# TARUNA: TRANSFORMATION OF STRENGTHENING RELIGIOUS CULTURAL CONSTRUCTION AT STATE VOCATIONAL HIGH SCHOOL 1 GEGER MADIUN

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**Abstract:** This research focuses on the transformation of strengthening the religious culture construction of State Vocational High School 1 Geger Madiun. The purpose of the research is to explain the position and important role of TARUNA in the formation of a superior generation with skills and noble character in vertical and horizontal relations. TARUNA is an educational and training activity for students in vocational high schools. Vocational high schools are synonymous with strengthening the field of expertise and skills. Strengthening the construction of religious culture is an integral part of forming a superior person. A superior person has skills and a good spiritual and social foundation. Data collection methods were carried out by observation, interview, and documentation. Data were obtained from several informants, namely: principals, teachers, education personnel, and students. The interactive analysis model was used to analyze the data with steps, including: data collection, data condensation, data presentation, and conclusion. The study results show that: (1) TARUNA is a means to build the physical toughness of students as a preparation for a strong and resilient person in the world of work; (2) TARUNA builds the spirituality of students to realize personal piety with religious behavior and noble morals; and (3) The construction of a religious culture can be realized by combining spiritual piety, social piety, and qualified skills, so that it becomes a model of religious culture in vocational schools.

**Keywords:** Religious Culture, Taruna, Vocational School..

## Introduction

Vocational high schools are formal educational institutions that are oriented towards developing the skills of their students.[1] Learners acquire knowledge and skills in various fields of expertise. The field of expertise is

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[1] Sara Magenes et al., "Learning Skills, Creativity, and Self-Efficacy in Vocational School Students," *Learning and Motivation* 79 (August 2022): 101829, https://doi.org/10.1016/j.lmot.2022.101829.

the core of achieving the goals of vocational education. However, on the one hand, it is necessary to strengthen religious culture to provide provisions for spiritual aspects.[2] Vocational schools provide expertise services and still pay attention to religious aspects. The religious aspect is an important factor in the formation of personal character. The balance of skills and religious aspects makes students independent and noble.[3]

The existence of Vocational High Schools (SMK) is seen by some people with "naughty" student characters. Student delinquent behavior includes being late for school, not attending lessons, and smoking. Student delinquency is the result of complex social interactions with various factors.[4] This public image arises due to the condition of vocational high schools in general. "Naughty" behavior requires the attention of all parties so that it does not become the character of students in future life. Student character building is supported by learning Islamic religious education. Islamic religious education is education that provides knowledge and forms students' attitudes, personalities, and skills in practicing their religious teachings. Islamic religious education is an important component in the curriculum, not only teaching religious knowledge. What is more important is the application of religious values in students' lives.[5] Islamic religious education makes an important contribution to the formation of individual piety and social piety.[6]

The Taruna program at SMKN 1 Geger Madiun is one of the physical and mental preparation programs for students. The physical Taruna

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[2] Christiana D.W. Sahertian, Betty A. Sahertian, and Alfred E. Wajabula, "Interpersonal Communication Within the Family for Improving Adolescent Religiosity," *HTS Teologiese Studies / Theological Studies* 77, no. 4 (April 30, 2021), https://doi.org/10.4102/hts.v77i4.6267.

[3] . Aningsih et al., "How Is the Education Character Implemented? The Case Study in Indonesian Elementary School," *Journal of Educational and Social Research* 12, no. 1 (January 3, 2022): 371, https://doi.org/10.36941/jesr-2022-0029; Farida Ariani et al., "Implementing Online Integrated Character Education and Parental Engagement in Local Cultural Values Cultivation," *European Journal of Educational Research* 11, no. 3 (July 15, 2022): 1699–1714, https://doi.org/10.12973/eu-jer.11.3.1699.

[4] Jungtae Choi, "Identifying Important Factors to Prevent Juvenile Delinquency among Male and Female Adolescents: An Exploratory Analysis Using the LASSO Regression Algorithm in the Korean Children and Youth Panel Survey (KCYPS)," *Child Indicators Research* 15, no. 4 (August 2022): 1429–64, https://doi.org/10.1007/s12187-022-09916-6; Glenn D. Walters, Lindsey Runell, and Jonathan Kremser, "Family Structure and Delinquency: Antisocial Cognition as a Mediating Mechanism," *Journal of Adolescence* 94, no. 5 (July 2022): 776–88, https://doi.org/10.1002/jad.12063; Armelle Weil, "'I'll Choose My Own Way': Delinquent Girls and Boys in Search of Gender Hegemony," *Critical Criminology* 30, no. 2 (June 2022): 365–85, https://doi.org/10.1007/s10612-022-09607-2.

[5] Edi Kuswanto et al., "State Islamic School: Institutional Transformation of Islamic Education at SMP Negeri 3 Dempet in Demak Regency," *Edukasia: Jurnal Penelitian Pendidikan Islam* 17, no. 2 (2022): 171–86, http://dx.doi.org/10.21043/edukasia.v17i2.15837.

[6] Abdul Munir Mulkhan, *Kesalehan Multikultural: Ber-Islam Secara Autentik-Kontekstual Di Aras Peradaban Global* (Pusat Studi Agama dan Peradaban Muhammadiyah, 2005).

programs include: marching, exploring, and physical training. While mental development activities, including: the implementation of Dhuha prayers in congregation, reading the Koran, memorizing selected letters, leading tahlil, and speech practice. Both forms of activities, both physical and mental, are carried out programmatically by its managers. The Taruna program is a balancing option for the formation of a strong, resilient, and noble character.

The formation of noble character of students is the goal of education in SMK in acculturating religiosity. Culture contains values that are upheld by the academic community. Culture has beliefs, values, and norms.[7] The implementation of the culture is based on individual beliefs as part of the school community. The academic community considers that their beliefs are rational and reasoned with common sense. Values are a central aspect that can influence the behavior of school members. Values are closely related to something good or bad in the view of the wider community. Furthermore, culture is related to norms as rules that are followed and obeyed by all school members. Norms are guidelines for right or wrong behavior in social life. The three elements of culture are integrated into the actions and behaviors of school members as an integral part of creating a harmonious school social life.

Some of the previous research on religious culture in vocational schools has focused on the principal's efforts as a manager. For example, research by Mustapa and his team concluded that principals contribute to the creation of a religious culture starting from planning, exemplary, habituation, participation, evaluation, coordination, and motivation.[8] Sugara corroborates this with his research findings that the strengthening of morality is strongly supported, one of which is by the religious culture developed in schools.[9]

Ademareta confirmed that the role of internal stakeholders is crucial in strengthening religious culture in schools.[10] Wathano's subsequent research agrees on the concept that value acculturation through educational

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[7] Raymond Scupin and Christopher R. DeCorse, *Anthropology: A Global Perspective*, 8th ed. (Boston: Pearson Education, 2016).

[8] Akhmad Mustapa, Etty Nurbayani, and Siti Nasiah, "Strategi Kepala Sekolah Dalam Menciptakan Budaya Religius Di SMK Negeri 1 Samarinda," *El-Buhuth: Borneo Journal of Islamic Studies*, July 20, 2019, https://doi.org/10.21093/el-buhuth.v1i2.1583.

[9] Harry Sugara, "IMPLEMENTASI BUDAYA SEKOLAH DALAM MEMBANGUN MORALITAS BANGSA DI SMK NEGERI 1 PANJI SITUBONDO," *JURNAL KOULUTUS* 2, no. 1 (March 22, 2019): 108–23.

[10] Anindita Ademareta and Abdullah Aminuddin Aziz, "Perilaku Kepemimpinan Kepala Sekolah Dalam Meningkatkan Budaya Religius Studi Kasus Di SMK Sultan Agung 1 Tebuireng Jombang," *JM-TBI: Jurnal Manajemen Dan Tarbiyatul Islam*, 2020, 95–104.

institutions helps students form the character and soft skills needed in life.[11] Yuliana and her team seemed to respond positively to previous findings, that the development of a religious culture could also be implemented in vocational schools.[12]

This paper aims to complement the shortcomings of previous studies on strengthening religious culture in vocational schools by analyzing how efforts to construct religious culture in the diversity of school community. In line with that, this article focuses on the construction of students' religious culture at SMKN 1 Geger Madiun, the participation of school members to realize religious culture, and the impact of changes on students' religious attitudes and behaviors at school. These three questions provide the direction of understanding that the construction of a religious culture contributes positively to a common life in diversity.

Empowerment of religious culture as a further step in the implementation of the dimensions of multicultural education. The existence of the same understanding and perception of the meaning of multicultural education will create a multicultural school culture. School culture must ensure that all members participate.[13] This dimension is important in empowering the culture students bring to school from different groups.[14] In addition, it can be used to develop a social structure (school) that utilizes the cultural potential of diverse students as a characteristic of the local school structure, for example with regard to group practices, social climate, exercises, extra-curricular participation and staff appreciation in responding to various differences that exist in schools.

This research used a qualitative approach,[15] which reveals the strengthening of religious culture in vocational high schools. Disclosure of

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[11] Nurlaili Wathano, "Internalisasi Nilai – Nilai Karakter Melalui Budaya Sekolah Di SMKN 41 Jakarta," *Ta'dib: Jurnal Pendidikan Islam Dan Isu-Isu Sosial* 19, no. 2 (2021): 47–77, https://doi.org/10.37216/tadib.v19i2.478.

[12] Yuliana Yuliana, Ahmad Rifa'i Abun, and Ali Mashar, "IMPLEMENTASI MANAJEMEN KEPALA SEKOLAH DALAM MEWUJUDKAN BUDAYA RELIGIUS DI SMK NEGERI 5 BANDAR LAMPUNG TAHUN PELAJARAN 2021/2022," *UNISAN JURNAL* 1, no. 1 (September 30, 2022): 831–40.

[13] Karen S. Acton, "Environmental Teacher Leadership: Overcoming Barriers Posed by School Culture, School Structure, and the Principal," *International Journal of Leadership in Education*, February 4, 2022, 1–21, https://doi.org/10.1080/13603124.2022.2032369.

[14] Charles Crawford and Ronald Burns, "School Culture, Racial Composition, and Preventing Violence: Evaluating Punitive and Supportive Responses to Improving Safety," *Social Sciences* 11, no. 7 (June 23, 2022): 270, https://doi.org/10.3390/socsci11070270.

[15] John W. Creswell, *Educational Research: Planning, Conducting, and Evaluating Quantitative and Qualitative Research*, 4th ed. (Boston: Pearson Education, 2012); Mattew B. Miles, A. Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (USA: Sage Publication Inc, 2014).

data directly from the research locus to obtain in-depth understanding through informants with the involvement of researchers in it. Data acquisition in the form of words, actions, and documents related to the research. The qualitative approach shows the data collected in the form of information from interviews, field notes from observations, and available documents, especially religious culture in vocational schools. The qualitative method used is a case study.

The research data collection technique was carried out in three ways, namely interviews, observation, and documentation. Researchers determined informants with purposive sampling technique.[16] The interview technique involved several informants, including the principal and teachers. Focus Group Discussions (FGDs) were conducted to obtain general views on strengthening students' religious culture. The non-participant observation technique was used to observe the process of religious acculturation of students at school. Furthermore, documents related to students' religious acculturation activities. Qualitative data analysis was conducted throughout the research process.[17] Data analysis was conducted during the research in the field and after completion of data collection. Data collection and data analysis activities are not separate from each other. Both take place simultaneously and the process is cyclical. In other words, data collection is an integral part of data analysis activities.  Data analysis uses an interactive model analysis, namely data condensation, data display, and conclusions.[18]

**Transformation of Islamic Religious Education Construction**

Interpreting the difference between religious education and religious education. Religious education is education that provides knowledge and forms the attitudes, personality, and skills of students in practicing their religious teachings. Religious education is education that prepares learners to be able to carry out roles that require mastery of knowledge about religious teachings and / or become religious scholars and practice their religious teachings.[19]

Transformation is a form of change from various aspects that is planned systematically. Educational transformation as a cultural idea relates to mass education that is embedded into the school culture.[20] Four things

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[16] Creswell, *Educational Research*.

[17] Robert C. Bogdan and Sari Knopp Biklen, *Qualitative Research for Education: An Introduction to Theories and Methods*, 5th ed. (USA: Pearson Education, 2007).

[18] Miles, Huberman, and Saldana, *Qualitative Data Analysis*.

[19] Muhammad Aminullah, "Analisis PP. No 55 Tahun 2007 Tentang Pendidikan Agama Dan Keagamaan Perspektif Antonio Gramsci," *Jurnal Kependidikan Islam* Vol. 6 No. 2 (Tahun 2015).

[20] David Baker, *The Schooled Society: The Educational Transformation of Global Culture* (Stanford, California: Stanford University Press, 2014).

underlie the logical construction of education levels, including: (a) the belief in equality of opportunity as a form of justice for the quality of individual education; (b) the belief in modern individual development as a codification of progress towards human development; (c) the belief in academic intelligence and its wide application in life; and (d) the belief that the diversity of academic degrees is identical to the diversity of knowledge specializations and expertise. The transformation of education is faced with the conditions and situations that occur.[21] Educational transformation is a means of promoting current models of educational change.

Education has a very important role in a safe and comfortable school environment. Educational construction involves students in engineering and managing the construction of activity programs to achieve goals.[22] Educational construction is closely related to curriculum construction.[23] Educational construction is concerned with the process of improving and developing attitudes, behaviors and actions. Attitude development emphasizes the improvement of knowledge ability. Behavior is a form of concrete manifestation of knowledge in life. Action as a strategic step to solve the problems that occur.

**Religious Culture Construction**

Human interaction in social life is influenced by culture. Life in society is inseparable from cultural elements, the role of the state, and religion.[24] Cultural theory shows that human culture consists of values, beliefs, norms, rationalizations, symbols, and ideology, as well as solidarity.[25] Culture influences our knowledge, beliefs and values. The elements of culture determine how we think, feel and behave.[26] However, it is still recognized

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[21] Rizky Firmansyah et al., "Educational Transformation: An Evaluation of Online Learning Due To COVID-19," *International Journal of Emerging Technologies in Learning (IJET)* 16, no. 07 (April 9, 2021): 61, https://doi.org/10.3991/ijet.v16i07.21201.

[22] Yuan-Ling Liaw et al., "Learning Assessment Strategies for an Educational Construction Safety Video Game," in *Construction Research Congress 2012* (Construction Research Congress 2012, West Lafayette, Indiana, United States: American Society of Civil Engineers, 2012), 2091–2100, https://doi.org/10.1061/9780784412329.210.

[23] Daniel Tröhler, "Curriculum History or the Educational Construction of Europe in the Long Nineteenth Century," *European Educational Research Journal* 15, no. 3 (May 2016): 279–97, https://doi.org/10.1177/1474904116645111.

[24] Peter Beyer and Lori Beaman, *Religion, Globalization, and Culture* (Leiden-Netherlands: Koninklijke Brill, 2007).

[25] Michael Thompson, Gunnar Grendstad, and Per Selle, *Cultural Theory as Political Science*, 1st ed. (London: Routledge, 1999); Andre Ata Ujan, *Multikulturalisme:Belajar Hidup Bersama Dalam Perbedaan* (Jakarta: Indeks, 2009).

[26] Donna M. Gollnick and Philip C. Chinn, *Multicultural Education in a Pluralistic Society*, 10th ed. (Boston: Pearson Education Inc, 2017).

that there is a dialectic between human subjective factors and their social environment. Humans are influenced by the surrounding environment in the form of culture. Human culture is actually the result of internalization from their social environment.

Educators construct religious knowledge for their students.[27] The result of knowledge construction becomes the basis for the application of religion in social reality. Learners' behavior with religious values forms a religious character. Habituation is a fairly effective way to cultivate religious behavior. Berger and Luckman suggest social construction with several stages, namely externalization, objectification, and externalization.[28] Externalization is self-adaptation to the socio-culture created by humans. Self-adaptation to socio-religion based on biblical texts that have various interpretations. So that adaptation to the biblical text requires interpretation based on context and religious values. Values that are closely related to social interactions between people of the same religion and between religious communities.

The next stage is objectification. This stage is a form of socio-cultural interaction with institutional intersubjective. Objectification as a form of social interaction between religious elites and groups outside them. Two entities that have different perspectives so that they can bring new meaning to the understanding of religious plurality.[29] Both maintain their respective existence, without realizing it has become institutionalized. The existence of this institution encourages real action based on values. The values that are guided into a habit or habituation encourage the formation of religious and inter-religious harmony.

Internalization is the third stage in social construction. Identification can be done through two channels, namely the family and the organization to which it belongs. The family has the main role in forming a person with the special characteristics of each family. Meanwhile, the organization to which one belongs will play a role in coloring the actions taken. Historical and ideological-theological-based social groupings give birth to inclusive and exclusive groups. Inclusive groups accept differences as a necessity that is

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[27] Lun Zhang et al., "Dynamics of the Social Construction of Knowledge: An Empirical Study of Zhihu in China," *EPJ Data Science* 11, no. 1 (December 2022): 35, https://doi.org/10.1140/epjds/s13688-022-00346-6.

[28] Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (Penguin Books, 1966); Peter L. Berger and Thomas Luckmann, *Tafsir Sosial Atas Kenyataan* (Jakarta: LP3ES, 1990).

[29] Lena de Botton et al., "Solidarity Actions Based on Religious Plurality," *Religions* 12, no. 8 (July 22, 2021): 564, https://doi.org/10.3390/rel12080564; Gregory D. Jones, "Video Gaming Faith: Playing Out Theologies of Religions," *Religions* 13, no. 10 (October 10, 2022): 944, https://doi.org/10.3390/rel13100944.

viewed positively. So that it can lead to an attitude of tolerance, mutual respect, and mutual respect in the life of a plural society. While the exclusive group will reject everything that does not suit them.

**Construction of Religious Culture at SMKN 1 Geger Madiun**

SMKN 1 Geger Madiun has a policy of implementing a Taruna program for all students. This activity is a school effort to provide strengthening of religious practice as well as physical strengthening of students. The practice of religion in the Taruna program is an alternative solution to the limited time in PAI subjects. Religious activities are balanced with physical strengthening of students through physical coaching. The principle of SMKN 1 Geger Madiun explained:

> This Taruna activity is carried out to train physical endurance and strength. The fields of expertise in vocational schools require excellent physical stamina, so that they can carry out practical activities well. However, equally important is the mental attitude. This is where we then design an Islamic religious education model to be integrated in this activity. Usually the activities begin with religious activities in the mosque, starting with dhuha prayers, reading and memorizing verses of the Qur'an, as well as being given a short motivational lecture from selected arguments. Then they continue the activities in the field or elsewhere according to the set schedule. All classes get a turn to carry out this activity for a full day each week (w.I1).

The construction of a religious culture at SMKN 1 Geger Madiun is carried out through Taruna activities. Taruna activities include spiritual activities and physical activities. Activities in the field of Taruna spirituality are one of the fields of civility activities that must be followed by all Taruna members without exception by following existing procedures and rules. Spiritual activities to shape and familiarize Taruna members to always be orderly and obedient to worship in accordance with their religion. Physical activity is an increase in the ability of the human body to carry out all daily activities to the maximum and still have reserves without having to experience excessive fatigue. Healthy is a condition of freedom of the body both physically and mentally from all diseases. Spiritual activities and physical activities are described below:
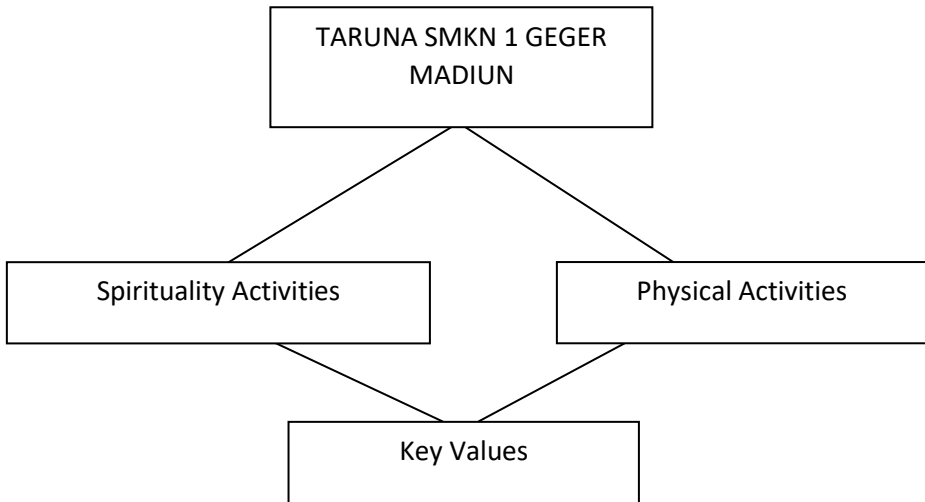
**Figure 1. Spiritual and Physical Aspects of TARUNA Activities**

SMKN 1 Geger Madiun builds a religious culture through Taruna activities related to: 1) activities in the field of spirituality; 2) physical development activities; and 3) the main values of the school. Activities in the field of spirituality emphasize the practice of religion in daily life at school. Physical development activities provide exercises to keep the body fit and healthy. The main values of the school become the foundation of ethics and morals for the school academic community These three elements have a relationship with one another.

Furthermore, to construct a religious culture at SMKN 1 Geger Madiun, several things are done:

1. Spirituality Activities

The activities in the field of Taruna spirituality aim to form the Tarunas' personalities to be orderly and obedient to worship sincerely. Spiritual activities include: wudlu, order in the mosque, reading the Koran, memorizing short letters, doing dhuha prayers, becoming prayer leaders, leading prayers, calling to prayer and iqamah (for men), and giving seven-minute lectures (kultum). All activities are followed by all Tarunas without exception by following the existing procedures and rules.

The implementation of spiritual activities is realized in the daily habituation of students at school. The students follow the guidelines for implementing spiritual activities. Each spiritual activity has set rules, so that students carry it out in an orderly and disciplined manner. Order in the place of worship includes: obeying the rules, performing worship, maintaining security and cleanliness, and avoiding negative behavior. Students perform ablution with the ethics and rules of ablution. They maintain ethics and

discipline in the mosque in performing prayers, reading al-qurán, memorizing short letters, and cultum activities.

The implementation of spiritual activities is guided by Islamic religious education teachers. The teachers provide assistance during the spiritual activities. This activity is carried out to familiarize order and discipline in spiritual activities. A teacher accompanying spiritual activities said:

> Disciplined habituation in spiritual activities, starting with wudu', adhan, prayer, dhikr, reading the Qur'an, memorizing short letters, or tausiyah. The material in the tausiyah or lecture is adjusted to the coach who guides the activity. The material each day must be different, because the coaches and Taruna students are also different. We just make it flexible. This activity invites children to get used to going to the mosque, so they can feel comfortable. Thus, their own awareness will grow in carrying out spiritual activities properly. The habits that are carried out during this time become their provision in the future after graduating from school. When they graduate and work, mingle with many people, for example being asked to be a prayer leader, they do not feel awkward, even though they are vocational school graduates. I believe this is the main provision in their real life (w.S2).

2. Physical Activities

Physical field activities in the Taruna program aim to: 1) recognize various forms of physical fitness training material; 2) carry out physical fitness training with the exercise program method regularly and correctly; 3) form physical fitness abilities; 4) know the target achievement of each type of exercise according to the assessment standard; and 5) be able to carry out physical fitness tests according to the program. To achieve the goal, the components of physical fitness are carried out properly and correctly. The components of physical fitness include: strength, endurance, muscle power, speed, flexibility, agility, coordination, balance, accuracy, and reaction.

Taruna activities have the following objectives: 1) the ability to exercise the body towards the level of physical fitness; 2) increase the ability of physical fitness to perform various kinds of exercises / activities; and 3) readiness of physical abilities to face the demands of the world of work. Taruna activities have an impact on changes in student behavior, tough physical readiness, and the demands of the world of work. The impact of changes in Taruna activities was expressed by the coach teacher, namely:

> Before the Taruna activities, students were difficult to manage, when there were camp activities many were sick, and some were in a trance. However, after we held Taruna activities, they had a strong physique,

so there were not many sick or trances when we included them in joint camp activities in the Kresek area. Requests from business and industry to organize Taruna activities. Physical training, discipline, neatness, and Islamic spiritual activities are given in the activities. Students do not talk much, are ready to be ordered, and others (skills) can be learned. Students are able to stand for 8 hours, for example at alfamart. The point is that we are required to produce "yes man" children, ready to be ordered, ready to work (w.I2).

Taruna activities in the physical field provide physical and mental balance. Physical endurance is a form of body readiness in carrying out activities and activities to the maximum. Mental readiness is supported by the cultivation of moral values to become character. Character building is carried out continuously to create a religious culture (W.I3).

3. Key Values

SMKN 1 Geger Madiun has core values as guidelines that are implemented by the school's academic community. Culture contains elements of values that are upheld by the school community. The core values become the guidelines in carrying out various activities at school and outside of school. The core values include: moral ethics that shows the 5S attitude (smile, greeting, greeting, politeness, and courtesy), excelence (being the best), honesty to oneself and others, togetherness and togetherness, responsibility (duties and functions), transparency, winning spirit in competition, and hard work. And in the end, all our efforts and endeavors are submitted to Allah SWT.

Implementation of core values by school members in school community interactions. Moral ethics related to a friendly and polite attitude towards others. Near the school gate there is a guard post, where security officers and students are assigned to assist with the administration of the student's Book of Offenses (BCP) and the introduction of guests. The officers at the guard post show a look of familiarity and respect for anyone who passes in front of them. When a guest arrives, one of the officers at the guard post immediately approaches the guest, while greeting and asking about the guest's needs. One of the guards escorts the guest to the room of the person in question (O.L1).

After the morning roll call is over, students follow Islamic spiritual guidance in the Taruna program. All Taruna students participate in Dhuha prayer, read the Qur'an, and listen to tausiyah, except those who are unable or non-Muslim. The coach becomes the imam of Dhuha prayer, reads wirid and prays together. One of the students leads the recitation of the Qur'an

and is followed by other students. The theme of the tausiyah is different every day, because the participants are different. An example is the three choices of goodness "today must be better than yesterday, tomorrow must be better than today. They will be introspective about the deeds done to date, being a lucky person or a loser or damaged. Real conditions that occur in everyday life (O.L2).

Taruna activities are carried out to build attitudes, mental, spiritual, as well as physical. Islamic religious education materials emphasize habituation in terms of worship and the application of attitudes and behavior in diverse social interactions. Religious activities in the Tarunas are carried out routinely. The school makes a policy that the Taruna program is carried out for a full day and is attended by all students from scheduled classes. After a series of religious activities at the mosque, all Taruna participants gather in the field to carry out physical exercise activities. The Taruna activity has the motto "Ready physically strong spiritually" (O.L2).

## Contribution of Taruna Program to Build Religious Culture

The Taruna Program is one of the transformation strategies for strengthening religious culture at SMKN 1 Geger Madiun by implementing a spiritual field program and a physical field program. The program in the field of spirituality forms the habituation of the application of religious teachings of students in the school environment. Learners are given the opportunity to develop their potential and abilities in cultivating religious culture. Religious culture is strengthened in activities outside the classroom in the learning process of Islamic religious education subjects. This activity is integrated with physical field activities. Both enable the strengthening of physical and mental-spiritual health.

The spirituality program is a strategic step in religious acculturation. Increased religious knowledge and religious application in community life. The Taruna spiritual activities emphasize the implementation of worship procedures, sunnah worship, training rhetoric skills, and memorization of the Koran. Students are trained to understand the principles of worship. Training rhetorical skills becomes a means of Islamic preaching. Learners prepare themselves to learn to understand religious knowledge well, and be able to convey religious messages well too. Students are accustomed to reading the Qur'an and memorizing selected letters to equip the ability to become leaders in worship. Even this activity is carried out to maintain and apply ethics in worship and social relations.

The Taruna program model that integrates spiritual strength and physical strength is unique to SKMN 1 Geger Madiun. Spiritual strength is shown by the practice of religious teachings in daily life at school. The

continuous practice of religion can encourage the creation of a religious culture. Religious culture becomes the habituation of pious individuals, both spiritually and socially. Physical strength as a physical strengthening exercise in carrying out daily activities to the fullest. Physical strengthening shapes the body to be physically and mentally healthy. The implementation of spirituality and physical development programs is a strategic step in forming a physically and mentally strong religious culture.

## Strengthening Religious Culture and its Implications in Vocational High Schools

The religious aspect has so far only been seen as a responsibility of religious subjects, such as PAI. In fact, the concept of PAI learning that can lead to the realization of student religiosity is very diverse. A concrete example of an approach that can be built, for example, is with a cooperative or collaborative model.[30] Not only through face-to-face learning, even now blended learning is also one of the best options in organizing fun PAI learning.[31]

According to Koentjoroningrat as quoted by Sahlan, cultural development efforts should be applied in three levels, namely the level of values adopted, the level of daily practice, and the level of cultural symbols.[32] At SMKN 1 Geger Madiun, the development of religious culture through Taruna activities is in line with Koentjoroningrat's concept. At the level of espoused values, religious values are formulated jointly agreed upon and need to be developed in schools. At the level of daily practice, the agreed religious values are manifested in the form of daily attitudes and behaviors by all school members. While in the strategy related to cultural symbols, Taruna as a place to develop religious culture indirectly becomes a symbol in daily life.

Religious culture in the long run will greatly support the creation of an adequate academic atmosphere.[33] In the Taruna activities at SMKN 1

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[30] Iskandar Tsani and Sufirmansyah Sufirmansyah, "Construction of PAI Learning Model Based on Knowledge Society at UIN Satu Tulungagung and IAIN Kediri, Indonesia," *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama* 15, no. 1 (May 9, 2023): 305–26, https://doi.org/10.37680/qalamuna.v15i1.2155.

[31] Iskandar Tsani, Cicik Erikawati, and Sufirmansyah Sufirmansyah, "Evaluation of the Application of Blended Learning in PAI Subjects at SMAN 1 Prambon, Nganjuk," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 17, no. 3 (May 22, 2023): 2019–33, https://doi.org/10.35931/aq.v17i3.2107.

[32] Asmaun Sahlan, *Mewujudkan Budaya Religius Di Sekolah: Upaya Mengembangkan PAI Dari Teori Ke Aksi* (Malang: UIN-Maliki Press, 2010), 85.

[33] Iskandar Tsani, Asna Lu'Lu'in Nisa', and Sufirmansyah Sufirmansyah, "Evaluation of Academic Atmosphere Formation in Islamic Junior High School Through Digital Learning System," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 4, no. 2 (May 19, 2023): 352–67, https://doi.org/10.31538/munaddhomah.v4i2.436.

Geger Madiun, there are also a number of combined approaches taken to strengthen the religious culture there. Some of these approaches are in accordance with Muhaimin's description of the various approaches that can be used in the development of religious culture. First, the experiential approach, namely by providing a moral / religious approach in instilling religious values. Second, the habituation approach, which provides opportunities for students to be able to practice Islamic teachings and noble morals. Third, the emotional approach, which is to arouse students' feelings in appreciating and believing in Islamic teachings so that students are motivated to implement Islamic teachings. Fourth, the rational approach, which is to provide rational understanding in understanding Islamic teachings. Fifth, the functional approach, which is to provide planting and understanding of the benefits of Islam in everyday life. And sixth, the exemplary approach, which is to provide examples and good examples to students.[34]

As with the implementation of a program in an educational institution, there are several things that become supporting and inhibiting factors. Support from the principal, teachers, parents or students themselves who have a commitment agreement to build a religious culture is the main supporting factor. In addition, there is also support from the village apparatus and a number of external stakeholders in the form of facilities or infrastructure assistance in developing a religious culture.

The principal's support is seen in the supervision and dialogue with students about the consistency of students in performing worship, either at home or at school. The support of the teachers is in the form of their participation and involvement in the development of a religious culture. In the implementation of the educational process, teachers embed religious messages or connect various general lesson theories with various information in the Qur'an. This indicates that the school seeks to erode the dichotomy of general and religious sciences by applying the organismic paradigm in education. Parents and students are very cooperative and fully supportive. Initially, the formation of a religious culture is prescriptive but over time it changes through a learning process that stems from awareness in cultural actors.[35]

The development of a religious culture does not fully run as expected. There are several inhibiting factors faced. The inhibiting factors include the negative influence of science and technology through the misuse of gadgets

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[34] Muhaimin and Nur Ali, *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam Di Sekolah* (Bandung: Remaja Rosdakarya, 2012), 174.

[35] Taliziduhu Ndraha, *Teori Budaya Organisasi: Pegangan Belajar Bahan Diskusi* (Jakarta: Rineka Cipta, 2019), 24.

and the internet. There are also some parents who feel that afternoon activities make students unable to help with their work. Then the existence of peers from other schools who try to shake the istiqamah attitude of students in participating in Taruna activities is also an inhibiting factor.

The religious culture at SMKN 1 Geger Madiun has a significant impact on students, including: fostering an istiqamah attitude in worship, forming a generation of Islamic leaders, becoming a forum for talent development, and minimizing various forms of juvenile delinquency. In addition, religious culture also has a positive impact on parents and families of students, they gain enlightenment through awareness and guidance when watching their children diligently worship or through recitations and reprimands for their children who attend SMKN 1 Geger Madiun to always worship Allah.

As the opinion of the behavioristic school, that something that is done repeatedly at the same time will become a habit. This is also the case with the development of a religious culture at SMKN 1 Geger Madiun. Guidance and habituation based on Islamic law make students have a strong Islamic foundation, thus making them istiqamah in carrying out worship. At this stage, worship is no longer defined as an obligation to remember, but has become a soul need.

Religious culture in schools can also reduce various acts of juvenile delinquency. This is inspired by the internalization of religious values that teach love for others, equality of rights and obligations, and an understanding of the existence of punishment and reward as a consequence of actions taken. Another positive impact is that students can develop their artistic talents.[36]

Seeing the positive impact felt, religious culture has various functions, including: a) Development of students' faith and piety to Allah SWT; b) value planting; c) mental adjustment to adapt to their environment and be able to change their environment in accordance with Islamic teachings; d) Repair of student deficiencies in belief, understanding and experience of Islamic teachings; e) prevention of negative things from the environment or from other cultures; f) teaching about religious knowledge; g) channeling special talents in the field of Islam.[37]

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[36] Emna Laisa, "OPTIMALISASI PENDIDIKAN AGAMA ISLAM DI SEKOLAH MELALUI PENGEMBANGAN BUDAYA RELIGIUS (Studi pada SMK Darul Ulum Bungbungan Bluto Sumenep)," *Islamuna: Jurnal Studi Islam* 3, no. 1 (July 1, 2016): 77–94, https://doi.org/10.19105/islamuna.v3i1.949.

[37] Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam Di Sekolah, Madrasah, Dan Perguruan Tinggi* (Jakarta: Rajawali Press, 2010), 40.

In achieving these positive goals, teachers develop a religious culture by paying attention to the psychological aspects of students. This can be done through understanding adolescent development and the stages of development of their religious soul. As Fowler's theory of belief development, adolescents are in a synthetic-conventional state, that they have begun to get out of their comfort zone and begin to look for self-identity. They are also looking for something that can be used as a guide to life through servitude to God.[38] It is at this stage that teachers must be able to direct them to the right path with a fun approach to learning.

## Conclusion

Vocational schools are synonymous with achieving expertise. However, the religious acculturation of students balances the field of expertise and the religious field. Vocational schools have strengthened religion and religion as a strategic step for religious acculturation. The school has its own character and characteristics in an effort to empower its culture. Vocational schools build a religious culture through the development of fields of expertise, implementation of the PAI Curriculum, governance of discipline implementation, governance of Taruna-an activities, extracurricular activities, and habituation of religious activities. School culture is built and guided by the main values as a collective agreement to be implemented together in order to achieve common goals.

In the sociological perspective, vocational high schools have formed school communities that have high solidarity and good implementation of religious activities. The habituation of religious activities becomes a school culture in creating a religious climate. Adaptation of the religious field to the uniqueness of the school has a pattern that is used and preserved as a school culture. Spiritual activities become a pattern that is preserved in vocational schools as an effort to acculturate the religiosity of the academic community. The habituation of religious activities is one of the efforts to shape student character in addition to PAI subject matter in the classroom. Access to fields of expertise is wide open for students, so there are many choices based on their interests and talents. Strong skill access patterns supported by religious activities

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[38] Muhaimin and Ali, *Paradigma Pendidikan Islam: Upaya Mengefektifkan Pendidikan Agama Islam Di Sekolah*, 206–14.

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