

## Religious Culture Implementation Model for Elementary School Students in the City of Palu Indonesia

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**ABSTRACT:** *This study investigates the model of religious culture implementation in an integrated Islamic elementary school in Indonesia. This study used a qualitative method in which data were collected through direct observation in the case field in-depth interviews with the school principal, teachers, and students. Written materials were also analyzed to understand the model used in religious culture implementation in the school. The results show that religious culture implemented in integrated Islamic elementary schools impacts the development of better character and attitudes of the students. The students also have mature emotional intelligence so that they have an attitude of tolerance and mutual respect for their peers despite different religions and ethnicities. The results of the study also concluded that the models of religious culture implementation at Islamic elementary schools include structural, mechanical, and organic models.*

**KEYWORDS:** religious culture, implementation model, elementary school students, Palu Indonesia

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### INTRODUCTION

Education that can support the future development of a student is the education that develops students' potential to face and solve various life problems. Therefore, the education system must develop a student's skill and knowledge that can be used in the work environment. This concept of education is very important when someone has to enter society life and the work environment because most parents are concerned what has been learned in school should be used to deal with the problems faced in everyday life in the future (Lawson, 2003).

Indonesia's National law on the education system said that the aspect of understanding and practicing religious values is crucial to Indonesia's educational goals. Therefore, a school culture that must be developed in schools or madrasahs must be a school culture that is derived from religious values and teachings (Abdullah, 2019; Brooks, Brooks, Mutohar, & Taufiq, 2020). Indonesian Government Regulation No. 55 of 2007 concerning Religious Education and Religious Education Article 5 paragraph 3 states that religious education encourages students to obey their religious teachings in daily life and make religion the basis of ethics and morals in personal, family, social life, nation and state (Nuryatno, 2014).

One of the Islamic religious education principles is interconnectivity between religious science, science, and technology (Turner, 2007). For this reason, the learning curriculum in Islamic religious education emphasizes intellectual formation and communication with the outside world, which is considered an effort to "humanize humans" (Amiruddin, Nurdin, & Ali, 2021). A human being is distinguished from other types of living beings because they have knowledge and attitudes. Therefore, efforts to humanize humans are carried out by developing their knowledge and attitudes. Islamic education at various school levels is required to adjust and anticipate any changes that occur in society. With the development of Islamic religious education that places the noble religious and cultural values of the nation, it can be used as a spirit in the management and learning process (Baidhawiy, 2007).

The reality of changes and developments of the times that continue to occur requires the education institutions in Indonesia to apply religious culture (Bebbington, Dharmawan, Fahmi, & Guggenheim, 2004). This is expected to be a solution to dealing with the adverse effects of change and development of the times. So by developing an Islamic education curriculum in every educational institution, the ultimate goal of Islamic religious education can be realized. Suppose the vision and mission of developing the school curriculum have included religious values. In that case, the conceptualization and practice of the faith in God can be used as the core or source of value for students' life (Craft & Rockenbach, 2011; Hill et al., 2000).

The implementation of religious culture needs to be carried out gradually and continuously in schools to respond to and anticipate the development of the times, which are often inappropriate and incompatible with the teachings of the nation's religion and culture. This needs to be implemented immediately by schools without waiting for orders from the government. Furthermore, the world today has entered the era of globalization, followed by the industrial era 4.0, marked by the role of increasingly sophisticated information and communication technology. This fact is a blessing for human life and can also cause problems for the life of the nation. Therefore, education is required to be able to answer and provide solutions to the problems that arise.

Cultivating religious culture in schools needs to go through habituation, exemplary and persuasive approach or invite students to familiarize themselves with spiritual teachings (Zakiyati, 2018). In applying religious culture in schools, schools need to pay attention to the development of attitudes and character of each student. The application of religious culture is expected to improve the intellectual and morale of the students. Therefore, schools strive to create a religious culture in order to create religious traditions in day-to-day school life.

In implementing religious culture in schools, religious education learning becomes very important because religious teachings are the central axis of knowledge and norms in implementing religious culture. Although many schools have implemented a religious

culture in their education to prepare students with good character and morals, there is no model that can be used as a guide. At the same time, a model of applying religious culture in elementary schools needs to exist to provide guidelines for all schools. Therefore, this study aims to examine the application strategy of religious culture at the elementary school level that educates children whose characters are still unstable. This research will provide insight into the academic and practical world related to the application of religious culture at the basic level of education in Indonesia. This research is also expected to contribute to the government in implementing policies on the application of religious culture at various other levels of education.

## **LITERATURE REVIEW**

### **Religious Culture**

The word religious is often understood as spiritual. The word religious means devotion to religion or piety. Religiosity is the values of life that reflect the growth and development of religious life, consisting of three main elements, namely character, worship, and behavior which become behavioral guidelines in accordance with God's rules to achieve prosperity and happiness in life in this world and the hereafter (Husin & Kernain, 2020). Religion is not only a matter of spirit but also the intense relationship between religion as a source of values and religion as a source of knowledge (Smith, 2003). This means religion becomes a pattern for human actions. In this case, religion becomes a guide that directs human activity, which has been institutionalized into the mystical power.

Deflem (1991) also said religion is not only believing in the unseen and carrying out certain rituals, but religion is also a whole commendable human behavior. Religion covers the entirety of human behavior in life that forms the attitudes of human being based on belief in God. Thus religion covers the entirety of human behavior in everyday life, which is based on faith in God (Mahoney, Pargament, Murray-Swank, & Murray-Swank, 2003). Asad (1983) defines religion as a symbol system that establishes strong feelings and motivations in humans. Religious symbols can regulate human interaction because they contain aesthetic properties and norms. Thus religion includes the feelings and beliefs of humans and teachings that are believed to come from God.

Religious culture is manifested in the form of a spirit of sacrifice, a spirit of brotherhood, a spirit of mutual help, and other noble traditions (Sahlan, 2014). Meanwhile, in terms of behavior, religious culture is often shown in the form of congregational prayer traditions, likes to give alms, studying hard, and other noble behaviors. By consciously or not, by practicing religion as a tradition in schools, students and teachers will be embedded in the religious culture. They become familiar with practicing religious values and norms in their daily life.

## **Religious Culture in Schools**

Religious culture in educational institutions is a culture that is created from the habituation of a religious atmosphere for a long period until awareness arises from all members of an educational institution (Anwar & Sholeh, 2018). The basis of religious culture is the existence of religiosity, which is manifested in the form of the implementation of comprehensive religious teachings. Religious culture is an urgent matter and must be created in educational institutions because educational institutions are one of the institutions that transform good values. In this case, religious culture is an instrument for transferring values to students (Aktaş, Akyıldız, & Dede, 2021). Without a religious culture, educators will find it challenging to transfer values to students. The transfer of values is not enough to rely on learning in the classroom because learning in the classroom only focuses on knowledge transfer.

Religious culture is also understood as a way of thinking and acting for school members based on religious values (Read & Oselin, 2008). While religious, according to Islam, is carrying out all religious teachings with full sincerity. Thus, the school's religious culture is the realization of the values of religious education as a tradition in behavior and organizational culture that all people must follow in a school. When school members follow the values of religious culture, the school community is actually carrying out religious teachings.

Religiosity can be manifested in various aspects of human life (Cunha, Pillon, Zafar, Wagstaff, & Scorsolini-Comin, 2020). Religious activity does not only occur when a person performs ritual behavior but also when people carry out other activities driven by supernatural powers. It is not only related to activities that are visible and can be seen with the eyes but also activities that are not visible and occur in one's heart. Religion is an institutionalized system of symbols, belief systems, value systems, and behavioral systems centered on issues that are internalized as the ultimate meaning (Bellah, 1970). According to Clayton & Gladden (1974), there are five dimensions of religiosity: the dimension of belief, the dimension of religious practice, the dimension of practice, religious knowledge, and the dimension of practice.

## **Model of School Religious Culture implementation**

The model is defined as a conceptual framework used as a guide or reference in carrying out an activity (Romero, Guédria, Panetto, & Barafort, 2020). Long and Crookes (1992) said that a model covers a set of sequential procedures to realize a process, such as a needs assessment, media selection, and evaluation. However, the model is considered crucial in education curriculum design, but it is conditional. Therefore, the implementation model of religious culture is usually strongly influenced by the situation and conditions in which the model will be applied, along with the application of the underlying values. In principle, the application of the religious culture model is the same as the strategy of creating a religious

atmosphere. Therefore, religious culture is always preceded by a religious atmosphere. The model of religious culture implementation in the school environment can be divided into four types, which include structural, formal, mechanical, and organic models.

### ***Structural Model***

The structural model emphasizes the implementation of the religious culture model by creating a religious culture that is encouraged by the existence of regulations and the development of an impression encouraged by the leadership or policies of an educational institution. This model is usually "top-down," The religious activities are implemented based on the initiative or instructions from the leadership (Kezar, 2012). The strategy of creating a religious culture can be seen in the preparation of rules and regulations that oblige all school members to carry out. In addition, it can also be seen in the structure of the extracurricular programs, which includes learning resources derived from the holy book.

### ***Formal Model***

The formal model stresses the creation of a formal religious environment, like the creation of a religious environment based on the understanding that religious education emerges from the effort of humans to solve teaching problems related to life in this world and hereafter life. Using the formal model, the implementation of religious culture has implications for developing religious education that is more oriented towards the hereafter, while world affairs are considered unimportant (Oser, 1991). Thus the formal model emphasizes the strengthening of religious teachings, which is a pathway to achieving the happiness of the afterlife, while science is considered separated from religious values.

This model usually uses a normative, doctrinal and absolutist approach. The students are directed to become loyal religious practitioners, have a commitment attitude (partisanship), and have high dedication or devotion to the religion they are studying. Meanwhile, scientific studies that are empirical, rational, and have critical analytical skills are considered to be able to shake faith so that it needs to be overwritten by a normative and doctrinal religious approach.<sup>1</sup>

### ***Mechanical Model***

The mechanical model views the implementation of religious culture as the creation of a religious atmosphere based on the understanding that humans life consists of various aspects, and education is seen as the cultivation and development of a set of life values that each of them operates according to its function (Wals & Jickling, 2002). The movement is like a machine consisting of several components or elements, each of which performs its

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<sup>1</sup> Muhaimin et,al. *Paradigma Pendidikan Islam*, 306

own function and can consult and coordinate with one another. The mechanical model has implications for the development of religious education, which is more prominent in moral and spiritual functions than knowledge and action. It means that the dimensions of knowledge and action are directed at affective (moral and spiritual) development, which is different from other subjects.

### ***Organic Model***

The organic model sees the implementation of religious culture as the building of an environment through the creation of a religious atmosphere driven by the view that religious education is a unity or a system consisting of components that seek to develop a religious outlook or spirit of life (Benson, Roehlkepartain, & Rude, 2003). Then the system is manifested in religious attitudes and life skills.

The model argues that the development of religious education is built based on core Islamic teaching sources, which are the Qur'an and hadith. Then individuals are willing to accept contributions of thought from experts and consider the historical context. Therefore, religious values and revelation are positioned as sources of life and human interaction based on equality and mutual respect. While other aspects of life function as human values that have horizontal relations with fellow humans, the religious values are vertically related to values that come from God (Fontaine, Duriez, Luyten, Corveleyn, & Hutsebaut, 2005).

## **METHODOLOGY**

This study uses a qualitative method (Nurdin, 2018; Yin, 2011) to investigate the model of religious culture implementation in an Integrated Islamic Elementary School in Indonesia. Data were collected through direct observation in the case field, in-depth interviews with teachers and school principals. Written materials were also analyzed to understand the model used in religious culture implementation in the school (Ermawati, Musyahidah, & Nurdin, 2021; Nurdin, 2019). Data analysis consists of several procedures, which include reduction and verification techniques with various data sources (Nurdin, Pettalongi, & Yusuf, 2018). The reduced data is then analyzed, reflecting on the theoretical concepts used in this study. Finally, the results were presented based on thematic issues found in the data (Musyahidah, Ermawati, & Nurdin, 2021; Rusli & Nurdin, 2021), which show the insight of the study relating to religious culture implementation within the Islamic elementary schools.

## RESULTS AND DISCUSSION

### Religious Culture in Islamic Elementary Schools

Integrated Islamic Elementary School in Palu city is an elementary school based on Islamic values. This study found that many school activities or programs that support religious culture are applied to students. In addition, researchers conducted in-depth observations and interviews with various sources such as the principal, teachers, and students.

According to one elementary school principal, establishing an integrated Islamic school is an effort to maximize Islamic religious education, which is considered unsatisfactory in several public elementary schools. Thus, integrated primary schools develop education that integrates general knowledge with religious education in order to form a religious culture in schools. An informant said the following:

In 2002 we started to establish integrated Islamic elementary schools because we saw that the conditions in state elementary schools were religious culture, which could not be seen from the students' religious knowledge, which was significantly lacking. Therefore, we built an integrated Islamic Elementary School whose learning integrates general education with religion to balance general and religious knowledge. After the school was founded, it turned out that the public's interest was high enough that they entrusted their children to start and study at our school. Until now, this integrated Islamic Elementary School continues to grow, and the number of students continues to grow.

From the informant's information, it implies that religious culture has implicitly become the school goal. The learning process at the school starts with studying general subjects like in other public elementary schools, but in the afternoon, religious lessons are delivered. Then, various religious school activities were also practiced to strengthen the religious culture in the school environment (Brooks et al., 2020). Among the religious activities that are currently being carried out is guidance on reading the Qur'an, memorizing the Qur'an, mid-day together, praying in the morning before starting to study, and building a culture of tolerance and respect.

As a form of the seriousness in implementing religious culture in schools, the school principal formed a special team and provided a control book that manages and controls religious programs in the school, as stated by the following informant:

In this school, we have formed a special team and provided a control book to handle religious activities in school to support the religious culture programs. For example, we practiced reading Qur'an and mid-day prayer together regularly, which was controlled by a team. Each class and level has similar programs that must practice continually every day.

With a special team formed by the principal and all teachers support it, the implementation of religious culture at the school can be realized through several religious activities, as stated by the following informants:

In our school, there is a control for prayer both at school and at home. Every day, students have to fill in their daily control books, especially regarding prayer, and their parents are also required to know their children's activities by signing the daily control books. Then when at school, the teacher also controls their prayer activities so that if it is known that someone does not pray, they are going to be punished, but the punishment is to educate them. For example, they have to read the Qur'an and memorize the verses of the Qur'an.

Religious culture in schools is to make students practice noble attitudes and behavior in the school environment and community. It is also intended to make students and teachers prioritize religious life and spiritual strength rooted in religious values and norms. Religious culture also seeks to develop education based on religious values. Therefore, there needs to create a systematic and planned effort so that religious values and teachings can continue to be applied and are able to answer the challenges of globalization (Baharun, 2017).

To make students become human beings who believe and fear God, they must be equipped with good behavior and characters (Evans, 2021). With the religious activities, the students are also better off by reflecting on religious values in their daily lives. Integrated Islamic elementary schools have carried out efforts to maximize Islamic education learning in a systematic and planned manner which can be seen from the practicing scheduled religious activities to support spiritual learning activities. In addition, the team formed by the school principal has guaranteed the implementation of religious culture smoothly and the inclusion of religious activities into the lesson plan. A structured and planned effort has also been implemented, followed by an evaluation as an instrument to measure the success or failure of the programs.

The Integrated Islamic Elementary School teacher conducted regular morning meetings before carrying out the teaching and learning process. At that moment, the teachers advised the students to behave well according to religious teachings. Then after entering the class, learning begins with greetings and continues with a short prayer together. The Integrated Islamic Elementary School has also made a breakthrough in applying religious culture in the school environment by integrating religious values into students' real lives (Burton & Nwosu, 2003). The school has also encouraged all students to carry out activities based on religious values.

The application of religious culture in the Integrated Islamic Elementary School is intended to cultivate religious values in life at school and in society (Zine, 2001). The aim is to

practice the Islamic values and teachings that students acquire in their daily lives. Religious values are integrated into their behavior while at school and in society. Practicing of Islamic culture in schools includes; getting used to greetings, praying before studying, performing nonobligatory praying, and mid-day praying together. Every activity at school is always set in order to support the successful implementation of religious culture.

The results also show that the curriculum used in the school is the new paradigm curriculum, which allows learning activities to be carried out in the classroom and outside the classroom. Thus, applying religious culture can also be carried out in real life for students in the school environment. With the new curriculum, schools have the freedom to innovate in order to improve the quality of students in implementing religious culture. In other words, the learning of general subjects is carried out simultaneously with the application of religious values.

### **Tolerance and mutual respect in differences**

Students and teachers in integrated Islamic primary schools come from various ethnic and religious backgrounds. This difference requires teachers and students to have a high tolerance and mutual respect behavior. For this reason, schools build a culture of tolerance and mutual respect among teachers and students, as stated by the following informant:

We always remind teachers and students that our religious teachings uphold tolerance and mutual respect. Therefore, we must apply and familiarize ourselves with tolerance and mutual respect for those from different religions and ethnicities. We must hold fast to the teachings of that religion so that we become good human beings. The form of tolerance that we always practice is when we associate with people of different faiths. We must respect their beliefs and not insult their beliefs.

Another informant also said the same thing as follows:

At this school, we continually cultivate tolerant behavior. For example, in business, we teach tolerance between human beings. We also teach them that tolerant behavior does not interfere with other people's religious teachings but also with social boundaries. Each religion has its own ritual methods that cannot be interfered into the behavior. So we teach students so that we tolerate and respect each other, but we also teach the boundaries of which areas are allowed to be tolerated.

From the results of interviews and observations, it was found that a culture of tolerance is also implemented in the school environment to respect each other. The students and teachers who have different in ethnic and religions appreciate and respect each other. This culture of tolerance and mutual respect has become a permanent habit. These findings are relevant to previous studies that found that the habituation of values can become a

permanent behavior among groups of individuals (Lally, van Jaarsveld, Potts, & Wardle, 2010).

### **Model of Religious Culture Implementation**

This study indicates that the religious culture applied in the Integrated Islamic Elementary School is manifested in the form of faith, piety, honesty, sincerity, tolerance, courtesy, obedient worship, and a clean environment (Arif1 & Elya, 2021). Implementing religious culture was carried out with various models to make it more effective. One of the informants said three models of applying religious culture: making school rules, involving parents, and setting an example for students. An informant said as follows;

We have implemented rules for enforcing religious culture in schools, which will result in sanctions if violated. For example, there will be a penalty if students do not greet each other. At this school, a role model is a critical element in education, so the mid-day prayer together must be followed by teachers. If the teacher does not attend the prayer together, the teacher is declared absent, and they are not entitled to incentives. In our school, there is also prayer control. Every day, students have to fill out their daily control book, especially regarding prayer, and parents are required to know their children's activities by signing the daily control book.

In applying religious culture to students, religion has become a symbol system, belief system, value system, and behavior system (Ysseldyk, Matheson, & Anisman, 2010). In other words, all activities are guided by religion which needs to be taken seriously. Therefore, religious education aims to create Indonesian religious people who have noble behavior who are knowledgeable, diligent in worship, intelligent, productive, honest, fair, disciplined, tolerant, and maintain harmony in life in the school community.

The application of religious culture in the Integrated Islamic Elementary School is carried out through all teachers and leaders' cooperation and strong commitment. For example, the principal plans a plan involving religion teachers, classroom teachers, counseling teachers, administrative staff, school committees, students, and parents. With the support and good cooperation from all parties, the application of religious culture can be successful and successful according to the expectations of the school. The success of a policy through collaboration has been found in previous studies such as Nurdin, Stockdale, and Scheepers (2014).

Implementing religious culture among teachers and students in integrated Islamic elementary schools is also because the religious culture practice program is coordinated directly by the principal, assisted by the deputy principal, who is also the coordinator of religious activities. The school's academic community carries out the implementation by applying religious culture. Integrated Islamic elementary schools are also carried out with

habituation strategies and role models. Bickmore (2011) explains that realizing a school's religious culture can be done through an exemplary approach and a persuasive approach or invites the school's academic community in a humanistic way.

The Integrated Islamic Elementary School strategy in implementing religious culture among students is also carried out through routine activities every day of learning at school. Routine is an activity that is carried out repeatedly to become a culture both at the individual and organizational level (Hofstede, 1998). In this study, religious education is carried out formally, such as through religious subjects in class during class hours, and religious guidance is carried out outside class hours while in the school environment.

As a systematic and planned effort to carry out the practice of Islam in schools, it is necessary to have other supporting facilities provided by schools, such as mosques, ablution places, bathrooms, teaching aids for worship practices, libraries, and comfortable learning classrooms. This study also found that the application of religious culture in schools was carried out with four models, namely structural, formal, mechanical, and organic models. Each of these models is described below.

### **Structural**

In the structural model, the implementation of religious culture is directly imposed through instructions of the school principal, assisted by the vice-principal to coordinate the religious activities implementation. In its implementation, a set of rules must be obeyed by the entire school academic community, including teachers, school employees, and students. Besides that, the principal also provides rewards for teachers who have carried out their duties well so that teachers are more active and innovate to make religious culture successful in schools. Providing rewards to motivate employees to commit to policy implementation is common in various organizations (Ismail Al-Alawi, Yousif Al-Marzooqi, & Fraidoon Mohammed, 2007; Nurdin, Stockdale, & Scheepers, 2012). An informant said the following:

The principal is very supportive and committed to applying the religious culture, not only to students but also to education staff. The teachers must become role model to students because if the teachers do not apply religious culture in their lives, then the students cannot see the example. Therefore, during teacher council meetings, school principals often tell teachers to show and practice religious values in front of students so that they also want to practice these religious values.

In this concept, the role of the principal is very important. The implementation must not separate Islamic culture in an educational institution from the role of the principal. In this case, the principal is fully responsible for smoothly implementing education and teaching in schools. The principal becomes a key figure to encourage the development and progress of the application of religious culture in schools. The principal is not only responsible for

program improvements in schools, curriculum, and personnel decisions but also has a responsibility to increase accountability for student success.

Rahman & Bukhari (2005) explains that efforts to develop Islamic religious education in realizing a religious culture mean that the right principal policy must be the first element. To develop religious education, it can be made through school leadership policies, implementation of teaching and learning activities in the classroom, and extracurricular activities outside the classroom. Religious education can also be integrated into the school's daily life traditions and in the behavior of the academic community members of the school continuously and consistently.

### **Formal**

In the formal model, schools provide a strong formal understanding of religious culture. In this case, the school is committed to building a religious atmosphere at the school or the school also highlights the importance of the religious culture. Providing a strong understanding is not only indoctrinating students with religious teachings but also innovating and creating (Baidhaw, 2007). This is intended to make students easily understand educators' instruction related to religious and cultural practices. Then with a good understanding, it will reflect the success level of implementing religious culture in schools. We find that religious culture was developed when there was an integration between religious knowledge and general knowledge (Schremer, 1992).

With the religious culture material formally made, the assignment and application of theory will lead to the emergence of character values such as honesty and justice among students and teachers. Raymaz & Engebretson (2005) explains that the improvement of religious education learning must be carried out systemically with a student-centered learning paradigm in order to discover and explore new knowledge. Islamic religious education in schools can form students who have faith, piety, and good behavior. This means the learning process of religious education must cover three aspects in an integrated manner. The three aspects are knowing, doing, and being. Knowing is the ability of students to know and understand religious teachings and values, doing is that students can work on and practice religious teachings, and being is a condition where students can live according to religious teachings and values.

### **Mechanic**

In this model, the school provides students with an understanding of the importance of religious culture. Usually, education emphasizes on the knowledge aspect only. Education is often seen as merely improving knowledge but does not change behavior and attitudes (O'Brien, McKee, Mooney, O'Donnell, & Moser, 2014). Therefore, learning must also provide an understanding of the importance of religious values in life. With a good understanding of religious values, the motivation to learn and implement religious teachings will be higher. The development of increasingly sophisticated information

technology has demanded the need to raise students' interest in studying religious knowledge. In addition, teachers are also required to prepare religious material properly.

Among the strategies implemented by schools in building a religious culture is to provide an understanding of the importance of religious culture to students. Then school leaders and teachers also make various innovations in teaching religion to make it easier for students to understand. As a result, students will also understand how to apply religious values in their lives.

### **Organic Model**

In the organic model, an integrated Islamic elementary school creates a religious atmosphere supported by the awareness of students and teachers. The teachers and students should understand that religious culture is a system that has to be manifested in attitudes and views of life (O'Brien et al., 2014). In this concept, the role of school principals and educators is very important, especially in making regulations that reflect religious culture so that they can be implemented. With adequate rules and material for Islamic religious knowledge, students will get used to carrying out religious activities even without coercion.

In order for religious culture to be understood and appropriately applied by students, there needs to be an example from leaders and teachers in schools. Young children usually prefer to imitate what they see (Bekkering, Wohlschlager, & Gattis, 2000). Similarly, adult humans also tend to imitate one another to learn new things. In the context of this research, the students at the school have a role model in their school that can be used as a reference for behavior.

In other words, teachers need to set an example in the various contexts of their life at school. Therefore, teachers are not only able to transfer knowledge to students, but they are also required to show good manners and behavior that their students can imitate. Thus the students are always involved in religious activities at the school, such as practicing mass praying and becoming tolerant.

### **The Impact of the Implementation of Religious Culture**

This study indicates that the impact of applying religious culture in integrated Islamic elementary schools is the growth of religious habits among students and teachers. Our findings can be used as a means of character education policy. The student's character can be shaped in a better direction by making habits of religious activities to improve the quality of education not only from the knowledge aspect but also from the character and attitude aspects. The problem of good character and attitude has become an important asset today (Avey, Luthans, & Youssef, 2010).

With religious values institutionalized in schools, students can live with religious attitudes and characters needed in a life increasingly dominated by machines and information technology. Then the religious and moral values that each individual carries out in the school environment can also influence the academic community of other schools so that the impact becomes a snowball in character building among elementary school students in Indonesia.

Marshall (2018) posits that religious culture is vital to be applied in schools in an effort to improve the quality of education. One of the functions of religious culture is a conveyance for transferring moral values to students. Without a religious culture, schools will have difficulty transferring the values to students. The transfer of religious values must be carried out in the classroom and outside the classroom so that it occurs sustainably.

With the application of religious culture, the students are also proven to shape their attitudes better. For example, they become more polite, respectful, and obedient. Then when students are used to religious culture, they also tend to be more disciplined because they are used to paying attention when they pray. Those accustomed to living with religious values will be calmer and able to control their emotions so that students become emotionally intelligent. As a result, they will be more successful in learning.

## CONCLUSION

Religious culture implemented in integrated Islamic elementary schools, which includes a culture of diligently practicing religious teachings, impacts the development of better character and attitudes. The students also have mature emotional intelligence so that they have an attitude of tolerance and mutual respect for their peers despite different religions and ethnicities. This study also concluded that the model of character application used in integrated Islamic elementary schools in Indonesia is to use Structural, mechanical, and organic models, namely the creation of a religious atmosphere through regulations and programs of religious activities.

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