

Religious Improvement Efforts at SMP Muhammadiyah 8 Surakarta

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ABSTRACT

Muhammadiyah 8 Junior High School Surakarta is a new school that combines formal and religious schools. In this school, students obtain knowledge or information that has a social and religious nature. The activities include performing Dhuha prayers at the mosque, reading the Koran before the lesson begins, shaking hands with the teacher when entering the school, performing Friday prayers at school, and providing religious counselling so that students do not behave deviantly. In this school, the practice of reading and writing called PAI is carried out every Monday to Thursday, which is before the implementation of learning activities in each class, students will perform Dhuha prayers in the mosque. Then they return to their respective classes to read Al Quran and Iqra. and Learners attend Friday prayers every Friday. At SMP Muhammadiyah 8 aims to develop discipline in students, not only discipline, but also devotion to Allah SWT, moral education and the process of changing religious values in accordance with student morals.

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INTRODUCTION

Education is a process that uses various learning methods to help people gain knowledge, understanding and behaviour according to their needs as a basis for behaviour change. (Syarnubi et al., 2022) The purpose of education is to make oneself qualified and characterised, have a broad vision of the future and be able to adapt well and quickly to the environment in order to achieve the desired goals. (Syarnubi & Ahmad Syarifuddin Sukirman Sukirman, 2023). Education is **one** of the conditions for the further development of this government, so try to get an education from elementary school to university. This allows Indonesia to compete with other countries in the field of human resources (HR).

Schools have a responsibility in solving education problems. The Institute will direct and guide students as best as possible in finding and developing talents and interests that match their abilities. (Syarnubi, 2023) To ensure the smooth implementation of tasks and educational goals, the school sets the rules and regulations in the school. These guidelines aim to ensure the teaching and learning process is effective and attracts academic development according to the school curriculum.

Implementing them requires discipline and obedience from everyone involved in school education. (Syarnubi, 2019b) In fact, the most common problem in schools is the lack of student behaviour in complying with school regulations. For example; frequent truancy, smoking during breaks, and tardiness.

Therefore, schools have the right to make changes to improve the quality of their students. In the Surakarta area, especially at SMP Muhammadiyah 8 Surakarta, the school created an innovation that combines traditional and religious schools. This school is often called a religious school. Because in this school students acquire knowledge or information that is social and religious in nature.

The activities include performing Dhuha prayers in the mosque, reading the Koran before lessons, shaking hands with teachers when entering school, performing Friday prayers at school, and directing students to be in charge of Friday. Every Friday, provide religious counselling to students so that they do not commit deviant acts.

We believe that all of these activities can make good habits in the lives of students, which has recently been quite worrying. This is because during adolescence, especially in high school, students are still in the stage of self-discovery, and this is often done through imitation. With no parental supervision, their interactions become more negative than positive, as they imitate their friends and even idols around them.

In this case, parents need to be involved in the parenting process as most of their time is spent with their parents. Although they learn manners and religious values at school, it all depends on the individual and how important the role of parents is in the child's moral and psychological development. (Syarnubi, 2019a)

Discipline occurs when there is openness, co-operation, obedience and a sense of responsibility. (Slameto, 2014)) Learning is a process of change in which a person generally tries to find new changes in his behaviour as a result of his personal experience in his interaction with the environment. According to Moenir (2010: 94-96), "Discipline is a way of complying with established rules, both written and unwritten. There are two kinds of discipline that are dominant depending on individual desires. The first is time discipline and discipline in work or practice." (Syarnubi, 2020)

While the purpose of education is to build character, the main purpose of education is not knowledge but display or action (Soedarsono, 2013). Therefore, moral education in schools is very important and necessary. Character education is a way to teach certain characters as well as provide provisions for students to develop their own unique character throughout their lives.

According to Majib (2004: 130), religious values are 'The process of conveying knowledge and Islamic values to students through education, training, guiding, controlling and developing their abilities to ensure the harmony of life in this world.' This thought is emphasised by Darajad (2000: 86). "Faith-based education is an effort to develop and train students in such a way that they can understand the teachings of Islam in general and live in accordance with the teachings of Islam." and ultimately students will be able to practice Islam and make it a guide to life. (Syarnubi et al., 2023)

Similarly, Zakiyah. (Amin, 1992) also states: "Religious education is an adult effort to provide experience, knowledge, skills and skills of the younger generation, so that one day they can become Muslims who are devoted to Allah. Someone who understands, lives and follows the teachings of Islam in his life and has good habits and morals." (Syarnubi Syarnubi, 2022)

People should know that their duty in this world is to worship Allah SWT. Worship Allah SWT. Obligatory prayers, fasting, charity, etc. It should not be limited to things that are commanded such as fasting, zakat, prayer and so on. There are still many sunnah prayers that we can still do. In addition, sunnah prayers are also performed as a form of love of a believer to Allah SWT. and Rasulullah SAW. Muslims should never think that they are praying because Allah is in need, because Allah does not need anything from His servants. Dhuha prayer is one of the sunnah prayers recommended by our prophet. The Prophet explained the virtues and various kinds of prayer rules for those who perform Dhuha prayers.

Dhuha prayer is a voluntary prayer performed at dhuha time, which is before noon, when the sun rises as high as a spear. If measured by the clock, it can be seen that the dhuha prayer enters at seven in the morning until fifteen in the afternoon. Dhuha prayers are performed in two, four, six, eight or twelve rak'ahs. The wisdom to be gained:

a) Making the heart calmer, students become more confident, they submit all their problems to God and they can control their emotions, so that the peace of students is not disturbed and they become more cheerful, democratic in all matters.

b) Can strengthen the mind and spirit of the body, dhuha prayer can increase the body's immunity and improve physical health because it is carried out in the morning when the morning sunlight is good for health. The implementation of dhuha prayer students can avoid complaining and put their trust in Allah SWT before doing any activities in the morning. Moreover, if Dhuha

prayer is done regularly, then students become easier to achieve academic achievement and life success.

c) Focusing the mind. So students can concentrate when receiving lessons in class.

Educating students through Dhuha prayer in congregation can instil character in students, especially in fulfilling prayer obligations. So that students can get used to prayer and discipline at school, and we hope that this can be used for prayer and discipline in the community. (Syarnubi Syarnubi, 2016)

This school has its own uniqueness and characteristics so that it seems to have religious values. In this school, the practice of PAI literacy is carried out every Monday to Thursday, before the implementation of learning activities in each class, students will perform dhuha prayers in congregation in the mosque first. Then they read the Quran or Iqra in their class.

Not only that, every Friday at this school must follow the Friday prayer schedule which is attended by all male students. The routine in this school is structured. Students will be subjected to sanctions if they do not obey rules such as dawn prayer and Friday prayer. Through this punishment, it is hoped that students will become more aware of their mistakes and self-aware that prayer is important, and will accustom them to good and positive things.

Given the importance of prayer and disciplining people, especially students, and not knowing self-control in terms of fostering discipline in everyone. Therefore, this research makes the author interested and, further, the results of which are poured in an article entitled **"Efforts to Increase Religion at Muhammadiyah 8 Surakarta Junior High School"**.

METHOD RESEARCH

This research is descriptive research with a qualitative approach. According to (Mukhtar, 2013) qualitative research methods are a method used by researchers to find information or theories about research at a specified time. The purpose of qualitative descriptive analysis is to provide a systematic and directed description of the various phenomena studied. In qualitative research, the research instrument is a person and the answers are written in words or phrases that match the main question.

With this descriptive research, we hope to obtain a more complete and comprehensive picture of the religious culture in schools in the region. In this observation, the researcher tries to see and explain the principal's task in understanding religious culture to increase students' compliance with school regulations at SMP Muhammadiyah 8 Surakarta. This research was conducted at SMP Muhammadiyah 8 Surakarta, a school that teaches religious culture to all students. The duration of observation is the time used to conduct research, starting from the stage of presenting suggestions in accordance with the research objectives to the stage of preparing the report.

Informants are people who provide information about the nature of the research. Informants are people who know the research problems and who are involved, namely the Principal, teachers and students. The advantage of informants for researchers is that they can seek information, share thoughts, and compare with events reported and experienced by other informants. Data collection method is an important step in research because the main purpose of research is to obtain information. Without knowledge of how to collect data to be used, researchers will not be able to obtain the desired and qualified data (Sugiyono, 2009) The data collection methods for this research include the following:

Observation is the study of objects, behaviour, observations, and others that can support research. is to be checked. Written according to the schedule. In the first step, general observations can be made by collecting information thoroughly. Researchers then begin primary research by narrowing down the data or information they need to find patterns of behaviour in current relationships. (Sarwono, 2006) In this study, the role of the principal in knowing the religious culture to improve student compliance with school regulations in Surakarta is examined. With direct observation without participation, the results of a definite investigation can be obtained based on accurate facts, without any addition or subtraction.

An interview is when two people get together to exchange ideas and thoughts through questions and answers to explain something. (Sugiyono, 2009) In addition, interviews are the process of obtaining more information about the subjects covered in the research or verifying information obtained through other data collection methods. There are several stages that must be completed for an interview to be effective: 1) introducing oneself, 2) explaining the purpose of the visit, 3) presenting the question and answer material, and 4) asking questions.

The questions asked in this study were conducted through interviews with a focus on the principal's task of recognising religious culture in order to improve students' obedience to the rules of SMP Muhammadiyah 8 Surakarta so that it became a source of information. All responses received from interviewees and sources of information at school were written down in detail during the interview to ensure that no information was forgotten or information was mixed up.

The data obtained was then processed in writing and the research results were analysed. Surveys are needed to obtain detailed and relevant information and get the correct survey results.

The conversation used here is a directed (guided) interview which is a combination of free questions and guided questions. When conducting interviews, the researcher prepares a question and answer tool or interview book that contains a list of guideline questions only, then the researcher prepares his questions without deviating from the research objectives. Once it was clear that all the data had been collected by the information collection methods, the next step was to analyse the data. Data analysis methods involve using problem-solving techniques to answer research questions. In qualitative research, data analysis occurs before entering the field, while entering the field, and after leaving the field.

RESULTS AND DISCUSSION

After conducting research at SMP Muhammadiyah 8 Surakarta and all information was collected through observation, interviews and documents, information was obtained that was considered fulfilled to answer the existing questions. In this study, all residents of SMP Muhammadiyah 8 Surakarta, including principals, teachers, staff, security guards, and students, were used as informants. The results of information collected from informants through various ways of observation, and there are many statistical similarities and differences between informants. The results of the study are presented below:

Methods are expectations from others (in general) regarding the appropriate behaviour that a person should exhibit in a particular role. Responsibility is reflected in the behaviour of the players. Contrary to popular belief, this behaviour is real and not just wishful thinking. And unusually, these actual behaviours also differ from player to player. For example, as expected, one father's role is to raise his child, while another father gives advice.

Rusmanto is the principal whose policy is to plan the activity programme and introduce religious culture in his role, and the role of the administrator is very large in implementing religious activities and ensuring religious culture. School administrators are the first institution to jointly develop a culture of prayer in the learning process both at the beginning and end. Developing a culture of prayer before and after learning, so that students get a good speech during the learning process, so that lessons can be digested properly by students.

Carrying out zuhur prayers in the masjids to instil discipline in all students and make good use of prayer time, thus bringing students closer to Allah SWT. As a form of sensitivity of the school community to the surrounding community and educating students in socialisation and charity, the distribution of zakat fitrah. Organising Infaq to all residents of SMP Muhammadiyah 8 Surakarta. By teaching students to give alms every Friday, students are taught to share with others and understand that there are still many people who are less fortunate and this is intended so that students are always grateful for the gifts of Allah SWT.

Fostering the practice of congregational prayer before and after lessons is one of the disciplines to get closer to Allah SWT so that learning runs smoothly and learning objectives are achieved. The words of the Principal are:

"...The habit of praying at the beginning or end of a lesson can bring students closer to God, so that the information presented by the teacher can be better understood by students. This example is a sustainable religious practice that should not be abandoned, and can educate children that all activities must begin and end with prayer...."

Routine activities carried out by residents of SMP Muhammadiyah 8 Surakarta are dzuhur prayers in congregation. This is also a religious practice carried out during the break time, so that the break time is used for good things and not for vain things such as joking with friends, mocking or other things, so that the time used is not wasted. Students can make good use of time, such as praying together. Thus said the religion teacher:

"...In addition to getting closer to God, congregational prayer activities at the mosque can also provide a fun time. These congregational prayers can strengthen the relationship between students and others, and teachers often give lessons so that students are diligent in praying and doing good by following the instructions that exist...."

The next religious tradition is infaq which is held on Friday and collects donations in the form of money from all residents of SMP Muhammadiyah 8 Surakarta. The results of INFAQ are collected and the money is given to people in need, for example orphans. By presenting information here, students learn discipline in giving or sharing with others. This can also accustom students not to be wasteful and wise in using money.

Because they still have many brothers and sisters who need help, and even though it is not much, they also need help from us, this can minimise the burden they carry. This problem is evident in the confessions of the religious teachers. :

"...With this infaq, it can teach students to help people who are in trouble, maybe only Rp.1000 but that money is very meaningful for people in need, instead of buying money for things that are less useful, better donated ..."

According to Sagara, religious culture can increase student discipline, not only discipline, but the ability to get closer to God and help each other.

"In my opinion, the existence of a religious culture at SMP Muhammadiyah 8 Surakarta can create order among students, through religious culture we can think about and be responsible for order, order in the mosque such as prayer and we can also arrange it. Other types of prayers such as reading the Koran and reading Yasin and Asmaul Husna every Friday..."

Through religious culture, learners are called to understand religious teaching and understand what is right and what is wrong. Learners know that if they disobey school rules, they will not only be punished, but punished for life. For example, praying five times a day becomes a habit that the student continues to do and is replaced by studying, doing homework, and others. He will do other things. This practice should be continued by the school administration and activities, and normal activities will not only produce behaviour but will make a contribution because student work is student work.

Punishment is something that should be given by the school because the students will feel to commit the offence, but the school must prioritise the rules that run because teachers are prohibited from giving physical punishment, for example persecuting because it can harm the psychology of students. Students should be penalised for cleaning the mosque if they are repeatedly late. If repeated three times then the delay will accumulate. They are then told to clean the entire mosque. This will also deter them from going out, and besides keeping the mosque clean so that it is easier to use for worship, it is also a moral punishment. This punishment is sometimes very light for some students because cleaning the mosque is an easy thing to do because there will be several students who are punished because they clean the mosque with other students so that the punishment becomes easy. The same thing was also conveyed by Ridho who said:

"....Cleaning the mosque is easy because there are some friends who are also chastised so the work is easy but also get rewarded for cleaning the mosque. ..."

The expression from Ridho should make the school realise that there should be another way so that in running the student period the child will feel deterrent, namely if the child is told to clean

the mosque if he violates the lesson. For example, parents feel sad if they earn money for their children, but the children are naughty, do not come on time and do not focus on other things during learning. This will make students understand how hard their parents work to make a living but their children are naughty at school.

Making school rules based on a religious culture approach will not be effective and efficient if all school members do not work together. The Principal, Teachers, staff, and learners must work together to make this code of conduct effective; We hope that the violence committed by students will be reduced and the old-fashioned methods of corporal punishment will no longer be used. inciting and generating hatred towards the person who is punishing, and that is not a good thing. Religious culture is the solution to the modern system, which is to get closer to those who violate God, which is to punish cleaning the mosque, memorising the Koran, and giving lessons.

Religious culture is now so often practised in schools that it is no longer physically present. Religious culture is not only applied to children who violate school rules, but also transmitted to other students by tradition, for example (1) getting used to praying in congregation in the learning period both at the beginning and at the end, (2) reciting Yasin every Friday, (3) praying zuhur in the mosque to instil discipline in all students who carry it out, (4) Organising Friday Infaq'at for the residents of SMP Muhammadiyah 8 Surakarta, (5) Improving the reading of the Koran, (6) Ramadan fasting every month in Ramadhon Pondok,. educating the surrounding community and students in socialising and giving alms.

Such practices, as we have mentioned above, will educate students not only in knowledge but also in good manners. These habits will teach students character, namely discipline and responsibility to seek knowledge effectively. Responsibility is what is expected of others (in general) regarding the appropriate behaviour of a person performing a particular role. Responsibility is reflected in students' behaviour. Contrary to popular belief, this behaviour is real and not just wishful thinking. And unusually, these actual behaviours also differ from player to player. For example, as expected, one father's role is to raise his children, but another father gives advice.

In such an instance this would be seen as ordinary and indefinite. As in a play, two actors playing a particular role will not be able to play the same role. Even the same actor may play a particular role in another situation. Therefore, responsibility tends not to explain its meaning based on specific behaviours, but bases its values on the nature of the origin and purpose (or motive) of the behaviour. So for example, work results, school results, sports results, child discipline, socialisation, schedule maintenance, etc. responsible behaviour methods can be applied.

Praying and getting closer to God with students before and after learning discipline so that the implementation of learning can be smooth to achieve learning objectives. The next religious tradition is infaq which is held on Friday and collects money donations from the entire community of SMP Muhammadiyah 8 Surakarta. The money obtained from alms is collected and distributed to those in need, such as orphans. By providing information here, students learn discipline in giving or sharing with others. This also makes students not to waste money and spend money wisely. Because we still have many brothers and sisters who need help, and even though it is not much, they still need help from us, this can reduce the burden they carry.

Through religious culture, learners are called to understand religious teachings and know what is right and what is wrong. Learners already know that if they do not obey school rules, they will not only be punished, but will also be responsible for their sins after death. For example, praying five times and this becomes something that students continue to do, then it is replaced with other activities such as studying diligently, continuing to do homework, and others. This habit should be preserved by the principal's activities - Continuous and regular activities will not only produce discipline but also foster students' sense of responsibility.(Syarnubi et al., 2021)

Punishment is a must in schools because it will make students obey the rules, but teachers must prioritise legal rules because it is not allowed to punish students with physical violence such as hitting because it is mentally harmful to students. If students are often late, they must be sanctioned to clean the mosque. If repeated three times, the delay will increase. They are then told

to clean the mosque. This will have a deterrent effect on them. Apart from the fact that the mosque is clean enough to be used for worship, this is also a moral punishment.(Syarnubi et al., 2024)

This punishment is sometimes very light for some students because cleaning the mosque is an easy punishment because there are several students who are given the punishment to clean the mosque and they clean the mosque together and the work feels easier. Making school rules based on a religious culture approach will not be effective and efficient if all parties do not work together. Administrators, lecturers, staff, and students must work together to make this code of conduct effective; we hope that the violence committed by students will decrease and the old-fashioned methods of corporal punishment will no longer be used. It breeds hatred and scorn in the person punishing, and that is not good.(Syarnubi & Fahiroh, 2024)

Religious culture is the solution to the modern system, which is to get closer to those who violate God, which is to punish cleaning the mosque, memorising the Koran, and giving lessons. I hate punishers. Religious culture is now so often practised in schools that it is no longer physically present. Habits like the ones we mentioned above will cultivate students who are knowledgeable and reasonable. These habits will teach students character, namely discipline and responsibility in learning well.

School rules should really be implemented as rules that must be obeyed by those who know them well without pressure and coercion. Law and education cannot be determined by the director or board of education alone. School rules and regulations are made primarily by and with the school community. Even if a school's legal decisions are determined by the school board or education office, they must be agreed upon by all stakeholders in the school.(Syarnubi, 2024)

Teachers and students are consulted on these regulations. Parents should also be given a clear explanation of the school rules. Penalties for breaches of school rules are point-based; that is, breaches of school rules are assigned a numerical value or weight that indicates the offence committed. Students who exceed or exceed that number will be subject to disciplinary action in accordance with school policy. Disciplinary action will be taken based on the degree of violation of the school policy.

School rules must be adhered to in order to ensure good learning. School rules are important because any violation will be subject to severe punishment. Religious culture is an effort to strengthen, exemplify, and instil spiritual values or religious principles, which aims to build the religious dimension of the school community. Laws and schools are organised according to legal, social and religious laws. The implementation of social education is reflected in the implementation of school regulations.

Religious values can be found at the school level to the student level. We can find the content of religious culture in every article of school regulations: We encounter different school behaviours in the school environment. The school leader demands respect for the values that have been established, meaning the desired outcome of him/her and relevant to the citizens. Therefore, there is a need for a guideline that will guide people's behaviour on what is not allowed and what is allowed.

According to the observation above, it can be confirmed that the Principal of SMP Muhammadiyah 8 Surakarta has created a religious culture, which is a culture of teaching religion to students to obey school regulations. Because of these values, students will obey school rules. Traditional culture is based on religion, namely (1). Instilling the habit of praying in congregation at the beginning and end of learning, (2) Carrying out zuhur prayers in congregation to discipline all students, (3) infaq shodaqoh on Friday, (4) Improving lessons. Reading the Quran, (5) Reading Asmaul Husna regularly and obeying its values, (6) Encouraging Islamic dress at school, (7) Zakat Fitrah. Morality is evident in this interaction. Students are also happy that this religious culture exists because it is more humane, unlike the violent punishments of the past.

The role of society in the behaviour of students after having a religious spirit is that they obey and comply with appropriate instructions, because if they do not comply, they will receive punishment and sanctions. The relationship between people and behaviour. Religious culture, giving to students, reading, praying, etc. Teaching to acquire spiritual values reflected in school activities such as.

These activities will make students become students who obey the applicable regulations. (Fauzi et al., 2023) From the research revealed during the study, the researcher's suggestion is to increase religious activities and culture so that students have higher spiritual values such as travelling to holy places, but 'religious culture' does not only focus on students, but also teachers and staff of SMP Muhammadiyah 8 Surakarta so that the spiritual level of its citizens can be well developed.

CONCLUSION

Education is a method that uses various learning methods to enable people to gain knowledge, understanding and behaviour based on what is needed to be the basis for behaviour change. The purpose of education is to make a person of quality and character, have a broad vision of the future and be able to adapt well and quickly to the environment in order to achieve the desired goals. This allows Indonesia to compete with other countries in the field of labour.

As an educational institution, the school has a responsibility in solving educational problems. The Institute will always direct and guide students as much as possible in finding and honing talents and interests that match their abilities. This guideline aims to ensure the teaching and learning process is effective and attracts the development of knowledge designed based on the school curriculum.

In its implementation, discipline and obedience must be shown by everyone involved in learning at school. This is because in this school students acquire knowledge or information of a social and religious nature. This school has its own characteristics and characteristics so that it seems to have religious values. In this school, on Monday to Thursday, a practice called reading and writing PAI is held, which is before the learning process is carried out in each class, students will perform dhuha prayers in congregation at the mosque. Not only this, in this school students are required to attend Friday prayers every Friday.

The purpose of religious improvement at Smp Muhammadiyah 8 Surakarta school is to increase the discipline of students, not only discipline but also to get closer to Allah SWT (Allah Ta'ala), develop moral education and how to change religious values that need to be developed. This determines the student's character, so it is the same in the student's life. Getting used to praying before and after learning so that students are given smoothness by God in the learning process so that students can interpret the lessons received well. Cultivating congregational prayers can unite Muslims, educate the heart, increase sensitivity and trust in the Almighty. Cultivating dhuha prayers in congregation to cleanse themselves physically and spiritually. Cultivating tadarus al-quran before starting learning aims to make students behave positively, calm down and keep their tongues from dirty words.

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