of Religious Culture that has been planned or programmed by SMK Terpadu Darul Ulum through several religious activities in this school, in the form of *salam* when meeting, shaking hands when meeting, or *salam* and *salim*, reading the Qur'an in the first hour, and noon prayer in

congregation. Some religious activities at this institution are carried out every day, and some are carried out on certain days. Religious activities that are carried out every day include: reading the Qur'an every morning, and Dhuhur prayer in congregation, which is carried out by the students and led by the teacher. Teachers who become imams are not only teachers of Islamic religious education subjects, but also teachers who feel capable of becoming imams. For adhan and iqamat performed by students.

The authority to implement religious culture at Darul Ulum Integrated Vocational School rests with the Islamic Religious Education (PAI) teachers, who strive to instill religious culture optimally through planned and regular activities. The goal of implementing religious culture programs at Darul Ulum Integrated Vocational School is to serve as role models for both students and teachers. Once the students become accustomed to it, it becomes easier to practice it, or the program becomes a habit.

Religious culture at SMK Darul Ulum is linked to developing students' morals. Interviews indicate that this extracurricular activity is crucial, given the limited hours allocated for Islamic religious studies, making it difficult to achieve its teaching objectives. Therefore, this religious extracurricular activity is quite effective in helping to develop Islamic values in schools.

Religious culture, which includes customs such as boys' wearing of sarongs and religious activities, is organized with strict regulations. In addition to these customs, several structured organizations support the development of spiritual culture at Darul Ulum Donorojo Integrated Vocational School.

Regarding the school's policy on implementing religious culture, the school opens the door as wide as possible for existing extracurricular activities, as long as these activities can help children to channel their talents and interests, as long as they do not interfere with school, except in certain situations and conditions, such as competitions, which are also for the benefit of the school. Religious activities at the institution are carried out according to schedule, both daily and weekly. Religious activities carried out daily include reading the Qur'an every morning, and congregational Dhuhur prayers carried out by students led by teachers. Teachers who become imams are not only teachers of Islamic religious education subjects, but also teachers who feel capable and are allowed to be imams. Students perform the Adhan and Iqamat.

Evaluation of the implementation of religious culture at Darul Ulum Integrated Vocational School

Religious and cultural activities at this institution are planned by compiling the Religious Competency Standards (SKK), which outline the spiritual activities that students must undertake. Meanwhile, the evaluation of moral values at Darul Ulum Integrated Vocational School is monitored using a student control book. In addition to practicing religious culture at school, students also practice religious cultural activities at home.

Indicators of success in implementing religious culture at Darul Ulum Integrated Vocational School

Indicators of the success of implementing religious culture are also demonstrated based on the SKK (Student Competency Standards) planned and implemented at the beginning of the school year, as well as student responses. Students expressed joy and sincerity in practicing religious culture at Darul Ulum Integrated Vocational School, as this spiritual culture, as implemented at Darul Ulum Integrated Vocational School, can make students more religious and educate them to become individuals with noble character.

The benefits of implementing religious culture at Darul Ulum Integrated Vocational School positively impact me. For example, implementing religious culture makes me more diligent in worship and carrying out positive things.

Discussion

Management of religious culture development at Darul Ulum Jepara Integrated Vocational School includes (1) planning (*planning)* which is designed in a teacher meeting and implemented based on the principal's policy, (2) organizer*(organizing)*by dividing work into smaller tasks to people according to their abilities, (3) implementation (*actuating*) the instilling of religious culture is carried out through several religious habits in schools such as greetings when meeting, shaking hands when meeting, or saying hello, reading the Koran in the first hour, congregational Dzuhur prayer, and regulations on wearing sarongs for male students, (4) evaluation (*evaluating*) is executed by compiling the SKK (Religious Competency Standards) which contain religious activities that students must carry out. Evaluation of moral values is monitored using a student control book. The supporting factors for the implementation of school culture management include (1) vision and mission, (2) relationships, (3) curriculum, (4) learning, and (5) leadership. Inhibiting factors include time and maintenance management.

This study had limitations in controlling respondents' responses to interview questions. Another limitation is that the results cannot be broadly generalized because they were conducted in only one location. Furthermore, the formulation of the interview questions had shortcomings in terms of content, scope, and delivery. Moreover, the instillation of religious values can be implemented through learning, specifically through materials, the application of theories, and assignments for students. Several aspects can be assessed, including honesty, fairness, humility, and balance.

Concrete steps to realize a religious culture in educational institutions, borrowing Koentjaraningrat's theory on the form of culture, necessitate development efforts at three levels: the level of adhered values, the level of daily practices, and the level of cultural symbols. At the level of adhered values, they need to be formulated jointly by all school components related to agreed-upon religious values and need to be developed within the educational institution. Next, build shared loyalty among all educational institution members to the agreed-upon values. At the level of daily practice, religious values

are implemented in the form of daily behavior. At the level of cultural symbols, they are adjusted to the agreements made by all members of the school community.

The most significant difference between religion and culture is that religion is a teaching that regulates life concerning God and fellow human beings, originating from God and brought by chosen humans. Meanwhile, culture is a social order that is controlled or formed by humans themselves for the sake of mutual survival.

In implementing the embodiment of religious culture, Higgins (2018) explains several things that must be done, including:

1. Creating a religious atmosphere

This is done by conditioning the school atmosphere with religious values and behavior. This can be done through: a) leadership, b) scenarios for creating a religious atmosphere, c) places of worship, d) community support.

2. Internalization of values

This is done by providing students with an understanding of religion, especially regarding human responsibility as a leader who must be wise and prudent. In addition, they are also expected to have an inclusive sense of Islam, not an extreme one that causes Islam to become an exclusive religion.

3. Exemplary behavior

Exemplary behavior is an absolute must for teachers. Cultivating a religious culture can be achieved through both exemplary and persuasive approaches. Exemplary behavior is behavior that sets an example for others. Examples include: a) having good morals and respecting elders, b) speaking kindly, c) wearing Muslim attire, d) greeting and saluting.

4. Habituation

This habituation is crucial in Islamic religious education because it is hoped that students will consistently practice their religious teachings. It is hoped that through this habituation, students will consistently practice their religious teachings, both individually and in groups, in their daily lives. Through this habituation, each student will be aware of religious culture. This will then shape the students' morals. Moral awareness will naturally develop. Moral awareness is essential because good morals can enhance one's personality through good actions. Conversely, bad morals will lead to and tarnish one's personality through negative actions. Morality is not merely a complement to one's faith, piety, and intellect, but rather an integration of all three components. Therefore, morality is crucial in the educational process and maintains its results (Qomar, 2012:129).

5. Cultivation

Concrete steps to realize religious culture in educational institutions, based on Koentjaraningrat's (2017) theory on the form of culture, require development efforts at three levels: the values adopted, the level of daily practices, and the level of cultural symbols.

Implementing management functions, namely planning, organizing, actuating, controlling, and evaluating, is carried out to develop religious cultural management at Darul Ulum Bandungharjo Jepara Integrated Vocational School.

1. *Planning*

A good activity begins with planning. A well-thought-out plan for the religious culture instillation program at Darul Ulum Donorojo Integrated Vocational School starts with the initiative of the principal, teachers, and students who have suggestions for developing religious values. Once a clear concept is established, the plan is discussed in a teacher meeting and implemented upon consensus or based on the principal's policy.

2. Organizing

Organizing is the step that follows planning. Organizing means dividing work into smaller tasks and assigning them to people according to their abilities. Successfully implementing the organizing process will enable an organization to achieve its goals.

The implementation of religious culture instillation at Darul Ulum Donorojo Integrated Vocational School is carried out through several religious activities at this school in the form of greetings when meeting, shaking hands when meeting, or greetings and shaking hands, reading the Qur'an in the first hour, and congregational Dhuhur prayer.

3. Evaluation

Religious and cultural activities at this institution are planned by compiling SKK (Religious Competency Standards), which contain religious activities that students must carry out. Meanwhile, the evaluation of moral values at Darul Ulum Integrated Vocational School is monitored using student control books.

The limitations of a research result must be considered to avoid errors in its use. The limitations of the research are: (1) The results of this research cannot be generalized widely because this research was only conducted in one place, namely Darul Ulum Donorojo Integrated Vocational School, but the results of this research can also apply to vocational high schools (SMK) that have the same characteristics as Darul Ulum Donorojo Integrated Vocational School, (2) The researcher's limitations in controlling respondents in answering interview questions, (3) The preparation of interview questions still has many shortcomings both in terms of the content of the material and its delivery.

CONCLUSIONS

Management of religious culture development at Darul Ulum Jepara Integrated Vocational School includes (1) planning (*planning)* which is designed in a teacher meeting and implemented based on the principal's policy, (2) organizer*(organizing)*by dividing work into smaller tasks to people according to their abilities, (3) implementation (*actuating*) the instilling of religious culture is carried out through several religious habits in schools such as greetings when meeting, shaking hands when meeting, or saying hello,

reading the Koran in the first hour, congregational Dzuhur prayer, and regulations on wearing sarongs for male students, (4) evaluation (*evaluating*) is executed by compiling the SKK (Religious Competency Standards) which contain religious activities that students must carry out. Evaluation of moral values is monitored using a student control book. The supporting factors for the implementation of school culture management include (1) vision and mission, (2) relationships, (3) curriculum, (4) learning, and (5) leadership. Inhibiting factors include time and maintenance management.

This study had limitations in controlling respondents' responses to interview questions. Another limitation is that the results cannot be broadly generalized because they were conducted in only one location. Furthermore, the formulation of the interview questions had shortcomings in terms of content, scope, and delivery.

REFERENCES

Aly, Hery Noer dan *Munzier*. (*2023). Watak Pendidikan Islam*. Jakarta: Friska Agung Insani

Daryanto. (2015). *Pengelolaan Budaya dan Iklim Sekolah*. Yogjakarta: Gava Media.

Departemen Agama RI. (1995). *Al-Qur'an dan Terjemahnya*. Semarang: PT Toha Putra

Fathurrohman, Muhammad. (2015). Budaya Religious dalam Peningkatan Mutu Pendidikan. Yogyakarta: Kalimedia.

Fauzan Almanshur, Ghony, Djunaidi. (2012). *Metodologi Penelitian Kualitatif*. Jogjakarta: Ar-Ruzz Media

Haryanto, H. (2024). Teacher Professional Development in Academic Supervision: A Qualitative Study at "Madrasah Tsanawiah". *Journal of Education and Teaching (JET)*, *5*(3), 350-361. https://doi.org/10.51454/jet.v5i3.445

Haryanto, H., & Isrohmawati, I. (2023). Manajemen Pembelajaran Berbasis Riset di Madrasah (Studi Kasus di Madrasah Aliyah Negeri Kudus Indonesia). *Mauizhah: Jurnal Kajian Keislaman*, *13*(1), 62-77.

Higgins. (2014). *Hubungan Aatara Kepemipinan dengan Iklim Organisasi dan Kepuasan Kerja*, Terjemahan Abdul Rasyid dan Ramelan, PPM, Jakarta.

Koentjaraningrat, (2017). S*ejarah Teori Antropologi I*. Jakarta: UI Press

Komariyah, Aan. (2015). *Visionary Leadership menuju sekolah efektif*. Jakarta:Bumi Aksara

Kurnia, Adi dan Bambang Qomaruzzaman. (2022). *Membangun Budaya Sekolah*. Bandung: Simbiosa Rekatama Media

Lexy J, Moleong. (2015). *Metodologi pendidikan kualitatif*. Bandung: Remaja Rosdakarya

Lila R. (2022). *Iklim Organisasi dan Budaya Perusahaan*. Bandung} PT. Remaja Rosdakarya

Muhaimin, Suti"ah, Prabowo. (2021). *Manajemen Pendidikan: Aplikasinya dalam Penyusunan Rencanan Pengembangan Sekolah/Madrasah*. Jakarta: Kencana

Munzier Aly, Hery Noer. (2023). *Watak Pendidikan Islam*. Jakarta Utara: Friska Agung Insani

Nata, Abuddin. (2020). *Manajemen Pendidikan: Mengatasi Kelemahan Pendidikan Islam di Indonesia*. Jakarta: Kencana

Prabowo, Muhaimin, Suti'ah. (2021). *Manajemen Pendidikan: Aplikasinya dalam Penyusunan Rencanan Pengembangan Sekolah/Madrasah*. Jakarta: Kencana

Shihab, Quraish. (2013). *Wawasan Al-Qur'an: Tafsir Tematik atas Pelbagai Persoalan Umat*. Bandung: Mizan

Syamsuddin, Amir. (2022). *Pengembangan Nilai-Nilai Budaya dan Moral pada Anak Usia Dini.* Yogyakarta: UNY

Tilaar, H.A.R. (2022). *Pendidikan, Kebudayaan, dan Masyarakat Madani Indonesia: Strategri Reformasi Pendidikan Nasional.* Bandung: P.T Remaja Rosdakarya

Wiryokusumo, Iskandar. (2021). *Dasar-dasar Pengembangan Kurikulum*. Jakarta: Bumi Aksara