

Madrasah Quality Culture Development Patterns At Ma Ma'arif Nu 1 Kemranjen Banyumas Indonesia

(Study on Student Behavior at MA Ma'arif NU 1 Sirau Kemranjen Banyumas)

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Abstract

This research was conducted to determine the characteristics and management patterns of the quality development of madrasa culture in Madrasah Aliyah Ma'arif NU 1 Sirau Kemranjen Banyumas Indonesia. This study uses a mixed approach (qualitative-quantitative), but is categorized as a case study because it cannot be generalized. The object of the research is the madrasa culture at Madrasah Aliyah Ma'arif NU 1 Sirau Kemranjen Banyumas holistically covering all madrasa residents and their interactions. The research data were collected by means of observation, questionnaires and documentation. The results show that, first, the characteristics of the madrasa culture consist of a madrasa atmosphere, a culture of cooperation, a culture of discipline, a culture of reading, a clean culture, physically and mentally healthy, a culture of religious, polite and civilized behavior in a positive condition. Second, Madrasah development management is carried out in such a way as to produce better character changes. Keywords: Madrasa culture, management, characteristics.

Introduction

Education plays a very important role in the process of improving the quality of human resources. Realizing the importance of this, the government together with the private sector have been and continue to strive to realize this mandate through various educational development efforts. Kaban (in Sugiarto, 2005) states that school quality as a system is closely related to three aspects, namely (1) the teaching and learning process, (2) school leadership and management, and (3) school culture.

Peterson (2002), suggests that "school culture is the set of norms, values and belief, rituals and ceremonies, symbols and stories that make up the persona of the school". School culture is a collection of norms, values and beliefs, ritual and ceremonial rituals, symbols and stories that adorn the school's personality.

The concept of madrasa culture is a program to instill in students to get used to the culture of Islamic values applied in madrasas and in the family environment, which is reflected in daily behavior. Such as, a culture of cooperation, a culture of discipline, a culture of reading, a clean culture, physically and mentally healthy, a polite and civilized religious culture.

This is in line with the commands of Allah in the Qur'an. Like, the command to cooperate with each other in goodness and piety contained in the QS. Almaidah: 2, the command for discipline is abstracted in the QS. Al- Jumu'ah:9-10, the command to read in QS. Al-'Alaq verses 1-5, the command to maintain cleanliness in the QS. Al-Mudatsir: 4 and the command to establish prayer, amar ma'ruf nahi munkar, stated in QS. Luqman:17. (Junaidi: 2011).

In <https://litequran.net/> it is stated that the basis for being ordered to do amar ma'ruf nahi munkar is also stated in the verse of the Qur'an below:

لَا تَتَّبِعُوا الْاَوَّلِيْنَ وَالْاٰخِرِيْنَ ۗ اُولٰٓئِكَ سَبَقَكُمُ

"And let there be among you a group of people who call to good, enjoin the right and forbid what is evil. They are the lucky ones." (Surat Ali Imron: 104)

MA Ma'arif NU 1 Kemranjen has its own concept in building generational cadres khaira ummah namely with the Madrasa Culture movement through the dhuha and dzuhur prayers in congregation, tadarus Al-Qur'an and Asmaul Husna, the movement for a clean and healthy environment, a culture of discipline (discipline of behavior and dress), as well as the movement to realize a simple character.

However, as stated by Endang (student deputy), that the ditching of Veragras, low interest in learning, did not come without explanation, was carried out by some of his students. (personal communication, July 10, 2020).

On the other hand, as stated by Endang, the achievements of some students are very encouraging. There are several students in the classtakhfidz undergo the process of memorizing the Qur'an. The habituation of religious rituals is also very well organized, such as the reading of the Asmaul Husna in the courtyard of the madrasa, followed by the dhuha prayer and recitation of the Qur'an at zero hour. In addition, student achievement is also encouraging. It is proven by the rows of trophies displayed in the madrasa cupboards as a symbol of student achievement, both in the form of academic and non-academic achievements. (personal communication, 10 July 2020).

Based on the foregoing, researchers are interested in researching further about the development of madrasa culture at MA Ma'arif NU 1 Sirau Kemranjen Banyumas. Based on the background of the problem above, the formulation of the problem in this study are: (1) What are the characteristics and patterns of developing a quality culture of madrasas in Madrasah Aliyah Ma'arif NU 1 Sirau Kemranjen Banyumas Indonesia? And (2) How is the management of the pattern of developing a quality culture for madrasas in Madrasah Aliyah Ma'arif NU 1 Sirau Kemranjen Banyumas Indonesia? The results of this study are useful (1) as a contribution to scientific treasures, especially in the field of education management. In addition, the results of this study can be used as a reference in the method of developing a quality culture of madrasas so as to form individuals who are able to carry out religious teachings in life and as material for consideration for madrasas in making policies regarding activities of developing quality culture of madrasas.

Madrasa Quality Culture

Culture comes from the Sanskrit "buddhayah" plural form of "budhi" which means mind or reason (Ahmadi: 2004). This means everything related to reason, values and mental attitudes. In English, the word culture is known as culture, which means to cultivate, fertilize, develop or doing something which then develops as a human way of self-actualization in the realm of creativity, taste, and intention.

According to EB Taylor, a British anthropologist, culture is defined as: "That complex whole which includes knowledge, beliefs, art, moral, law, custom and any other capabilities and habits acquired by man as a member of society." (Ahmadi: 2004).

So culture is something that is complex and is a totality that includes knowledge, belief, art, law, morals, customs, and abilities and habits acquired by people as members of society. Reason and reason allow the emergence of human works which in the end this process will give birth to what is called culture.

Stolp and Smith (in Titik Sunarti Widyaningsih, 2007: 201) say that "School culture can be defined as historically transmitted patterns of meaning that include the norms, values, beliefs, tradition and myths understood, may be in varying degrees, by members of the school community". School culture is a historical transmission pattern about the meaning of norms, values, beliefs, ceremonies, rituals, traditions and mythical understandings that are felt by school members. Madrasa culture is the hallmark, character or character, and image of the school in the wider community.

Meanwhile, according to West-Burnham (1997) states that school culture is "a reflection of the head and senior managers and this must be manifested in behavior, language, and imagery", which means that school culture is a reflection of the manager, namely the principal and must be manifested in behavior, language, and figures of speech.

The quality according to the complete Indonesian dictionary is a value and a state. Meanwhile, according to Russel on the site <http://rasto.staf.upi.edu>. Defined in two perspectives. **first perspective**, called Producer's perspective. That is, product quality is associated with production standards and costs. This means that a product is considered quality if it conforms to specifications and meets cost requirements **second perspective**, called Consumer's perspective. It means that product quality is linked by design and price. This means that the quality of the product is seen from the quality characteristics and the specified price. In other words, product quality can be created if there is a match between the producer's perspective and the consumer's perspective which is called suitability for use (fitness for consumer use).

According to the author's opinion, in essence some of the meanings of quality are the same and have the following elements: first, covering efforts to meet or exceed customer expectations. Second, includes products, services, people, processes and the environment. Third, is a condition that is always changing. Based on these elements, quality can be defined as a dynamic condition related to products, services, people, processes and the environment that meet and even exceed expectations. In other words, quality is the overall characteristics or characteristics of a product or service in order to meet customer needs and expectations.

Functions and Objectives of Madrasah Culture

Madrasahs as a means to gain knowledge and self-development, need to instill the values of good habits for their students to be safe from the influence of negative behavior that is currently spreading among teenagers. Discipline, honesty, wearing clothes according to the rules, being polite and courteous to teachers and fellow students, accustomed to performing religious rituals, are habits that need to be applied in students. If these habits can be created and conditioned, a madrasah culture will be formed.

The functions of madrasah culture are: First, shape the behavior of students in the context of realizing their religious teachings. Second, As a process of habituation to realize Islamic teachings in life activities, including discipline, courtesy, cooperation, clean and healthy life physically and spiritually, likes to read, speak and act according to religious doctrines and others conditioned in madrasahs. In other words, through the development of madrasah culture, it is hoped that it will be able to bring up the religious attitudes of students that are expressed in life, so that self-piety and social piety are formed.

Elements and Aspects of Madrasah Culture Development

Elements of madrasah culture, according to Ahyar quoting Sasrapratedja, can be grouped into two categories, namely the visible/visual elements and the invisible elements. Elements that can be seen or visual, include visual verbal and visual material. The visual verbal consists of; 1) vision, mission, goals and objectives, 2) curriculum, 3) language and interaction in communication, 4) madrasah narration, 5) narration of figures, 6) organizational structure, 7) rituals, 8) ceremonies, 9) learning procedures, 10) order, system of giving rewards and punishments, 11) social psychology services, 12) madrasah interaction patterns with parents. The visual elements of the material consist of; 1) facilities and infrastructure, 2) artifacts and memorials, 3) uniforms. The invisible elements include the philosophy or basic views of the madrasah. (<https://eprint.uny.ac.id/> accessed on October 21, 2019).

The cultural aspects include mindsets, attitudes, ways of speaking and acting, assumptions, values, processes to ways of behaving that have an impact on success, requiring maximum effort. The role of the madrasah head becomes a necessity in actualizing the vision and mission of the madrasah in the form of a change movement. In order for the movement of change to occur effectively, it must always be controlled or monitored.

Cultural aspects in the form of a transparent level in physical form, which can be developed in madrasas are:

1. Adab behaves religiously, politely and civilly

The behavior in question is the habituation of religious, polite and civilized behavior that is applied in madrasas so that it is hoped that it will appear naturally to behave politely and civilly both in madrasas and outside madrasas. Among them is the etiquette of going inside class, etiquette when meeting with teachers and other adults, etiquette for visiting and eating and drinking in accordance with Islamic law. This includes ways of thinking and acting as well as manners of dressing that are polite and in accordance with Islamic law.

The formation of religious behavior is carried out through three approaches, namely rational, emotional and exemplary. The rational approach is an attempt to give a role to the minds of students in understanding and distinguishing various things in religious doctrine associated with good and bad behavior in life. While the emotional approach is an effort to arouse the emotional feelings of students in living behavior that is in accordance with religious doctrine. In this context, two methods are used, namely the provision of advice and supervision. The exemplary approach is to make the teacher, employee and adult figures around students a reflection of humans with religious personalities.

2. Cooperation culture

Madrasah residents are conditioned to have togetherness, both physically, such as community service, doing an activity together, working hand in hand to complete work together, or psychologically, such as having the same vision, mission and goals. So that with the same bond, it becomes the spirit and motivation to jointly share ideas and works of art in order to realize a common goal.

3. Reading culture

Love to read is a target to be realized. By reading is wash it the door to the horizon of knowledge opens.

4. Discipline culture

Disciplined culture in this case is discipline in carrying out congregational prayers, discipline in following religious habituation activities, such as reading Asmaul Husna and tadarus Al-Qur'an, discipline in keeping oneself from saying dirty and disrespectful words, discipline in obeying the rules that has been determined, discipline to enter school on time, and discipline to participate in programmed activities, including taking part in extra-curricular activities.

5. Clean and healthy culture physically and spiritually

A clean and healthy culture is displayed by disposing of garbage in its place, cleaning the classroom, turning off the lights and fans after each lesson, and tidying the teacher's desk. Besides that, they have mental resilience and are ready to take responsibility for their future.

Madrasa culture development strategy

According to Sudrajat in the site [https:// akhmadsudrajat.wordpress.com/ school culture development/](https://akhmadsudrajat.wordpress.com/school-culture-development/), that the duties of the head of madrasa in developing madrasa culture include: (1) Developing harmonious relations between madrasa residents, including teachers, employees, students and the entire academic community which is realized in communication, collaboration to increase participation. (2) Develop security both psychologically, physically, socially and culturally. Madrasas keep every madrasah comfortable in their community and carry out activities in the madrasa with a comfortable taste. (3) Developing a religious madrasa environment. The physical environment of the madrasa, which is clean, beautiful, comfortable and religious, colored by various religious rituals, is expected to be able to bring inner peace to madrasa residents.

The leadership role of the madrasa head in the development of madrasa culture is carried out by: (1) mobilizing madrasa residents in preparing the curriculum which is the basis for developing education, (2) fostering a harmonious relationship between madrasah residents, (3) creating work team cohesiveness, (4) maintaining the commitment of madrasah residents, and (5) carry out clinical supervision. (https://eprints.uny.ac.id/the_role_of_the_principal's_leadership_in_the_development_of_school_culture/ accessed on 21 october 2019).

The head of the madrasa together with teachers and education staff must make plans, such as: 1) Determining the value of the madrasa cultural character that will be set in the madrasa. 2) Designing conducive madrasa conditions for the implementation of madrasa cultural development. 3) Designing a curriculum that leads to the development of an integrated madrasa culture with all subjects in the madrasa. 4) Design a conducive classroom. 5) Designing an environment outside the madrasa that is conducive to the development of madrasa culture. (http://eprints.iain-surakarta.ac.id/the_leadership_role_of_the_principal_in_the_development_of_school_culture/ accessed on October 25, 2019).

The strategy to develop madrasa culture can be done through; first, power strategy, namely the strategy of cultivating an attitude of cooperation, discipline, religious, polite and civilized, reading culture, clean and healthy physically and mentally in educational institutions by using power or through people's power. In this case, the role of the head of the madrasa with all his power is very dominant in making changes. Second, persuasive strategy carried out through the formation of citizens' opinions and views. Third, normative reductive. Norms are rules that apply in the madrasa and society. (Naim: 2012)

In the first strategy, it was developed through a command and prohibition and enforcement approach rewards and punishments. Meanwhile, the second and third strategies were developed through habituation, example and a persuasive approach by inviting madrasa residents to jointly realize the madrasa cultural development program by giving reasons and convincing them of positive values and their impact on their future. (Naim: 2012).

In the implementation of the development of this madrasa culture, it can also be organized and applied using a modeling strategy (modeling), teaching (teaching), and environmental strengthening (reinforcing). This means that the values, norms, beliefs, habits that have been prioritized must be modeled by all madrasah citizens (headmasters, teachers, employees and students), and integrated by each teacher into the subject matter, and strengthened by the arrangement of the madrasa environment. Meanwhile, Parents/guardians must also be involved in taking part in maintaining the madrasa culture that is developed in schools while their children are at home. (Daryanto and Darmiati: 2013).

The strategy of developing madrasa culture can also be done by providing hypnotherapy to students. According to David M. Wark (2011). That hypnosis may be used to increase higher level cognitive processes such as reading speed and listening comprehension, Hypnosis can be used to enhance higher-order cognitive processes. The role of the child's self will be helped, thus facilitating the learning process such as reading speed and listening comprehension. Hypnotherapy can improve bad habits. Such as lazy to study, undisciplined, less religious, not maintaining cleanliness and other bad habits and can strengthen memory. Hypnotherapy material content can be adjusted to the intent and purpose hypnotherapy, such as the formation of a literacy culture. Literacy in question, means the ability to read and write, increase knowledge and skills, think critically in solving problems, as well as the ability to communicate effectively that can develop potential and participate in people's lives. Broadly speaking, the literacy referred to here is more than just reading and writing. However, it also includes how a person communicates and interacts in social life. Literacy also means practice and social relations related to knowledge, language and culture (Mulyo Teguh, 2020).

In addition, madrasahs can carry out four strategic steps in developing madrasah culture as follows:

1. Internal and external environmental analysis that can be done by developing a SWOT analysis, namely identifying strengths (Strengths), weakness (Weaknesses), opportunity (Opportunity) and threat (Treats) so that priorities can be determined

2. Formulating the strategy includes setting the vision, mission and objectives implementation and determination of policies and setting targets for the expected results.
3. Implementation of the strategy by establishing superior programs, programs in the field of religion and programs in the field of skills
4. Monitoring and evaluation. This step is part of the quality assurance system.

Included in this level is ensuring that the process of implementing activities is in accordance with the plan. The implementation schedule meets the target time and the expected results are in accordance with the programmed plan.

Madrasa culture will contribute to the mindset, behavior and order of all madrasah residents so that it has an impact on madrasa performance. The Ministry of National Education (in Titik Sunarti Widyaningsih, 2007:204) explains that madrasa performance is the madrasa achievement resulting from the process or behavior of madrasa residents which can be measured by quality, effectiveness, efficiency, innovation, quality of work life, and work morale.

In general, the Madrasah culture development strategy at MA Ma'arif NU 1 Kemranjen can be depicted in Figure 1.

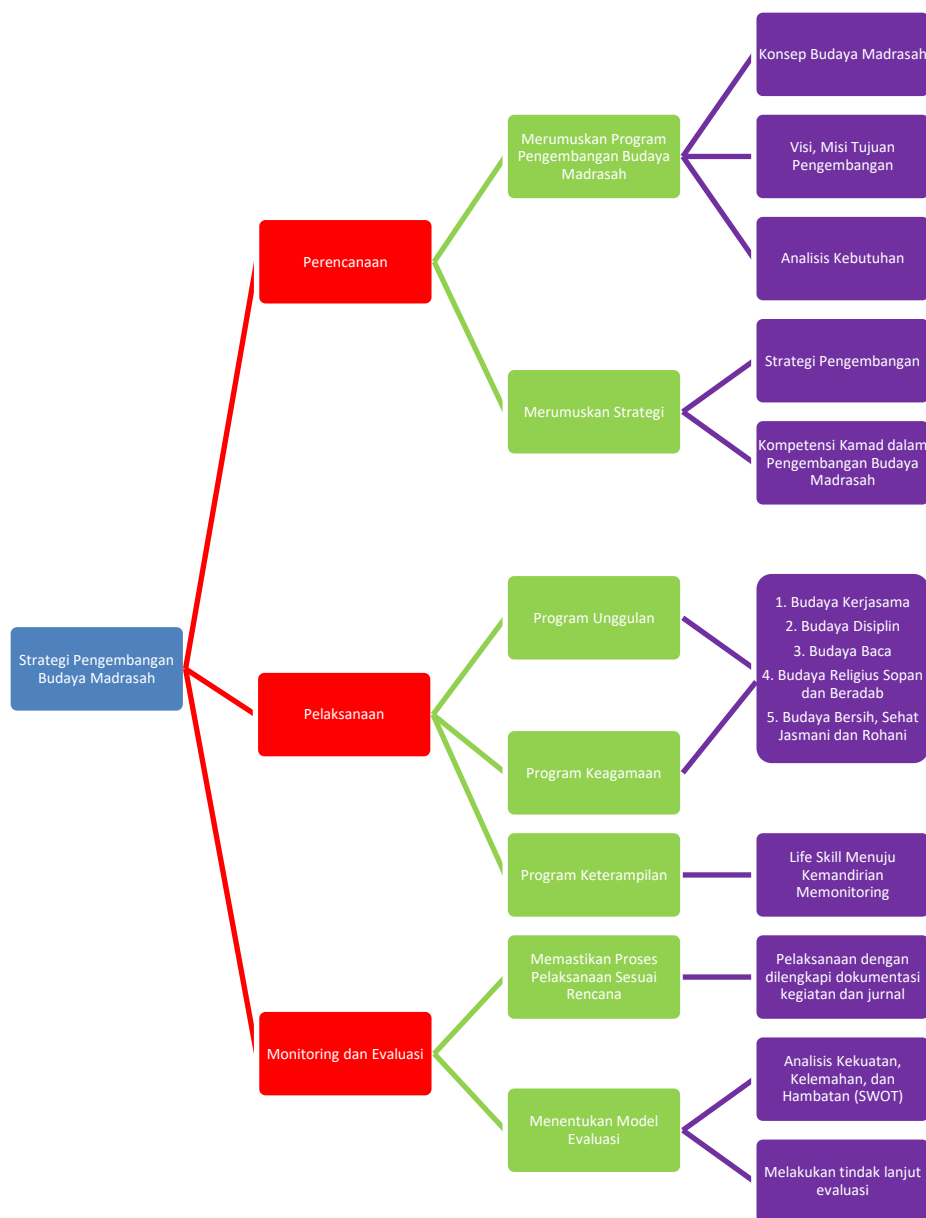


Figure 1. Model of madrasa culture development strategy at MA Ma'arif NU 1 Kemranjen

Figure 1 shows the madrasa culture development strategy at MA Ma'ari NU 1 Kemranjen developed through planning, implementation, monitoring and evaluation. In the planning phase, a madrasa cultural development program is formulated and the strategy is formulated. The formulation of the madrasa culture development program is described in the form of the formulation of the concept of madrasa culture, the formulation of the vision, mission and development objectives, as well as the formulation of needs analysis.

In the implementation phase, superior programs, religious programs, and skills programs are formulated. The superior and religious programs are described in the cultural programs that have been determined, namely the culture of cooperation, discipline culture, reading culture, polite and civilized religious culture and clean culture, physically and mentally healthy as for the skills program, it is described in the form of providing life skills towards independence.

In the monitoring and evaluation phase, it is described in the form of activities in the form of real steps to ensure the implementation process is in accordance with the plan. This step is equipped with activity documentation and journals. The evaluation model is carried out by analyzing strengths, weaknesses, obstacles and opportunities (SWOT) and carrying out follow-up evaluations.

Research Methods

This study uses a quantitative approach to determine the condition of the cultural characteristics of the madrasa. This approach is used to find out the reasons given by madrasa residents about the observed behavioral artifacts. This research was conducted at Madrasah Aliyah Ma'arif NU 1 Sirau Kemranjen Banyumas, Central Java. The research subjects were the principal of the madrasa, three teachers and four students, taken by using a purposive sampling technique. The research subjects for the quantitative method were all 26 teachers and employees and 89 students.

Results and Discussion

Characteristics of Madrasah Culture

The characteristics of madrasa culture in this study consisted of madrasa atmosphere, cooperative culture, reading culture, disciplined culture and clean culture, physically and mentally healthy, religious behavior culture, polite and civilized. The madrasa atmosphere was explored to find out the impressions of the madrasa principal, teachers, employees, students, parents on the madrasa atmosphere as a result of the condition of behavioral and physical artifacts.

Based on the results of the study, the madrasah atmosphere at MA Ma'arif NU 1 Kemranjen was positive with an average score of 4.0 of the maximum score. This shows that the impression of the madrasa residents when they are in the madrasa is positive. The reasons given by madrasah residents about behavioral artifacts are togetherness, discipline that has been evenly distributed, teacher attitudes and the way teachers teach as well as variations in work and manners of some students who are less and less good. While the physical artifacts are the cleanliness of the madrasa, the completeness of the madrasa infrastructure which is increasingly adequate.

The culture of cooperation in this madrasa has been positive with an average score of 4.0 from the maximum score. This shows that cooperation has become a positive culture. Most of the madrasa residents already have the values of good cooperation, so the progress and success achieved has become a shared priority.

Basically, in their daily activities, the teachers look harmonious and kinship so that it supports the creation of a positive culture of cooperation. The form of cooperation has begun to lead to academic interests. In interacting they also discuss the problems of the madrasa which lead to the improvement of the improvement and progress of the madrasa. In addition, the awareness and understanding of madrasa residents towards the vision, mission and goals of

the madrasa is increasing. It is proven by the formulation of work programs that are neatly arranged by the head of the madrasa, the deputy heads, the head of TU, homeroom teachers, BP teachers, and even picket teachers.

The reading culture in this madrasa is in the middle category, with an average score of 3.7. This shows that reading culture has started to become something that important for madrasas. However, this condition has not been maximized, it can be seen from the activities of some students who choose to use their free time to chat instead of reading. The culture of discipline in this madrasa has been positive with an average score of 4.0. This can be seen from the increasing number of students and teachers who are late in coming or entering class. This shows that the value of discipline is increasingly embedded in madrasa residents. The movement of changes in the level of student discipline that continues to increase is also seen in the participation of students in carrying out programmed religious rituals. The exemplary factor of the teachers and the low enforcement of discipline are things that must always be upheld in order to keep the culture of discipline positive.

Madrasah Cultural Development Management

In the context of madrasa cultural management, madrasas have made efforts to develop a culture of cooperation, discipline culture, reading culture clean culture, physically and mentally healthy, polite and civilized religious culture. The development of a cooperative culture in this madrasa is carried out through joint healthy walks, fishing together, MGMP meetings, socialization of the madrasa vision and mission, making madrasah marches, formulating a strategic plan for madrasa development which is formulated jointly by issuing each other's ideas and then decided by means of deliberation and consensus. . A clean, physically and mentally healthy culture is developed through inter-class hygiene competitions, carrying out activities World Clean Day (WCD), carrying out clean Friday activities once a month, motivational training and hypnotherapy as well as ruqyah. The reading culture is developed through the making of wall magazines which are published every two weeks, covering the categories of class and madrasah making and writing competitions. The culture of polite, religious and civilized behavior is developed through habituation of religious attitudes, habit of speaking and behaving politely, dressing neatly and according to Islamic law, habituation of visiting graves and tahlil, pilgrimage of saints and masyayih, tadarus Al-Qur'an together, read the Qur'an, and give rewards and punishment for student. Discipline culture is developed through zero hour habituation, including reading Asmaul Husna, praying dhuha and dzuhur in congregation, tadarus Al-qur'an, and obeying the rules.

The strategies implemented are as follows:

1. Using power or through people's power. The head of the madrasa with all his power can make changes. That is by mobilizing all elements of the madrasa to jointly formulate and formulate a strategic plan for the development of madrasa culture, formulate vision, mission, goals and indicators of success, formulation of strategic programs, implementation strategies and formulation of expected results hasil
2. Using Persuasive strategy which is carried out through the formation of opinions and views of madrasa residents. This is done in several ways. First, by disseminating the vision, mission, goals and achievement targets in the development of madrasa culture to all madrasah citizens. This is done formally and non-formally, such as at the IHT forum, the OSIS meeting forum, as well as in the MA family gatherings and activities. family gathering. It was persuasively conveyed that the madrasa culture developed was very important and contributed to life both now and in the future. Second, through literacy in the form of banners, bulletin boards and writings that are hung on each class page that contains the cultivation of the developed culture.
3. Third, normative reductive. Namely the enforcement of rules and norms imposed in madrasas. The rules are formulated and socialized at the beginning of the new school year, and installed in every classroom.

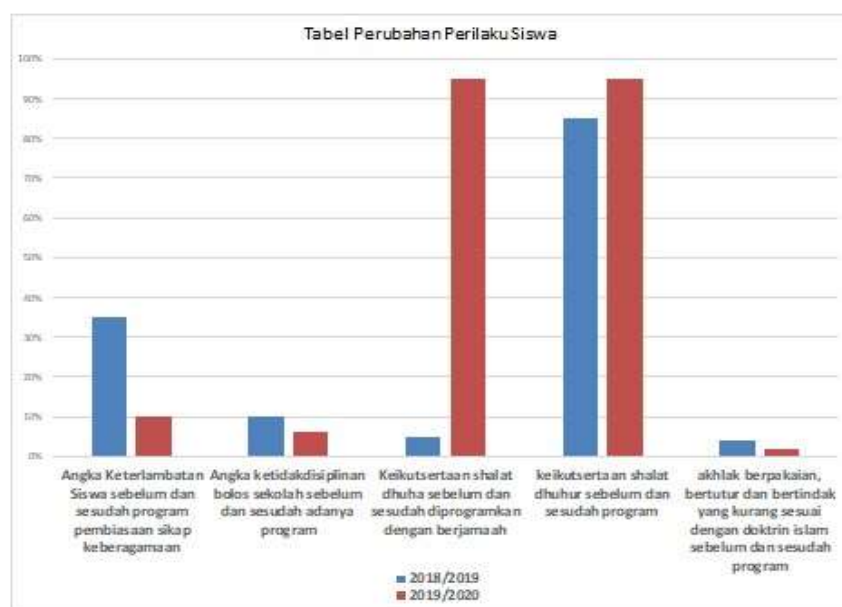
4. Modeling strategy, namely madrasa principals, teachers, employees are directly involved and become role models in displaying culturalized behavioral artifacts, including carrying out habituation, holding instilled values, norms and beliefs.
5. Teaching strategy, meaning that the culture developed is also integrated in the learning process and by the teacher is integrated into the subject.
6. By giving hypnotherapy to students. Giving hypnotherapy is used to improve higher-order cognitive processes. With hypnotherapy, it is hoped that the child's role will be helped, thus facilitating the learning process such as reading speed and listening comprehension. Hypnotherapy can improve bad habits. Such as lazy to study, undisciplined, less religious, not maintaining cleanliness and other bad habits and can strengthen memory. Besides that, it can arouse children's enthusiasm, and can suggest positive suggestions that aim to increase self-confidence, motivation, feelings of self-worth and self-worth, and positive self-image in children. So the content of the hypnotherapy material is conditioned to target the development of madrasa culture.
7. Strategies for strengthening the environment, namely by strengthening the arrangement of the madrasa environment. This is done by involving the surrounding environment in the supervision of students, so that the madrasa culture is maintained, such as when children live in Islamic boarding schools or in their respective homes, by involving pesantren caregivers, the asatidz council and parents and the environment around the madrasa

Achievements in the Implementation of Madrasah Cultural Development

According to Endang, the madrasa culture development program brought significant positive changes to students. The student delay rate before the madrasa cultural development program reached 35%, but after the program, the percentage was only 10%. The percentage of students who skipped school before the program reached 10% and after the program decreased to 5%. The level of student participation in performing the dhuha prayer before being programmed only reached 3%, after being programmed it increased to 95%.

The level of participation in the midday prayer before being programmed reached 85% and after being programmed increased to 95%. Morals that are not in accordance with Islamic teachings in dressing, speaking and acting before being programmed reached 4% and after being programmed decreased to 1%. Thing can be seen in the table below. (personal communication, 20 August 2020).

Table 2. Changes in student behavior



Source: student waka document in 2020

Conclusion

Based on the description of the results of research and discussion on madrasa culture at MA Ma'arif NU 1 Kemranjen, it can be concluded that the characteristics of madrasa culture at MA Ma'arif NU 1 Kemranjen consist of madrasa atmosphere, culture of cooperation, culture of discipline, reading culture, clean, healthy culture physical and spiritual, religious behavior, polite and civilized culture in the category. Madrasa management has supported efforts to develop madrasa culture so as to achieve better quality improvements.

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