The Concept of Professional Learning Community By Teacher Group in Developing Religious Work Culture At LPIT Nurul Fikri Juwana

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Abstract

This study aims to analyze and understand the concept of a professional learning community by a group of teachers in developing a religious work culture to improve the quality of teacher and employee performance as a form of success for educational institutions at LPIT Nurul Fikri Juwana. This study uses a qualitative approach to the type of field research (field research). The results showed that the concept of Professional Learning Community in developing a religious work culture at the Nurul Fikri Integrated Islamic Education Institute can be done through discussion, example, spontaneous habituation, routine activities and conditioning. However, in the implementation of the Professional Learning Community, there are some obstacles, including the difficulty of controlling the rapid development of information technology, the different behavior of teachers and students, the lack of balance between the school environment, the family environment and the community environment which cause the values of religious work culture are not implemented optimally. In addition, the implementation of the Professional Learning Community concept in developing a religious work culture requires a long process, so the results cannot be felt immediately. Linking individual learning to stakeholder learning is a basic element of building a learning community. Embedded in the learning community is a concept that if all stakeholders learn, the school will develop to meet its future and also a religious work culture in everyday life so that the community as education customers are satisfied with the results of planting religiosity to students.

Keywords: Professional Learning Community Concept; Group of Teachers; Religious Work Culture; Educational Institutions

Abstrak

Penelitian ini bertujuan untuk menganalisis dan memahami konsep *professional learning community* oleh kelompok guru dalam mengembangkan budaya kerja religius untuk meningkatkan kualitas kinerja guru dan karyawan sebagai bentuk kesuksesan lembaga pendidikan di LPIT Nurul Fikri Juwana. Penelitian ini menggunakan pendekatan kualitatif jenis penelitian lapangan (*field research*). Hasil penelitian menunjukkan bahwa konsep *Professional Learning Community* dalam mengembangkan budaya kerja religius di Lembaga Pendidikan Islam Terpadu Nurul Fikri dapat dilakukan melalui diskusi, keteladanan, pembiasaan spontan, kegiatan rutin dan pengkondisian. Namun dalam implementasinya *Professional Learning Community* masih ditemukan kendala diantaranya yaitu sulitnya mengontrol perkembangan teknologi informasi yang sangat pesat, adanya perilaku guru serta peserta didik yang berbeda, kurang adanya keseimbangan antara lingkungan lembaga sekolah, lingkungan keluarga dan lingkungan masyarakat yang mengakibatkan nilai-nilai budaya kerja religius tidak terimplementasikan secara maksimal. Selain itu implementasi konsep *Professional Learning Community* dalam mengembangkan budaya kerja religius membutuhkan proses yang panjang, sehingga tidak bisa langsung dirasakan hasilnya. Mengaitkan pembelajaran individual dengan pembelajaran *stakeholder* merupakan elemen dasar membangun komunitas pembelajaran. Tertanam di dalam komunitas pembelajaran sebuah konsep bahwa apabila seluruh *stakeholder* belajar, maka sekolah pun akan berkembang untuk menyongsong masa depannya dan tentunya pula dalam mengembangkan budaya kerja religius dalam kehidupan sehari-hari sehingga masyarakat sebagai pelanggan pendidikan puas dengan hasil penanaman religiusitas kepada peserta didik.

Kata kunci: Konsep *Professional Learning Community*; Kelompok Guru; Budaya Kerja Religius; Lembaga Pendidikan

A. Introduction

Human resource development is one of the determining factors in achieving betterment. In global competition, human resources must always keep abreast of developments in science and technology, as well as changes in the structure of the world of work that are full of changes/progress. If we think about it, this phenomenon has consequences for all of us to always go hand in hand with the change.

To be able to go hand in hand with the change, it is very important to understand that change occurs because of the human desire to always improve a better quality of life through creative and innovative efforts. In the context of global competition, only creative and innovative human resources will win the competition. Therefore, to win the

competition, it is not enough just to have intelligence, but also to always think creatively and innovatively. For this reason, it is very important for human resources (college graduates) to have an awareness of whatever they have learned while in educational institutions is only a basic provision to enter the world of work.

The development of science and technology continues to grow and always affects the characteristics and the structure of the world of work. Lifelong learning is very appropriate as a paradigm of thinking and behaving. Strengthening attitudes, knowledge, and skills must always be improved to suit the demands of the world of work and the times.

Based on the issue above, it is very important to establish cooperation between all relevant parties to understand the importance of a community (learning community) that needs each other. In this context between formal educational institutions and the world of work, alumni and other interested parties. The changing structure of work in the world of work has not been fully balanced by graduates. The development of science, technology, and art demands a higher understanding and work behavior than the competencies that have been previously owned. The graduates produced in the form of our educational outputs should also have outcomes that are more than just having basic abilities, but in this context are graduates who are able to adapt to the developing world of work situations. The point is to have the ability to learn lifelong based on the ability to adapt to development.

There is no quality in learning without good interaction. For this reason, good interactions must be created among students, teachers, lecturers, industry (business and industry), alumni, and other community components based on the awareness of building a learning community to achieve common goals in a sustainable manner. However, the reality shows that the world of education is very far from the reality of society. Communities are structured and consciously rely too much on education to schools. However, there is no mutual relationship between the components of the three educational centers, between families, the wider community (including the business world and industry), and formal educational institutions.

Based on these goals, education and science are developed. Various thoughts and the search for new sources continue to be carried out. One of the resulting efforts is education management. The concept of a professional learning community is a team that regularly works together towards continuous improvement in achieving the needs of students through a curriculum that focuses on sharing efforts (Triatna, 2015, p. 76). The goals of the professional learning community can be summed up in the three words "improved student achievement". Although the professional learning community has

variations in its meaning from various opinions, the professional learning community always consists of a group of people who are achieved by the vision of learning and support each other until the goals can be achieved (Triatna, 2015, p. 77).

From the background above, the author offers a solution related to how to improve the competence of human resources (the graduates of educational institution) with the concept of a professional learning community by a group of teachers in developing a work culture in an integrated Islamic educational institution with various consequences through the formation of a learning community and sustainable collaboration through a religious work culture.

The demands of educational institutions to produce graduates who have high competence is a consequence of the global competitive nature in all aspects of life. (Sutrisno, 2010, p. 131) Competence with quality thinking and action dimensions can only be produced by the educational process. (M.Zainuddin, 2008, p. 145) Global demands expect the graduates of educational institutions to contribute for society, the nation, and the world. Educational institutions that survive are those that recognize the needs of the community and care to make them happen through the implementation of contextual curriculum. Bowles and Gintis agree that educational institutions act as a productive force, which means changing social structures through individual education so that they are able to transcend their social class position as adults. (Nuryanto, 2010, p. 116)

Education is a mean of strategy to improve one's level. In line with Q.S. al-Mujādilah [58]:11, namely "Allah raises the level of those who believe and have knowledge by several levels." Science can enlighten oneself and others. Knowledge applied in various fields can improve the quality of life and place someone in a good position in society. The one who has knowledge are always sought after because life's problems can only be solved by those who are competent in their respective fields.

Learning community is society that learns in madrasahs in which the learning process takes place to teach students and students; teachers and teachers; teachers and administrators (headmaster, staff, etc.) and madrasah-communities. The vision of a learning community is that students learn from each other, teachers learn from each other as experts, parents and the community participate, work together, and learn together.

The form of activities in the professional learning community is carried out in the context where people are (Triatna, 2015, p. 85). It means the assessment of the concepts that occur in the process of professional learning community is always associated with efforts to improve the quality of student learning and how the people

involved view it according to their point of view. The form of activities carried out in the form of self-evaluation, reflective discovery, dialogue, learning together, and solving problems together.

Researchers in the field find that there are some weaknesses that hinder the achievement of learning communities. One of them there are teachers who have not been able to apply real collaborative learning. They still practice cooperative learning that is oriented towards learning outcomes, not the learning process. Thus, learning objectives through the interaction pattern of teachers with students, students with other students and students with learning resources are difficult to achieve. Nevertheless, between students there has not been mutual learning and learning. The role of the group is not optimal because the work result still becomes the main goal.

Students can achieve the expected abilities if the environment is supportive. Thus, the teacher's efforts to carry out collaborative learning are very beneficial for students to achieve the expected competencies. Collaborative learning by involving elements of students and teachers in learning is termed by Sutrisno as a double movement. The dual movement in learning is a movement from teacher to student and student to teacher movement and even movement among students. (Sutrisno, 2008, p. 68) With this dual movement, it does not only accelerate student competency achievement, but also activate learning that encourages a critical and creative attitude.

Several studies had been conducted related to this research. Delfaleny had conducted research on learning communities in his thesis. (Delfaleny, 2008) The approach of this research is qualitative, the type of descriptive research with the design of Classroom Action Research (CAR) is collaborative, which the researcher works together with a teacher to make lesson plans, observe, and conduct reflection. This research was carried out in three cycles by following the stages of action planning, action implementation, and reflection. This study concludes that the learning community strategy is effective in improving students' speaking skills and increasing students' motivation in speaking, student participation in the learning process, and collaboration. This dissertation differs from the research above in terms of (1) the limitations of the learning community concept and (2) research methods. First, the concept of learning community carried out by Delfaleny is referred to as a learning strategy which is the part of contextual teaching and learning. This strategy provides opportunities for students to practice and involve themselves in learning (collaborative learning). The concept of learning community in this dissertation is an interaction of collaborative learning components coupled with teacher collegial relationships; and participation of parents, community, and government. The learning observed in the dissertation research is not only English, but also all subjects at the MTS education unit

level. Second, related to research methods, the research design that has been carried out is CAR for English subject which takes place in three cycles. This dissertation research is not a CAR, so that the object of observation is not limited to the same class and the same subject.

Luviya had conducted research that aimed to find an alternative way of studying Islamic Religious Education (PAI) that is conducive to a recreational atmosphere so that it motivates students to develop their potential and creativity in learning. (Konita Luviya, 2010) This research is CAR of participatory collaborative type. The conclusion of this research is the application of contextual learning with learning community techniques can increase student motivation and learning outcomes. The research above is different from this dissertation research. In the research above, learning community is a learning technique that is applied at the CAR action stage to increase student motivation and learning outcomes. In this study, the learning community is a building that houses all madrasah stakeholder activities based on lesson study by observing the continuity of collaborative learning; teacher peer relations; and participation of parents, community, and government in order to achieve learning objectives.

Supahar had conducted research that aimed to explain the basic concept of team teaching and its stages in learning as an effort to build a learning community. (Supahar, 2013) This study uses team teaching as a strategy to improve the quality of education that is oriented towards the realization of a learning community, namely achieving student achievement and build teacher togetherness so that they can learn from each other through the collaboration of 2 (two) or more teachers when planning, implementing, and reflecting on learning. The difference between this dissertation research and the research above is in the breadth of focus on learning community observations. The research above only observes teacher collaboration in planning, implementing, and reflecting on learning. In the dissertation research, observations are made on teacher collaboration when carrying out lesson studies to form a learning community as in the paper above, in addition to collaborative learning; and participation of parents, community, and government. Learning is observed not only during lesson study, but also learning outside of lesson study. Another difference, the researcher above uses the term team teaching to describe the teacher's lesson study process. The similarity between the two studies is that there is an agreement that the learning community can improve and accelerate the equality of the quality of student learning.

Utari had carried out research on learning communities. The purpose of this study was to determine the perceptions of students and teachers about their school climate and how principal was trying to develop a school climate in a learning community perspective. (Utari, 2013) The difference between this study and the

research above is in the research objectives. The above research aimed to determine the perceptions of students and teachers about their school climate in the learning community perspective and the principal's efforts to develop a school climate in the learning community perspective. While the purpose of this study is to carefully investigate the learning community process with all the preparations and dynamics that occur at the Nurul Fikri Juwana Integrated Islamic Education Institution including collaborative learning, teacher collegial relationships and parental, community, and government participation in school institution activities.

One of the solutions offered is the fulfillment of the big goal of mastering the basic Principals of all fields of science and technology as capital in a globalized society. Learning is successful if it is carried out by prioritizing quality-oriented learning. Lembaga Pendidikan Islam Terpadu (LPIT) or the Integrated Islamic Education Institution is increasingly expected to prepare students who will later integrate with people from various cultural and religious backgrounds. So, LPIT Nurul Fikri offers the concept of multicultural learning that offers quality educational services for all circles of society.

This type of research uses qualitative method with field research. Data collection technique is conducted through observation, interviews (interviews), and document studies. While the data analysis technique is carried out through the stages of data collection (data collection), data reduction (data reduction), data presentation (data display) and drawing conclusions (verifying).

B. Findings

1. The Concept of Collaboration in Professional Learning Community

Collaboration is an important element in the concept of Professional Learning Community by the teacher group. Professional Learning Community is known among scholars today as an element capable of changing educational traditions to improve the quality of teacher teaching and student achievement. The understanding of collaboration in general can be divided into two first understandings of collaboration in the sense of the process of organizing or managing institutionally by involving non-government. Emerson defines collaborative governance more broadly as the process and structure and management and decision-making of public policies that engage the community constructively across the boundaries of public agents, levels of government, private and authority aimed at achieving unattainable public goals. in another way. (Permana, J. Sudarsyah, 2016, p. 81)

Collaboration in this context is the way of responding the change so that the government remains active and effective in an environment while still involving other institutions that are relevant to the desired goals. Thus, all stakeholders are involved in the form of the collaboration process will be different.

In accordance with the theory of Ansell and Gash 2007, explained Collaborative Governance that is a government regulation in which one or more public institutions directly involves non-government stakeholders in a formal, consensus-oriented, deliberation collective decision-making process that aimed to make and implement public policy and manage public programs or assets. The set of factors for stakeholders includes commitment, trust, leadership, power, dialogue or information sharing, and resources (Kotter, 1992, p. 146).

Groups of teachers and school leaders must work together and collaborate naturally (nature) to carry out the goals of the vision, mission and values. In addition, the focus is on improving the pedagogic of learning and increasing the student achievement. This group needs to accept the responsibility entrusted to them to improve the quality of students (Trianto, 2010, p. 124).

The results of the interview with Ustadz M.Abbas Fauzan, S.Pi.,S.Pd.,M.Pd.I., as the head of LPIT and the person in charge of Nurul Fikri Juwana: LPIT Nurul Fikri implements a professional learning community because the professional learning community is implemented to stimulate and develop awareness of educators and education staff to improve and improve their abilities as educators and education staff. Learning community is a collaboration to achieve the results of joint work and mutual understanding where reciprocal interaction among its members is encouraged to support individual and group learning. In a learning community there is an element of togetherness in making and togetherness in understanding that takes place in mutually beneficial relationships among community members to encourage individuals and groups. Thus, the learning community is a collective way for school residents to work together to achieve the competence of students by improving the relationship between students, students and teachers, and school institutions with parties outside the school (parents, community, and government). (Ustadz M.Abbas Fauzan, S.Pi.,S.Pd.,M.Pd.I, Monday, 27 July 2020, 10.00)

The concept of collaboration is indispensable in a professional learning community; this approach emphasizes continuous learning activities among staff and students. By implementing this approach, the stage of involvement of school residents, especially teachers, in the process of improving school institutions is high enthusiasm and seeks to improve their self-achievement. This desire will be achieved with a school

leadership strategy to create a professional learning community. In other words, the role of school leadership is very necessary because there is strong evidence that school leadership is trying to make a difference to school achievement. Our country and society need quality education to compete in the 4.0 era. Apart from school leaders, teachers also need to change. Changes apply independently; they are willing to change themselves after various inputs are received. School leaders need to do something for the progress of the school that starts from themselves.

2. Fulfillment of Professional Needs

The challenge for the world of education in the future, especially for educators or teachers is "how to make students who will become scientists that have an awareness and an integral character of the six terms/titles, namely; *ustadz, muallim, mudarris, mursyid, murabbi* and *muaddib*. Certainly, an educator or teacher will not be able to educate his students to have the inherent character of all the terms educators in Arabic/Islamic if in themselves there is no predicate or character as in all the terms educators in Arabic/Islam (Muhaimin, 2008b). , p. 146).

Table 1.1: Other Names of Teachers in Islamic Teachings

Nu.	Title	Characteristic
1.	**Ustadz**	People who are committed to professionalism, which is inherent in themselves a dedicated attitude, commitment to quality, work processes and results, as well as an attitude of continuous improvement
2.	*Mu'allim*	People who master science who are able to develop it and explain its function in life, explain its theoretical and practical dimensions, or simultaneously transfer knowledge, internalize, and practice.
3.	*Murabbi*	People who educate and prepare students to be able to be creative, and are able to organize and maintain their creations so as not to cause havoc for themselves, the community and the natural surroundings.
4.	*Mursyid*	People who are capable of being a model or center self-identification, or become a role model and consultant center for their students.
5.	*Mudarris*	People who have intellectual and information sensitivity, and update their knowledge and sustainably, and try to educate their students, eradicate their ignorance, and practice skills according to their talents, interests and abilities.

Based on the understanding above, it can be concluded that the teacher is someone who masters knowledge, has intellectual sensitivity, is able to become a model or role model, who is able to develop it and explain its function to prepare and educate students and train skills according to their talents, interests and abilities.

The description above also explains that a teacher should have the knowledge and ability to develop it and explain its function in life, explain its theoretical and practical dimensions, or at once transfer knowledge, internalize, and practice.

In the context of this verse, why is it necessary to study the privileges of people who are knowledgeable? The specialty in this case is that no one is able to distinguish between humans and animals or other creatures created by Allah except at the level of knowledge. So as a benchmark used to see how noble the degree of humanity is or vice versa. Because some people in the context of faith or belief careers depart from knowledge that leads to faith, and some others depart from faith and then are directed to seek knowledge.

Past learning experiences, both in pre-service training and in-service training, cause teachers to grow and develop in the profession. But the learning experience is often one-short training and regardless of the need so that the performance in class tends to remain unchanged, business as usual (Kumalasari, 2010, p. 230).

The fulfillment of teacher needs in professional development in training carried out at the national and provincial or district/city levels can be stated in two categories, First, the Fulfilled Category: Teacher reflection on the fulfillment of needs as follows: (1) "strongly fulfills the needs of teachers especially in developing strategies learn how to teach"; (2) "Enough to add insight in learning activities in class"; (3) "professional development in training is good enough for experience"; (4) "more simulations/practice in the lab and the format of assessment/assessment instruments has been provided"; (5) "deeper material"; (6) "the implementation is running smoothly and in accordance with the procedure, the delivery of material is in accordance with the needs of the teacher; professional development in training is good enough for experience"; (7) "the material is sufficient to meet the needs for professional development, especially guidance and counseling (BK)"; (8) "professional development needs only reach 70%"; (9) "it is still not fully facilitated: the training is carried out only of a general nature; (10) learn according to procedures"; and (11) "the implementation went smoothly and went according to the procedure, the delivery of material according to the needs of the teacher went according to the procedure.

Second, Unfulfilled Categories: (1) "there are still many shortcomings that are still owned by teachers so that by participating in the training, it is not enough to meet

the needs, tiered follow-up is still expected to meet the needs better"; (2) "not enough to meet the needs because there are still many essential materials that have not been delivered and the lack of practice in training";(3) "there are still many things that have not been realized, especially the facilities needed for professional development"; and (4) "not yet fully fulfilled, especially in-depth training per subject in the form of deepening of teaching materials according to the new curriculum and mentoring of teachers in making CAR; the professional development training has not been fully fulfilled, let alone the training on the 2013 curriculum which is currently no longer in use".

So, the needs of teacher professional development have generally been met, but there are some teachers who feel their needs have not been met. During this pandemic, teachers are also facilitated to participate in webinars, training and training while still complying with health protocols. The development of the teaching profession continues and is facilitated by the Ministry of Education and Culture through its website. Therefore, it depends on the teachers themselves.

3. Implementation of Religious Character Education in Developing Islamic School Culture for Students

According to Nurdin Usman, implementation is down to activity, action, behavior or the existence of a system mechanism, implementation is not just an activity but a planned activity and to achieve the objectives of the activity (Usman, 2002, p. 70).

While character education is a system of inculcating character values which includes components of knowledge, awareness or willingness, and actions to carry out these values, both towards the Almighty One, oneself, others, environment, and nationality (Omeri, 2015). p. 465).

Internalization of religious values is an important thing to do in an educational institution. Internalization of religious values is an urgent matter and must occur because in the internalization of religious values there is a reciprocal relationship between educators and students. In this case, educators do not only function as teachers, but also as mentors and muaddib or murabbi for students, namely as people in charge of guiding, directing, showing and internalizing religious values to their children. (Sulistiyorini, 2006, 2006). p. 51)

An educator is tasked with not only providing knowledge to students, but also transforming values for students. One of the most important components in the education system is the educator, because he will deliver and guide and even direct students to predetermined goals, along with other related components and are more complementary (complementary). (Khoiron Rosyadi, 2004, p. 172)

Students are components that are no less important in the learning process. The relationship between educators and students in the learning process is like the relationship between parents and their children. So spiritually as it said above that educators are obliged to educate students and invest religious values to them through the process of education and habituation of behavior in the school environment. These values include the values of faith, worship, morals, and social and so on.

Religious values are explicit or implied conceptions that exist in religion that affect the someone's behavior who adheres to that religion which has an essential nature and comes from God, and the truth is absolutely recognized by the adherents of that religion. Religious values come from religion and are able to penetrate into the intimacy of the soul. Religious values need to be instilled in educational institutions to form a stable and strong Muslim personality in these educational institutions. In addition, the investing religious values is important in order to strengthen the work ethic and scientific ethos of the entire academic community in the educational institution. Besides, it is also embedded in the education staff that carrying out educational and learning activities for students is not merely working to earn money, but is part of worship.

The strategy of character education can be implemented through the integration of character values that have been agreed upon by the ranks of stakeholders to be a priority that needs to be educated to students either through self-development programs, integrated in subjects, or through school culture.

Islamic culture is the norm of life that comes from Islamic law. This culture is an essential infrastructure to be managed in the context of implementing value-based teaching in schools, especially schools that are characterized by Islam. This Islamic culture can be reflected in attitudes: tabassum (smile), respect for time, love of knowledge, mujahadah (hard and optimal work), tanafus and ta'awun (competing and helping). ((Nuriyatun, 2016, pp. 28–31)

The implementation of religious character education in Islamic school culture is the best alternative to invest as well as familiarize students with religious character that can be practiced in school culture. This statement is in accordance with the reality on the ground that LPIT Nurul Fikri Juwana actively implements religious character education in developing Islamic school culture, as follows: How to implement religious character education for students in Islamic school culture by habituating to carry out religious activities together such as dhuha prayer. The model for integrating character education in schools can be done by integrating it into self-development activities, subjects, and school culture. The development of character education values

in school culture includes activities carried out by principals, teachers, counselors, administrative staff, when communicating with students and using school facilities.

a. Class, through the learning process of each subject or activity designed in such a way. Each learning activity develops abilities in the cognitive, affective, and psychomotor domains.

b. The school, through various school activities which are attended by all students, teachers, principals, and administrative staff at the school, is designed by the school from the beginning of the school year, and is included in the academic calendar and is carried out daily as part of the school culture.

c. Outside of school, through extracurricular activities and other activities that are participated by all or part of the students, the school is designed from the beginning of the school year, and included in the academic calendar.

To implement character education in developing school culture, the first step that should be done is to create an atmosphere of character (full of values). The creation of a vertical (ilahiah) character culture is manifested in the form of a relationship with Allah SWT, the Almighty one, through increasing the quantity and quality of religious activities (ubudiyah) in schools, such as praying together, fasting on Mondays and Thursdays, reciting al -Qur'an, making du'a, and so on. (Fitri, 2012, p. 180)

The interview results with Ustadz M.Abbas Fauzan, S.Pi.,S.Pd.,M.Pd.I., as the Principal of LPIT and the person in charge of Nurul Fikri Juwana: Character education is not much different from moral education. Character is the implementation of intentions, words, and at the same time actions or deeds. In the school culture, our habituation begins when we enter the madrasa location, we are greeted by the ustadz, greet each other, when we enter the class we pray and read the Qur'an, then for special matters the cultivation of character values in relation to religion like the dhuha prayer everyday. (Ustadz M.Abbas Fauzan, S.Pi.,S.Pd.,M.Pd.I, Monday, 27 July 2020, 10.00)

The interview results with Ustadzah Asih Risyaningsih, S.Pi., M.Pd.I: How to implement religious character education in school culture here by walking with all ustadz and ustadzah so that they can really tell and invest the importance of religious culture such as Duha prayer. (Ustadzah Asih Risyaningsih, S.Pi., M.Pd.I., Wednesday, 29 July 2020, 08.30)

The religious culture applied at LPIT Nurul Fikri Juwana is varied, all of which are accustomed to in this school institution so that the inculcation of religious character education that is expected by the school institution can reach students optimally. The

religious culture here includes: reciting the Qur'an, praying dhuhur together and praying dhuha.

A culture is essentially a group phenomenon. To examine the process of forming organizational culture cannot be separated from group support. In addition, the process of emerging organizational culture takes a long time and generally involves a person (top manager) who introduces the vision and values to his staff. The formation of organizational culture is used as a reference by all group members to act and behave.

The founder has assumptions, perceptions, and values that must be selected first. The results of the selection will be brought to the surface which will later become the characteristics of the organizational culture. The establishment of the selection team aims to ensure that the existing criteria (perceptions, assumptions, and values) are not selected subjectively, but are first filtered from several human resources within the organization. (Muslich, 2007:88) The success of the socialization process depends on two main things, namely the degree of success in getting the compatibility of the values possessed by new employees to the organization and the socialization method chosen by management and chosen by top management in its implementation. In the end, the desired goal of the organization is achieved, namely the formation of organizational culture.

The interview results with Ustadz M.Abbas Fauzan, S.Pi.,S.Pd.,M.Pd.I., as the Principal of LPIT and the person in charge of Nurul Fikri Juwana: It's been a relatively long time, more than eight years approximately 2013 has started. At that time the beginning of this educational institution was established, a culture of dhuha prayer was formed to fortify children from bad influences, both promiscuity, liquor and narcotics, to awaken the mind so that they are always submissive and pious to Allah. (Ustadz M.Abbas Fauzan, S.Pi.,S.Pd.,M.Pd.I, Monday, 27 July 2020, 10.00)

The formation of a religious culture of praying dhuha together in this educational institution has been around for a long time and has received support from various parties, both from elders, ustadz and ustadzah as well as the community around educational institutions. With this religious culture of praying dhuha together, the values of religious character really want to be invested and accustomed to students.

The interview results with Ustadzah Triastiningsih Wismawanti, S.Pi as the Principal of SDIT Nurul Fikri Juwana: If you want to convey awareness of the character, the main thing is habit. Therefore, it doesn't only have theory but do practice and practice. It's like dhuha prayer together. After that, there will be an evaluation, which is usually delivered during a cult. (Ustadzah Triastiningsih Wismawanti, S.Pi., Thursday, 30 July 2020, 07.00)

The awareness of religious character in the activity of dhuha prayer is conveyed to students by showing good examples in behavior and guiding children to behave according to the examples shown, if there are students who are doing mistakes, they are reminded and guided in the right direction. Then, familiarize children to do good actions, not just theory but directly practice the dhuha prayer together. Then tell stories and take lessons from a story through *kultum* that is delivered after the dhuha prayer ends.

The foul that often occur in the implementation of the dhuha prayer together are noisy and sleepy. The way to overcome this is to continue to be accompanied, controlled and directed by ustadz and ustadzah and then the students remind ones each other.

The objectives of character education in school settings are as follows: (a) Strengthening and developing the values of life that are considered important and necessary so that they become the distinctive personality/ownership of students as the values developed, (b) Correcting the students behaviour that is not suitable with the values developed by school institutions, (c) Building a harmonious connection with family and society in playing the responsibility of character education together. (Retnanto, 2013, p. 143)

The interview results with Ustadzah Suciah, S.Pd., as the Principal of PAUD IT Nurul Fikri Juwana: Actually, it's just the child's habit of asking for attention. If accompanied by ustadz and usatadah, children feel happy but if we ignore them, they will ask for attention with a lot of people or something like that. As long as we do, the dhuha prayer was quite discipline, began to study solemnly'. The way to overcome this case is just accompanied, controlled and directed by ustadz and ustadzah and from the students just just remind ones each other. (Ustadzah Suciah, S.Pd., Friday, 24 July 2020, 09.00)

The results of the interview with Syaira Nida'ul Hasanah as the fourth grader student: What I usually find that the boys are not discipline or just talking ones each other. While the girls, sometimes they use the excuse of menstruation so that they do not participate in the dhuha prayer, but now it is rare because there is an attendance list. (Syaira Nida'ul Hasanah, August 8, 2020, 11.30)

The offence occur in the process of implementing the dhuha prayer are not serious things. It is just bad habits from students such as being busy and sleepy. In this educational institution, character education is invested in students with one of the objectives to correct the behavior of students who are not in suitable with the values

developed by the school, so that bad habits can be controlled and directed by ustadz and ustadzah.

The future target of the institution is that students want to practice religious worship in everyday life. Meanwhile, schools will continue to istiqomah (regulerly) in carrying out dhuha prayers together with better supporting facilities.

There are three stages to the formation of noble character in each student. These are the stages that need to be passed, consist of:

a. Moral Knowing/Learning to know

This stage is the first step in character education. In this stage the goal is oriented towards mastering knowledge about values. Students must be able to: 1) distinguish noble and despicable moral values and universal values; 2) understand logically and rationally (not dogmatically and doctrinally) the importance of noble character and the dangers of despicable morals in life; 3) get to know the figure of the Prophet Muhammad, as an exemplary figure of noble character through the hadiths and sunnah.

b. Moral Loving/Moral Feeling

This stage is intended to foster a sense of love and a sense of need for noble moral values. In this stage, the teacher's target is the emotional dimension of the student, heart or soul, no longer reason, ratio and logic.

c. Moral Doing/Learning to do

This is the peak of the success of moral subjects, students practice the noble moral values in their daily behavior. Students become more polite, friendly, respectful, compassionate, honest, disciplined, loving, compassionate, fair and generous and so on. (Muhaimin, 2008a, p. 94)

The results of the interview with Ustadz M.Abbas Fauzan, S.Pi.,S.Pd.,M.Pd.I as the Pricipal of LPIT and the person in charge of Nurul Fikri Juwana: The target is growing, from the students themselves by holding the dhuha prayer, not only in school but at home and in the community and increasingly understand the importance of worship so that the child's character will be better, religious values are increasingly embedded. (Ustadz M.Abbas Fauzan, S.Pi.,S.Pd.,M.Pd.I, Monday, 27 July 2020, 10.00)

The results of the interview with Ustadzah Asih Risyaningsih, S.Pi., M.Pd.I as the Principal of TKIT and HRD Nurul Fikri Juwana: I hope that when the children are at home they want to do the Duha prayer by themselves, it is better to add at least some prayers or dhikr, so both at school and at home are equally carried out. (Ustadzah Asih Risyaningsih, S.Pi., M.Pd.I., Wednesday, 29 July 2020, 08.30)

Religious character education implemented in the culture of praying together in this school institution intends to form noble character from within the students. Hopefuly, the school institutions begin to carry out stages in shaping the character of students, starting with moral to know / learning to know, meaning that children are taught to know the values of good character and can imitate them, then moral loving / moral feeling, meaning children are grown with good character values and can begin to have moral feelings, the last is moral doing / learning to do, meaning that children are taught to implement good character values and can practice them in everyday life. (Agus Zaenul Fitri, 2012, p. 68) This is the institution's future target for students after carrying out the culture of praying dhuha together in this school institution, such as having desire to practice religious worship in daily life, either obligatory (wajib) or sunnah.

Furthermore, culture is a pattern of basic assumptions created, discovered or developed by certain groups as learning to overcome the problems of external adaptation and internal integration that are official and well implemented; therefore, it is taught / passed on to new members as an appropriate way to understand, think, and feel related to these problems.

4. Development of Religious Culture in Improving the Quality of Education

The quality of education will be achieved if it is supported by all components of an organized education with all considerations. Some of these components are inputs, processes, and outputs, and it needs full support from parties who have an essential role in educational institutions. However, one thing that is the focus here is that the quality of education has been assessed by learning achievement. The output is based on the students accepted at top universities, and so on. It will be better to add indicators of religious points which are internalized to independent students. Since religious values are internalized by someone in students, even though students have the highest achievements, in the end a new Gayus Tambunan will be born. (Koentjaraningrat, 2006, p. 74)

According to the case, it is very urgent for educational institutions, especially integrated Islamic-based educational institutions to internalize the assessment of religious people to become independent learners by using learning through religious culture.

Education will keep being barren if it does not succeed in producing quality human resources in terms of spirituality, intelligence, and skills. LPIT Nurul Fikri in carrying out his education is very concerned about developing Islamic values into

culture in schools. This progrma is held through 5 steps: 1) Develop a vision and mission, 2) Strategic analysis with SWOT, 3) Strategic formulation with a healthy strategy, aggressive strategy, concentric diversification strategy, survival strategy, market demands strategy, functional strategy, HR strategy, 4) Implementation of the strategy with programs, budgets, SOP, staffing, directing, and 5) Evaluation and follow-up by making KPI, setting standards for performance results, taking corrective actions. The implementation of strategic management in the development of religious culture has a positive impact on: 1) applying worship practices of students and teachers can be seen from the craft of praying, dhikr, spreading greetings, praying together, memorizing and reciting the Qur'an, 2) realizing religious attitudes and behaviors such as being polite, always smiling, respectful, humble, clean and tidy, respecting others, caring for others, being responsible, 3) improving the teachers' and students' performance that can be seen from increasing discipline and performance. The development of religious culture in schools is the first step in instilling the values of religious education in everyday life. The habituation of religious values in schools is expected to grow and strengthen the value of unity, religious knowledge and religious teachings of students. To carry out the development of religious culture in schools, strategic steps must be taken and passed both at the level of values, practices and religious symbols. For this reason, it is necessary to develop behavior and mentality through civilized guidance for religious creatures in the school environment, family, and community where students live and interact.

C. Conclusion

The concept of collaboration is indispensable in a professional learning community. This approach emphasizes continuous learning activities among staff and students. During this pandemic, teachers are also facilitated to participate webinars, training and *diklat* that comply with health protocols. The development of the teaching profession is continuesly carried out and facilitated by the Ministry of Education and Culture (KEMENDIKBUD) through its website. The quality of education will be achieved if it is supported by all components of an organized education with all considerations. However, one thing that becomes the focus here is that the quality of education has been assessed by learning achievement, and the output is assessed by the number of students received at top universities, and so on. Nevertheless, it will be much better to add religious poin indicators that are internalized to students independently.

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