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Application of Religious Culture at Kesdam IV Diponegoro Magelang Central Java, Indonesia

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Abstract

The leadership of school principals, who serve as the operational staff and are given the additional responsibility of leading an educational institution, is what drives this research. They are in charge of coordinating school cultures like religion, nationalism, integrity, independence, and cooperation. The success and viability of an educational institution are largely dependent on its leadership. The research's findings, which demonstrate how boarding schools, Islamic boarding schools, collaboration with affiliated organisations, and the use of an assertive and democratic style are used to execute the embodiment of religious culture and the formation of attitudes. The implementation of the ideal impact serves as a medium for worship, S culture, Duha prayers, required prayers, istighosah, group prayers, Friday prayers, religious tolerance, prayers before and after activities, and Islamic boarding school activities. Implementation of inspirational motivational manifestations, including the existence of Islamic boarding schools, NU-based state defence initiatives, three months of basic education, yasinan and scientific recitation, the book of rules and manners, SKU, PUDD, special Aswaja subjects, and caring for critically ill patients until they pass away, as well as Friday activities.

Keywords: Principal, religious culture, leadership implementation

Introduction

Particularly for students, education is a worthwhile investment that results in changes in morality. Education must weed out the damaging consequences of immigrant culture, a culture of provocation, a lack of values (respect for parents, teachers, and the community at large), sex, and promiscuity, which affects many students. If education just results in graduates with a positive intellectual environment and institutional environment without being balanced by a religious perspective, education is incomplete.

In many Indonesian educational institutions, the development of education based on religious culture is still ongoing. In the meantime, the public frequently criticises the phenomenon of the educational system due to the activities of several students and graduates. Some of them have a less than admirable attitude, are mischievous, uncontrollable, and engage in criminal activity like rape, murder, and riots, which damages the reputation of education. This circumstance worsens the negative perception that society has of education.

Given the situation described above, it makes perfect sense for the educational community to come up with a solution. The administration of education, in which there is leadership, particularly in the directing function, is one of the most crucial aspects of the educational environment. The leader bears responsibility for improvements in all fields and features of the institution by fostering a positive and directed school culture. Leadership is the strategic point in increasing institutional quality.

Based on applying indications to every student in the school, the principal exercises leadership. The principal's leadership is also felt throughout the two institutions through various activities that have been taken. The features of the principal and institutional foundation are used to create religious culture in a way that will result in both a good application of religious culture and a good output since a good process leads to a good outcome.

Literature Review

Language-wise, implementation refers to implementation or application. The process of putting ideas, policies, or innovations into practise is known as implementation. Its goal is to have an influence by changing people's knowledge, skills, values, and attitudes. Implementation, according to the Oxford Advanced Learner's Dictionary, is "Putting something into effect," that is, the application of something that has an influence or an effect. (National Education Department, 2009) In this instance, implementation is connected to leadership or the traits of the principal's leadership, character education, and school culture.

The aforementioned leadership traits will result in human outputs with Qur'anic personalities and an undamaged pure human spirit when they are applied to the management of

Islamic education. Here, being a perfect man refers to living by the precepts and principles of Islam (the Qur'an and hadith) as well as its three pillars (aqidah, morality, and shari'a). Shari'a is divided into two categories in this context: Shari'a derived from religious law and Shari'a derived from state law.

It needs effort to realise output formation with a Qur'anic identity and a full soul. The leader must have a major intervention that serves as a model for his management. Deliberation, freedom of thought, fairness, spirituality, accountability, sincerity, the dignity of employees, and devoted friends are all part of the Islamic management leader principle. 2014's Munazza Saeed These principles widen all institutional activities' eyes to knowledge and understanding so that they can work together to produce results that adhere to the leadership dimension's values, particularly in terms of points for personal spiritual greatness. Employees under his command follow the leader's example in setting the institution he leads as a model for the values in the leadership dimension.

Research Method
The conditions of natural things are examined using qualitative research techniques, with the researcher serving as a crucial tool and as a starting point for experimentation. (2007) Sugiono Given that it collects data firsthand, this research is categorised as field research.

This study makes use of data collected from research subjects, often known as informants or respondents. 2017 (Afif Zahidi). Santosa Sedya, In an effort to determine the necessity for a title regarding the school principal's leadership in fostering a religious culture in educational institutions, the researcher's method of choice is a case study. The concepts expressing and describing, which lead to and refer to the study topic, must be distinguished from research techniques and designs.

Techniques for collecting data are the main phases in research since they allow for the collection of data. Research aim and data collection are undoubtedly closely related. (Noble, 2014). The information or facts that develop from field observations can be included in the data. The data is then examined to compare one phenomenon to another, confirm or even disprove the theory.

Discussion
The principal's application of the embodiment is not unilaterally centred. The introduction of staff and teacher discussions to reflect on planning is related to the manifestation of religious culture. The phrase "implementation of the embodiment" refers to the actions done to sharpen attention and ensure seamless execution of the programme of actions.

Implementation is the application of something that has an influence or an effect, according to Mulyasa's theory. 2008's Mulyasa. When put into practise, it helps the principal come to understand their role as the decision-maker and driver of school policy. 2008's Mulyasa. Reviews of the qualities of leadership in their application will produce people who (in accordance with the Al-Qur'an and hadith) constitute a full human soul and have a Qur'anic personality.

The principal will take the lead in creating a religious culture once all of these initiatives have been put into practise. Schools are official institutions that offer direction and guidance to teachers, staff, and students in relation to the growth of religion by first having a structural model by creating a positive external perception is top-down. Second, a normative, doctrinal, and absolute view of religious education

forms the foundation of the formal model for fostering a religious environment. The three mechanical models produce a setting that is based on knowledge. Fourth, the organic model by fostering a spiritual environment in 2002 (Muhaimin).

In order for the institution to have comparative and competitive advantages over other nations and make significant institutional progress, religious culture is crucial and needs to be implemented as a long-term alternative capable of producing significant changes to the institution's vision and mission.

Conclusion
The application of the embodiment of religious culture in educational institutions may be inferred from a case study of the principal's leadership in building religious culture at SMK Kesdam IV Diponegoro Magelang, Central Java. Making changes to the approach to rewards and punishment depends heavily on the principal's ability to use a form of power strategy and persuasive tactics. The core institutions are supported by the existence of male and female dorms in the form of boarding school activities, in addition to the existence of student study assignments and technological boarding schools, and there is also an active and democratic leadership style. The principal's application of religious culture cannot be isolated from the presence of religious culture indicators, which are supported by the principal's leadership qualities and the numerous activities carried out.

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