

## The Role Of The Principal In The Development Of Religious Culture In Man 1 Banggai

Jumahir Jumahir<sup>1\*</sup>, Nurdin Nurdin<sup>2</sup> & Ahmad Syahid<sup>3</sup>

<sup>1</sup> Faculty of Islamic Religious Education, Universitas Islam Negeri Datokarama

<sup>2</sup> Universitas Islam Negeri Datokarama

<sup>3</sup> Universitas Islam Negeri Datokarama

\*Corresponding Author: Jumahir, E-mail: [jumahirmagfira@gmail.com](mailto:jumahirmagfira@gmail.com)

---

### ARTICLE INFO

### ABSTRAK

Volume: 1  
ISSN:

---

### KEYWORDS

Development, Culture,  
Religious

This study aims to determine the role of the principal in the development of religious culture at MAN 1 Banggai. This research is descriptive qualitative research. Data collection was done through observation and interviews, and the data were analyzed using data reduction, data presentation, and verification (drawing conclusions).

The results showed that the principal's roles in the development of religious culture at MAN 1 Banggai were: 1) Planning, which is a step to plan the work that the principal of MAN 1 Banggai will carry out. Planning programs of activities related to how to implement and develop religious culture, the planning is agreed upon in a joint meeting; 2) Exemplary, means the principal of MAN 1 Banggai is a good example of leading so that it is easy to achieve the goals of an organization or institution being led; 3) Support, means the head of MAN 1 Banggai gives full support by providing facilities for the development of religious culture; and 4) Providing evaluations, which means the head of MAN 1 Banggai provides evaluation to the development of religious culture by observing directly and through submissions from the vice principal of Madrasah and the teacher council.

---

### 1. Introduction

As the leader in carrying out duties as an educator, the principal plays a vital role in creating a school climate by applying religious values to encourage students to increase their faith and piety at school. The principal can carry out this role through the administrative functions of the education administrator, such as planning, organizing, implementing, monitoring, and evaluating.

The principal's duties are very complex, meaning he is not just a teacher who understands how to teach well. He is "The person responsible to manage and empower the various available resources and explore more to realize the vision, mission, and goals of the school" (Muhaimin, 2004).

The development of religious culture describes efforts to develop education to realize national education goals. In line with this, the notion of culture, according to Tylor in Budiningsih, is a complex whole of immaterial human creative ability in the form of psychological abilities such as knowledge, technology, belief, art, law, morals, custom, and so on (Fathurrohman. M, 2015).

---

<sup>1</sup>Jumahir is a Ph.D Candidate Of Islamic Religious education Study Program at post graduate school, Universitas Islam Negeri Datokarama Palu, Indonesia. This paper was presented at The 1st International Conference on Islamic and Interdisciplinary Studies (ICIIS) 2022 as a Presenter held by the Postgraduate School Universitas Islam Negeri Datokarama Palu, Indonesia.

### ***The Role Of The Principal In The Development Of Religious Culture In Man 1 Banggai***

Bustanuddin defines culture as the whole of human life which includes knowledge, belief, art, law, morals, customs, and others from the abilities and habits acquired by humans as members of society (Agus. B, 2007).

According to A.M Saefuddin, religion is the most essential human need that is universal. Therefore, he emphasized that religion is a spiritual awareness in which there is a reality beyond the visible reality that humans always hope for His mercy (Bakhtiar. A, 1997).

## **2. Research Method**

This research is descriptive qualitative research. Data collection was done through observation and interviews, and then the data were analyzed. Qualitative data analysis is the process of systematically searching and compiling data obtained from interviews, field notes, and documentation. The data is then organized into categories, described into units, synthesized, compiled into patterns, chosen which are important and will be studied, and made conclusions so they can be easily understood. The analysis techniques were data reduction, data presentation, and verification or drawing conclusions. The location of this research was MAN 1 Banggai. The research was conducted from February to March 2022.

## **3. Research Results and Discussion**

In the development of religious culture at MAN 1 Banggai, the principal of MAN 1 Banggai, in his leadership, has the commitment to create quality madrasas by working hard to realize the vision and mission of the madrasa, which is: Creating quality people who are devoted, creative, technologically and environmentally minded. Based on the vision and mission, the principal carried out a number of activities, one of which was the development of religious culture, which was full of religious values, by empowering all vice principals and teacher councils to carry out religious cultural programs jointly. According to the Vice Principal of MAN 1 Banggai, Mr. Ruslan Palopa, S.Pd that the roles of the Principal of MAN 1 Banggai in the development of religious culture is in "Planning, good example, support and providing evaluation".

Based on the explanation above, the role of the principal can be described as follows:

First: Planning, the Principal of MAN 1 Banggai, Mr. Sudirman Suku, S.Pd.I., explained "The planning of the religious culture development program at MAN 1 Banggai is based on the planning of the school principals. The principal was the initiator, and the plan was submitted and discussed with the teacher council and staff, then resulted in agreed religious cultural programs which were then implemented and developed to increase faith, knowledge, and practice of the values of religious teachings for students."

Second: Exemplary, the Vice Principal explained: "The principal provides a good example for all teachers, staff, and students to follow in terms of discipline, manners, and in religious culture development activities, he joins together to attend the activity by arriving early."

Exemplary is one of the keys to success in an institution. The Prophet Muhammad has been a role model for His people throughout the ages. In speaking, he never lies, in promises, he never breaks, never betrays, and in his daily interactions, he always speaks politely towards his friends, despite their religion. The Messenger of Allah continued to behave politely, do good, fair, trustworthy, and honest so that he got the title Al-Amin, a trustworthy person. This is enshrined in the Qur'an surah Al-Ahzab: 21 that the Messenger of Allah is a good example (uswah hasanah):

لَقَدْ كَانَ لَكُمْ فِي اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often". (Q.S. Al-Ahzab:21)" (Alqur'an dan Terjemahan).

Third: Support. Another role carried out by school principals is to fully support religious cultural activities by providing facilities for the development of religious culture carried out in schools. One of the Vice Principals of MAN 1 Banggai, Mr. Ibrahim, S.Pd, explained: "The principal fully supports the program of religious cultural activities carried out by students as evidence of his support in providing facilities, infrastructures such as sound systems, comfortable places of worship, prayer equipment such as mukenah, Al-Quran, and others related to the needs of madrasah religious culture development".

Fourth: Evaluation. The Principal of MAN 1 Banggai evaluates the implementation of improving students' religious culture practices. According to Ibrahim, S.Pd explained: "The Principal provides an evaluation by observing directly or asking through the vice principals of the Madrasah, OSIS coaches, and the teachers about the development of religious culture. He evaluates whether or not the implementation runs effectively and efficiently and can improve students' religious understanding. The evaluation is also done through a meeting with the teacher council to transparently convey the implementation of religious culture development".

Evaluation is a vital process to determine the value or results of educational activities because it can determine the effectiveness or the success of a teacher's performance during religious culture development activities. This is in accordance with the notion of evaluation, according to Wayan Nurkancana (1986), which is an action or a process to determine the value of something" (Nurkancana. W, 1986).

As a leader, the principal must have spiritual maturity through his role in efforts to develop religious cultural values. For spiritually mature leaders, the world is seen as a journey to sow seeds of goodness with compassion, and the results will be reaped hereafter. For them, the presence of others is a divine blessing that must be maintained and enhanced, not just in social relationships but love and mutual respect. In the context of school education, it means the development of an atmosphere of religious life gives the impression of a view of life full of religious teachings and values, manifested in an attitude toward life.

#### 4. Conclusion

Based on the description of the research results above, it can be concluded that the role of the Principal of MAN 1 Banggai in the development of religious culture is "to plan, to provide good examples, to support and to provide evaluations.5. Change in Silaturrahim Mechanism

#### References

- Amsal Bakhtiar, *Filsafat Agama*, (Jakarta : PT. Logos Wacana Ilmu, 1997).
- Bustanuddin Agus, *Agama dalam Kehidupan Manusia Pengantar Antropologi Agama*, (Jakarta : PT. Raja Grafindo Persada, 2007)
- Departemen Agama, *Al-Qur'an dan Terjemahnya*, Yayasan Penyelenggara Penterjemah/Pentafsir Al-Qur'an, Jakarta, 1 Maret 1971.
- Muhammad Fathurrohman, *Budaya Religius Dalam Peningkatan Mutu Pendidikan*, (Depok Seleman Yogyakarta, Cet. 1 2015)
- Muhaimin, *Paradigma Pendidikan Islam. Upaya Mengefektifkan Pendidikan Agama Islam di Sekolah*, (Bandung: PT. RemajaRosdakarya, 2004)
- Sugiyono, *Metodologi Penelitian Kombinasi (Mixed Methods)*, (Bandung, Cet. Ke- 9 2017)
- Wayan Nurkancana, P.P.N. Sumartana, "Evaluasi Pendidikan" (Usaha Nasional, Surabaya-Indonesia, 1986)