

The Effect of School Religious Culture on Students' Emotional Intelligence at State Junior High School

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ABSTRACT

This study aims to find out how religious culture influence the emotional intelligence of students at a Junior High School. This study used quantitative method. The sample of the study was 46 Junior High School students selected randomly. The students were given questionnaires using Likert scale. Validity test was done using Pearson's Product Moment correlation technique, while the reliability test used Alpha formula. Prerequisite analysis test used normality test and linearity test. The data was analyzed using simple linear regression techniques. The level of significance of the results of the analysis was determined at 5%. The number of valid items for religious culture variables was 15 items, and the number of valid items for the emotional intelligence variable was 17 items. This study found that religious culture applied at Junior High School (SMP) 10 Sigi effected the emotional intelligence of the students. It was found that the r count value of 0.590 compared to the r table value $(0.05 ; 46) = 0,285$. The obtained r count > r table was $0.590 > 0,285$, meaning that there is a significant influence. This means the religious culture of the school as an independent variable influences emotional intelligence as the dependent variable and it appears that the implementation of religious culture is more effective to increase the students emotional intelligence.

ARTICLE INFORMATION

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1. Introduction

Education is also an investment in human resource development because of increased skills and abilities, which are believed to be a supporting factor for human efforts to navigate a life full of uncertainty. It is in this context that education is needed and seen as a basic need for people who want to advance, as well as for Indonesian people who have a very large area.¹

Education makes a very large contribution to the progress of a nation and is a vehicle for translating constitutional messages and building national character (character building). An intelligent society will provide the nuances of smart life and will progressively establish independence. Such a people of the nation is a great investment to fight out of the crisis and face the global world.²

The quality of education will be achieved if it is supported by all components of education that are well organized. Some of these components are input, process, and output, and this needs to be fully supported by parties who have an important role in educational institutions. However, one thing that is in the spotlight here is that so far, the quality of education is assessed by learning achievement, output received at superior universities, etc.; it is better if this is added with indicators of religious values internalized in students. Because without internalized religious values in

students, even though these students have sky-high achievements in terms of intellect.

Starting from the very first thing that it is very urgent for educational institutions, especially secondary education, to internalize religious values into students by using habituation through religious culture.³ Without a religious culture, educators will find it difficult to transfer values to students, and the transfer of these values is not enough to rely solely on learning in the classroom. Because learning in the average class only galvanizes the cognitive aspects. With the realization of religious culture, it will be able to develop the IQ, EQ, and SQ of all school members, especially students who are the objects of achieving the goal of implementing education.

School is an educational institution that is an extension of an individual's social environment for the development of his social relationship skills and is a new environmental factor that is very challenging or even worrying for him. The teachers and classmates form a system which then becomes as if the new norm environment.⁴

Situation factors or circumstances that affect the learning process in students are related to the students themselves, the learning situation, the learning process, the teachers who

¹ Mulyasa, *Manajemen Berbasis Sekolah* (Bandung : Remaja Rosdakarya, 2007), iii

² *Ibid* ., 4

³ Rusli, R. (2020). The Role of Family in Preventing Social Conflict in Society From Islamic Perspectives. *Hunafa: Jurnal Studia Islamika*, 17(1), 108-122.

⁴ Muhammad Asrori, *Psikologi Pembelajaran* (Bandung : Wacana Prima, 2007), 115.

provide lessons, study and socializing companions, and the learning programs taken, are factors that have a close relationship with one another. These are all components of the learning situation (situation) which is an important factor in learning.⁵

Education is something that is very significant in the life of a nation and becomes a strategic medium in spurring the improvement of the quality of human resources. Therefore, a school that is also a wiyata mandala is very important to anticipate the above-mentioned moral crisis phenomenon by creating an ideal school culture, one of which is religious culture.

Cultivating religious culture in schools must be carried out continuously in anticipation of local problems and global changes that are happening so rapidly. The cultivation of religious culture in schools needs to be through a disciplined, consistent, or istiqomah approach, exemplary, persuasive, or an invitation to students by providing good reasons and prospects. In cultivating this religious culture, the school also needs to pay attention to the development of the attitudes and character of each student so that it is expected to be able to increase the emotional intelligence of students as well as other school members who, in the end, can be bound by traditions that are religious in nature. Thus the vision and mission of the school that has been predetermined will be achieved easily.

⁵ Sumiati Asra, *Metode Pembelajaran* (Bandung : CV. Wacana Prima, 2007), 60.

Junior High School (SMP) Negeri 10 Sigi is one of the schools located in the sub-district of South Dolo, which implements a religious culture that affects students' emotional intelligence. The implementation of religious culture is the implementation of character education. The form of implementation of religious culture is divided into three pillars: teaching and learning in class, daily activities in developing school culture, and extracurricular activities. The researchers took the location in this place based on several considerations and attractiveness, namely that it is the oldest school in the sub-district of South Dolo, which is also one of the schools that have become a pilot school in Character Education Development (PPK).

The most basic reason for the writer in choosing SMP Negeri 10 Sigi to be the place or object of research is that one of the schools is a pilot school in Character Education Development (PPK). This shows that, of course, there are interesting things in SMP Negeri 10 Sigi that may not be owned by other schools in the district of Sigi, so that the authors feel the need to conduct research at the school in order to find out the interesting things that exist in SMP Negeri 10 Sigi.

2. Literature review

2.1 School Religious Culture

Culture or Culture is a term that comes from the discipline of social anthropology. in the world of education, Culture can be used as a transmission of

knowledge.^{6,7} According to the Indonesian Dictionary, culture is defined as: thoughts, customs, something that has developed, something that becomes a habit that is difficult to change.⁸

Basically, the definition of culture is still unclear, so it is considered "vague." which means there are no standard and fast rules or rules to determine how the shape and model of a culture or who belongs to that culture. However, etymologically culture can be said to be "cultural." This word comes from the Sanskrit word buddhayah, which is the plural form of buddhi which means "mind" or "reason." Alternatively, all things related to reason and reason. Culture is the whole of human ideas and works that must be familiarized with learning, along with the entirety of the results of his culture and work. Likewise with the English term comes from the Latin "colere" which means to work or process, so that culture or culture here can be interpreted as all human actions to process or do something.⁹

⁶Muhammad Fathurrohman, *Budaya Religius dalam Peningkatan Mutu Pendidikan: Tinjauan Teoritik dan Praktik Kontekstualisasi Pendidikan Aga`ma*, (Yogyakarta: Kalimedia, 2015), 43

⁷Rusli, R., Hasyim, M. S., & Nurdin, N. (2021). A New Islamic Knowledge Production And Fatwa Rulings: How Indonesia's Young Muslim Scholars Interact With Online Sources. *Journal of Indonesian Islam*, 14(2), 499-518.

⁸Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, (Jakarta, PT. Balai Pustaka 2005), 149

⁹Koentjaraningrat, *Kebudayaan Mentalitas dan Pembangunan* (Jakarta: PT. Gramedia Pustaka Utama, 2004), 9

Various definitions of culture have been put forward by experts. Barnouw (1985), quoted by David Matsumoto defines that culture as a collection of attitudes, values, beliefs, and behaviors shared by a group of people who are communicated from one generation to the next through language or some other means of communication.¹⁰

Ralph L. Beals and his friends define "a culture as a set of learned ways of thinking and acting that characterizes any human decision-making group" (culture is a learned set of thinking and acting that characterizes any decision-making as a human group). According to them, there are five components of the cultural system, namely, groups or communities, environment, objects produced by culture, cultural traditions that are taken collectively, and activities or behavior.¹¹

Koentjaraningrat grouping cultural aspects based on the dimensions of their form, namely (1) a collection of ideas such as thoughts, knowledge, values, beliefs, norms, and attitudes (2) a collection of activities such as communication patterns, dances, and traditional ceremonies, (3) material the results of objects such as art, equipment and so on.¹²

From the definition above, it can be concluded that culture is the whole

¹⁰Matsumoto David, *Loc.Cit.*

¹¹Nur Iftitahul Husniyah, *Religious Culture dalam Pengembangan Kurikulum PAI, Jurnal AKADEMIKA*, Volume 9, Nomor 2, Desember 2015

¹²Koentjaraningrat, *Kebudayaan Mentalitas dan Pembangunan*, 5

activity or habit that exists in human life that is patterned and obtained by means of learning or things that have been passed down from generation to generation, whether that is still in mind, feeling, and heart of the owner as well as those who have been born in the form of actions and objects. This culture can be preserved by the owner by passing it on to the next generation through formal, informal, and non-formal education; by trying to defend it from foreign cultural infiltration; by developing it; by documenting it in books, photographs, museums, records, and others; or carry out cultural movements together and organized.

While religious or religion comes from other words religion, religion (English), religie (Dutch), religio (Latin) and dien (Arabic). The words religion (English) and religie (Dutch) are derived from the parent of the two languages, namely the Latin "religio" from the root word "relegare," which means binding.¹³

The meaning of religious in the language is taken from two terms that have different meanings, namely religion, and religiosity. Religion comes from the word religion as a form of a noun which means religion or belief in the existence of something natural power above humans,¹⁴ religiosity comes from the word religious which is related to religion or the nature of the religion inherent in a person.

Meanwhile, according to Muhaimin, religiosity comes from the word religiosity, which means shifting, a great devotion to religion. And religiosity is not the same as religion; religiosity is more inherent in aspects that are in the depths of the personal conscience, a mysterious personal attitude because it breathes the intimacy of the soul, a taste that includes the totality (including the ratio and humanity) into the human person.¹⁵

From the above understanding, religiosity in Islam recognizes five things: faith, worship, charity, morals, and knowledge. The creed concerns belief in Allah, angels, and messengers. Worship involves the implementation of the relationship between humans and God. Charity involves the implementation of human relations with each other. Akhlaq refers to the spontaneity of a person's responses or behavior, or stimuli present to him. Apart from these four things, the most important thing is Islamic religiosity, namely one's religious knowledge.¹⁶

Religiosity is not always synonymous with religion. The emphasis of religion is obeying and serving God. Religiosity, which means diversity, emphasizes the attitude that someone who lives in the midst of being religious must be possessed. Indirectly, religion teaches how to live together in the midst of differences. Thus religiosity

¹³Dadang Khahmad, *Sosiologi Agama*, (Bandung: PT Remaja Rosdakarya, Cet. IV, 2006), 29

¹⁴Djamaludin Ancok, *Psikologi Islam* (Yogyakarta: Pustaka Pelajar, 1995), 76.

¹⁵Muhaimin, *Paradigma Pendidikan Islam* (Bandung: Rosada Karya, 2001), 287.

¹⁶Fuad Nashori dan Rachmy Diana Mucharam, *Mengembangkan Kreatifitas dalam Perspektif Psikologi Islam* (Jogjakarta: Menara Kudus, 2002), .72-73.

is deeper than religion that seems formal.¹⁷

The diversity or religiosity of a person is manifested in various sides of their life. Religious activity does not only occur when someone performs ritual behavior (worship) but also when doing other activities that are driven by supernatural power. According to Suroso, it defines religiosity as diversity, which means it includes various sides or dimensions that occur when someone performs ritual behavior (worship) and when doing other activities driven by supernatural forces.

The source of the religious spirit is a sense of absolute dependence. The existence of fears of threats from the natural environment and human beliefs about all their limitations and weaknesses, this absolute sense of dependence makes humans look for magical powers from their surroundings that can be used as a protective force in their lives with a power that is outside of themselves, namely God. Religiosity is the depth of one's religious appreciation and belief in the existence of a god, which is manifested by obeying orders and staying away from prohibitions with heart and with all body and soul.¹⁸

Golck and Stark, in Ancok quoted by Muhaimin, explained that religion is an institutionalized system of symbols, belief systems, value systems, and behavior systems, all of which center on issues that are lived as the most meaningful (ultimate meaning).

According to Golck and Stark, there are five kinds of religious dimensions: the dimension of belief, the dimension of religious practice, the dimension of experience, the dimension of religious knowledge, the dimension of practice. First, the dimension of belief, which contains expectations in which religious people hold fast to certain theological views, acknowledges the truth of the doctrine. Second, the dimensions of religious practice include worship behavior, obedience, and things people do to show commitment to their religion. These religious practices fall into two important classes, namely ritual, and obedience. Third, the experience dimension. This dimension contains and considers that all religions contain certain expectations even though it is not correct to say that a person who is well religious will attain direct and subjective knowledge of reality, finally that he will attain some contact with supernatural powers. This dimension relates to the experience of diversity, feelings, perceptions, and sensations that a person experiences. Fourth, the dimension of religious knowledge refers to the hope that religious people have at least a minimum amount of knowledge about the basics of belief, rites, scriptures, and traditions. Fifth is the dimensions of practice or consequences. This dimension refers to the day-to-day consequences of one's religious beliefs, practices, experiences, and knowledge. In connection with the dimension of religious knowledge, which refers to the hope that religious people have at least a minimum amount of knowledge, among others, regarding the basics of tradition.

¹⁷Muhaimin, *Paradigma Pendidikan Islam.*, 288

¹⁸Soroush. Abdul Karim, *Menggugat Otoritas*, (Bandung: Penerbit Mizan, 2005), 65

Tradition has several functions which, among others, function as a forum for religious expression and a means of binding groups.¹⁹

Golck and Stark's formulation, which divides the religious dimension into five dimensions at a certain level, is compatible with Islam. Djamaluddin Ancok said that although the dimensions of belief are not completely the same as faith, the dimensions of religious practice are aligned with the shari'ah, and the dimensions of experience are aligned with morals..²⁰

According to Nurkholis Madjid, religion is not just ritual acts such as praying and reciting prayers. Religion is more than that, namely the entire commendable human behavior, which is done for the sake of obtaining the pleasure or approval of Allah. Religion thus includes the entire human behavior in this life; that behavior forms the integrity of virtuous humans on the basis of belief or faith in Allah and personal responsibility in the following days who are aware that Allah Almighty really exists with all His perfection and holiness. of all his shortcomings.²¹

From the above definitions, it can be concluded that religious is a series of certain behavioral practices that are associated with a stated belief by practicing religion as a whole on the basis of belief or faith in God and personal responsibility in the next day.

Based on the above cultural and religious definitions, it can be concluded that what is meant by religious culture is the result of activities and the creation of the human mind (mind) or also known as the mindset and outward behavior of community members based on religious values (diversity), in the form of belief as a routine that is manifested in the form of worship or a belief that is used as a benchmark or guide for humans in their behavior to balance the world and the hereafter and as a means to get closer to God.

Therefore, religious culture in educational institutions is a culture created from the habituation of a religious atmosphere that lasts for a long time and continues even to the point where awareness arises from all educational institutions to practice religious values. The starting point of religious culture is the existence of religiosity or diversity. Religion is practicing religion as a whole. By practicing religion as a whole, one must have realized religious values.

The religious culture of the school is the dominant Islamic values supported by the school or the philosophy that guides school policy after all elements and components of the school include all matters relating to education. School culture refers to a system of values, beliefs, and norms that can be accepted together. Moreover, it is carried out with full awareness as Islamic behavior is formed by an environment that creates the same understanding among all elements and school personnel: school principals, teachers, staff, students, and committees.

¹⁹ Muhaimin, *Paradigma Pendidikan Islam*, 293.

²⁰ *Ibid.*, 298.

²¹ Nurkholis Madjid, *Masyarakat Religius*, (Jakarta: Paramadina, 1997), 124

2.2 The Process of Establishing a School Religious Culture

In general, culture can be formed prescriptively and can also be programmed as a learning process or a solution to a problem. First is the formation of religious culture in educational institutions through the reduction, imitation, adoption, and arrangement of a scenario (tradition, order) from above or outside the cultural actors concerned. The second is the formation of culture programmatically through the learning process. This pattern starts from within the cultural actor and the voice of truth, belief, basic or firmly held assumptions as a standpoint, and is actualized into reality through attitudes and behavior.

There are also those that start from a disciplined habit, which is something that is done repeatedly every day. Although initially done by force, if something is done in a disciplined or *istiqomah* manner, it will become a culture that is applied in that place.

This is included in the second type of pattern school culture formation, namely culture that starts from something programmed so that it becomes a habit or culture. The strategies undertaken by education practitioners to shape the religious culture of the school include example, getting used to good things, enforcing discipline, providing motivation or encouragement, giving especially psychological gifts, punishment, and

creating a religious atmosphere for students.²²

School culture is an important element in a school and is influenced by the values and beliefs of the school's principles and vision. In addition, the school structure and system allow the school to choose how it carries out vision activities. The school's vision is contained in the basic statements of the school that arise from the school's values and beliefs. Vision and mission are very important in a school that has its own characteristics in shaping the school's insight and is the stakeholder for every school member to achieve it because the vision and mission are a mirror of the school.

Closely related to a good learning environment, especially in schools, conditions must be created to respect diversity and tolerance among religions and religions. There is an awareness of religious plurality that is religious in nature that studies and learns to understand plurality, plurality, respect, and respect for practicing religious values as the spirit of religion itself.

The religious culture that has been formed in educational institutions actualizes into and out of cultural actors in two ways. Cultural actualization takes place in a covert (vague/hidden), and there is an overt (clear/light). The first is cultural actualization which is the difference between inside and outside actualization, and this is called a covert, that is, someone who is not straightforward, pretends, is different in

²²Abuddin Nata, *Kapita Selekta Pendidikan Islam Isu-isu Kontemporer tentang Pendidikan Islam*, (Jakarta: Rajawali Pres, 2012), 125

another mouth at heart, figuratively full, in symbolic language, he is shrouded in secrets. The second is cultural actualization which does not show the difference between inward actualization and outward actualization, and this is called overt. Abusers are always straightforward and not to the point of the conversation.²³

2.3 Forms of School Religious Culture

As we know, religious culture is a set of religious values that underlie the behavior, traditions, daily habits, and symbols practiced by school principals, teachers, administrative officers, students, and the entire school community. The embodiment of this culture does not just appear but also through the cultural process.

Concrete steps to realize religious culture in educational institutions, according to Koentjaraningrat theory, development efforts at three levels, namely the level of values adopted, the level of daily practice, and the level of cultural symbols.²⁴

At the level of adopted values, it is necessary to formulate together agreed religious values and develop them in educational institutions to further build mutual commitment and loyalty among all members of educational institutions

towards the agreed values.²⁵ At this stage, consistency is also needed to carry out the agreed values and requires the competence of people who formulate values to provide examples of how to apply and manifest values in daily activities.

At the level of daily practice, the agreed religious values are manifested in the form of daily attitudes and behavior by all school members. The development process can be carried out in three stages: first, socialization of agreed religious values as ideal attitudes and behaviors to be achieved in educational institutions. Second, the establishment of a weekly or monthly action plan as stages and systematic steps to be taken by all parties in educational institutions that embody the agreed religious values. Third, giving awards for the achievements of citizens of educational institutions, such as teachers, education staff, and students, is a habit formation effort that upholds attitudes and behaviors that are committed and loyal to agreed teachings and religious values. Appreciation does not always mean material (economic) and in a social, cultural, psychological, or other sense.²⁶ At the level of cultural symbols, the development that needs to be done is to replace cultural symbols that are not in line with religious

²³ Asmaun Sahlan, *Mewujudkan Budaya Religius di Sekolah: Upaya Mengembangkan PAI dari teori ke Aksi*, (Malang: UIN Maliki Press, 2010), 84

²⁴ Koentjaraningrat "Kebudayaan, Mentalitas dan Pembangunan" dalam Muhaimin, Nuansa Baru Pendidikan Islam, (Jakarta: Raja Grafindo Persada, 2006), 157

²⁵ Asmaun Sahlan, *Mewujudkan Budaya Religius di Sekolah: Upaya Mengembangkan PAI dari teori ke Aksi*, (Malang: UIN Maliki Press, 2010), 85

²⁶ Muhaimin, *Rekonstruksi Pendidikan Islam: Dari Paradigma Pengembangan, Manajemen Kelembagaan, Kurikulum hingga Strategi Pembelajaran*, (Jakarta: Raja Grafindo Persada, 2009), 326.

teachings and values with religious, cultural symbols. Changes in symbols can be done by changing the dress model with the principle of covering one's genitals, installing students' work, photos, and mottos that contain messages of religious values.²⁷ The forms of religious culture are as follows:

1. Religious Activities

Religious culture is in the form of religious activities, both daily, routine and daily activities. In the form of daily religious activities, for example, praying at the beginning and end of lessons, while regular religious activities such as activities at certain events, for example, during the fasting month of Ramadan and before holidays, are incidental, such as takziah. And in the form of daily activities such as courtesy to guests, always smiling, and greeting each other with friends and teachers.

2. Penciptaan suasana religius

The religious culture that exists in educational institutions begins with the creation of a religious atmosphere. The creation of a religious atmosphere can be done by holding religious activities within educational institutions. Because if it is not created and accustomed to, then religious culture will not materialize. The form of religious culture results from the creation of a religious atmosphere, such as praying at the beginning of lessons and commemorating religious holidays. The

goal is to introduce students to the meaning of religion and the procedures for implementing that religion in everyday life. Therefore, a religious situation or situation in schools that can be created includes the provision of religious equipment, such as a place for prayer, namely a mosque or a prayer room, prayer tools such as a sarong, cap, mukena, prayer mat, or the provision of Al-Qur'an. In the classroom, calligraphy displays can also be affixed so that students are accustomed to seeing something good.²⁸

In addition, by creating a religious atmosphere at school among fellow teachers, teachers, and students, or students with other students. For example, by saying kind words when meeting or parting ways. These things are part of a laudable character and are the forerunners of religious culture.

3. Implantation of religious values

Religious culture is used as a vehicle for the cultivation of religious values, and this is because the implantation of religious values is the beginning of religious culture. Religious culture is formed, one of which is the education of religious values carried out continuously by educational institutions. All academicians will carry out religious values and familiarize themselves with everyday life. Religious value education is the beginning of the formation of religious culture. Without religious value education, religious culture in

²⁷ Asmaun Sahlan, *Mewujudkan Budaya Religius di Sekolah: Upaya Mengembangkan PAIdari teori ke Aksi*, (Malang: UIN Maliki Press, 2010), 86

²⁸Muhammad Fathurrohman, *Budaya Religius dalam...*, 197-198.

educational institutions will not be realized.

Implanting religious model for students to realize and experience religious values and practice them integrally throughout their life. The inculcation of religious values provides understanding and awareness that religious values are not only memorized or just stop in the cognitive area, but must also touch the affective and psychomotor aspects.²⁹

4. Characteristics of religious culture

The religious culture of each educational institution has its own characteristics. This is because religious culture is part of the culture of educational institutions. Educational experts and anthropologists agree that culture is the basis for the formation of the human personality. From culture can form a person's identity, community identity, and even the identity of educational institutions. In educational institutions, in general, there is a culture that is very much embedded in the order of the implementation of education which makes educational innovation very fast, the culture in the form of religious, philosophical, ethical, and aesthetic values that are continuously being carried out.³⁰

The religious-cultural characteristics of an educational institution are influenced by the institution's vision and mission and the existing commitments of every citizen in that institution. In addition, religious

culture in educational institutions is also influenced by agreed and instilled values.

The development process is carried out in three stages, namely (1) socialization of agreed religious values as ideal attitudes and behaviors to be achieved in the future at school. (2) establishment of a weekly or monthly action plan as a systematic step to be taken by all school parties in realizing agreed religious values. (3) there are awards for achievers.³¹

3. Methodology

This study uses a quantitative approach with survey techniques³². The research object was State Junior High School 10 Sigi regency, totaling 46 students who were randomly selected from 230 population. The survey used Likert scale techniques and it was distributed to the students.

The data was analysed using descriptive inferential statistics. The inferential statistics used SPS 23 and Microsoft Excel 2010 program.³³ Descriptive statistics aim to obtain an overview of respondents, while inferential statistics were used for

³¹Asmaun Sahlan, *Mewujudkan Budaya Religius di Sekolah*, 116-117

³² Nurdin, Nurdin, & Mir'atun, Mir'atun. (2018). Do Government And Private Sharia Commercial Banks Practice Similar Financial Social Responsibility Disclosure. *HUNafa: Jurnal Studia Islamika*, 15(2), 285-321.

³³ Nurdin, N., Pettalongi, S. S., & Ahsan, M. N. (2019). Implementation of Teaching Quality Assessment System Using Android. 2019 5th International Conference on Science and Technology (ICST)

²⁹*Ibid.*,199-200

³⁰*Ibid.*,212-213

hypothesis testing. Hypothesis and analysis were tested using software, namely SPSS 23³⁴, The data obtained were tested with a simple linear regression analysis model to find out the influence of the independent on the dependent variable.³⁵

4. Result and Discussion

4.1 Religious Culture in Sigi 10 State Junior High School (SMP)

Based on the author's research, there are several school religious cultures that are applied in SMP Negeri 10 Sigi, namely:

1. Getting used to greetings every time you meet with school members

We know that one of the obligations of Muslims to other Muslims is to say hello when they meet each other. Sigi 10 State Junior High School (SMP) has accustomed its students always to say hello every time they meet everyone, both to school members and to the community who visit the school

2. Pray before and after implementing the learning

Middle School (SMP) Negeri 10 Sigi has accustomed students to pray before and after implementing learning. Praying or asking Allah is the essence of worship, and Islamic ummah, regardless of their degree and rank, are all ordered to pray a lot to Allah SWT both day and night. People who pray as if they are meritorious to Allah whisper with Allah by using polite words, which are humble, as the poor's condition asks the rich.

3. Carrying out short-term Islamic boarding school

Short-term Islamic boarding school is an alternative vehicle for extracurricular activities in order to strengthen the development of faith and devotion to Allah SWT, which aims to increase the understanding, appreciation, and practice of students about the teachings of Islam so that they become Muslim humans who believe and have devotion to Allah SWT. and have noble character in personal, social, national and state life. Junior High School (SMP) Negeri 10 Sigi conducts short-term Islamic boarding school once a year, namely during the month of Ramadan.

4. Dzuhur prayer in congregation

Allah Almighty gives reward 27 times compared to Munfarid prayer. Every day except Friday, State Junior High School 10 Sigi performs noon prayers in the congregation. Each prayer is always absent, and specifically for female students, who are finding

³⁴ Nurdin, N., Pettalongi, S. S., & Mangasing, M. (2019). Understanding Digital Skill Use from The Technology Continuance Theory (TCT). 2019 6th International Conference on Information Technology, Computer and Electrical Engineering (ICITACEE),

³⁵ Marzuki, M., & Nurdin, N. (2020). The Influence of Halal Product Expectation, Social Environment, and Fiqih Knowledge on Intention to Use Shariah Financial Technology Products. *International Journal of Innovation, Creativity and Change*, 13(1), 171-193.

obstacles, must also fill in the absences so that all the attendance of students is well coordinated.

5. Dzikir

Dzikir together has also been carried out by Junior High School (SMP) Negeri 10 Sigi which is held every Friday morning. Prior to the implementation of the teaching and learning process in the classroom.

6. Dhuha prayer

Middle School (SMP) Negeri 10 Sigi has also performed the dhuha prayer in congregation, which is still limited to 1 time a week, namely on Friday mornings where after performing dhikr together, it continues with dhuha prayers in congregation.

7. Celebrating Islamic holidays

Junior High School (SMP) Negeri 10 Sigi has not only carried out the National Holidays (PHBN), has also carried out Islamic Holidays (PHBI) such as the Maulid and Isra Mi'raj of the prophet Muhammad Saw.

4.2 Measurement of Religious Culture

To measure the level of religious culture in SMP Negeri 10 Sigi, a questionnaire (scale) consisting of 15 question items was used. Referring to the description previously stated, which states that each question item is scored on a scale of 1-4. Thus the lowest score for each item is 1, and the highest score is 4. Furthermore, to see the highest and lowest scores on the school religious-cultural instrument, it is carried out in

the following way: first, looking at the highest score, which is multiplied by the number of statement items which is 15, so that the result is $4 \times 15 = 60$. Second, seeing the lowest score is 1 and multiplied by the number of items which is 15, so that the result is $1 \times 15 = 15$. Then to obtain The highest criterion is by means of the highest score minus the lowest score, and the results are divided by 3, then the result becomes $(60-15): 3 = 15$. Thus determining the criteria based on the classification of these scores using 15 intervals obtained the following results.

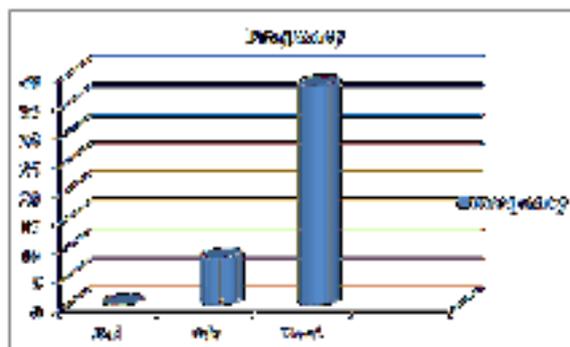


Figure 1. Religious Culture Frequency Distribution

Based on the graph above, it can be seen that the highest level of school religious culture is in a good category, namely 82.6% with 46 respondents, followed by the moderate category of 17.24% with 8 respondents. Inculcating religious values, especially in students, is very important. Of course, the students' morals will also be embedded in student's well. Next is to build mutual loyalty among school members in the form of daily attitudes and behavior both within the school environment and outside the school.

4.3 Emotional Intelligence of Students at 10 Sigi State Junior High School (SMP)

To measure the level of emotional intelligence of students at SMP Negeri 10 Sigi, a questionnaire (scale) consisting of statement items was used. Referring to the description that has been stated previously, which states that each statement item is scored on a scale of 1-4. Thus the lowest score for each item is 1, and the highest score is 4. Next to see the highest and lowest scores on the emotional intelligence instrument of students with the following ways:

First, looking at the highest score, which is 4, and multiplied by the number of items, which is 16, so the result is $4 \times 16 = 64$. *Second*, seeing the lowest score is 1 and multiplied by the number of items, which is 16 so that the result is $1 \times 16 = 16$. Then to get the highest criteria is by means of the highest score minus the lowest score, and the result is divided by 3, then the result becomes $(64-16) : 3 = 16$. Thus determining the criteria based on the classification of these scores using an interval of 16 obtained the following results.

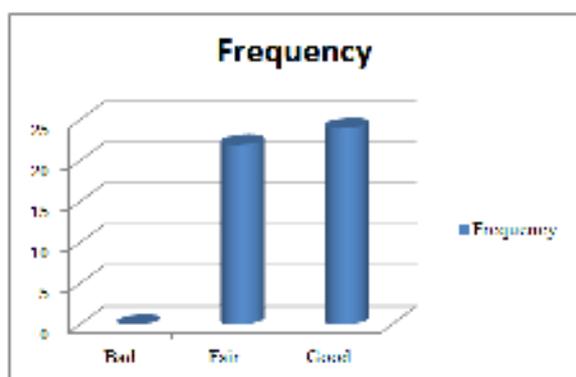


Figure 2. Students' emotional intelligence

Based on the table above, it can be seen that the highest level of student emotional intelligence is in a good category, namely 52.2% with 24 respondents, followed by the moderate category of 47.8% with 22 respondents. This means that the level of emotional intelligence of students in SMP Negeri 10 Sigi is fairly good. With the emotional intelligence of these students, an optimistic attitude will arise, which is a supportive attitude for students so that they do not fall into failure because they face difficulty or experience an exam from Allah SWT.

4.4 Validity and Reliability Test

The validity test is conducted to measure whether a questionnaire is valid or not. The author uses the construct validity technique through factor analysis by constructing the instrument by the expert Prof. Dr. H. Zainal Abidin, M.Ag, and Dr. Abdul Gafur Marzuki, S.Pd., M.Pd with validation information in the attachment. After being consulted, a trial was conducted to test the validity of the statements in the questionnaire to be used. The trial was conducted on 30 non-respondent students. The validity test results on the independent variable showed 11 invalid statement items from 33 statement items. Meanwhile, the dependent variable shows 18 invalid statements from 40 statement items. For this purpose, invalid statements are dropped from the statement list.

The validity test used in this study is to correlate each statement on each variable with the total score using the Product Moment correlation formula and assisted by SPSS Version 18. Then compare the count value with the rtabel value. If $r_{count} \geq r_{tabel}$, then the statement is considered valid, vice versa, if the value $r_{count} \leq r_{tabel}$ then the statement is considered invalid.

The results of the validity test of the questionnaire instrument for the statement of the School's Religious Culture and the Emotional Intelligence of Students which have been described above are as follows:

	Item No.	r _{hitung}	r _{tabel} 95%	Keabsahan
Keberagaman Budaya Sekolah	Keberagaman 2.1.1	0,701	0,2997	Valid
	Keberagaman 2.1.2	0,661	0,2997	Valid
	Keberagaman 2.1.3	0,680	0,2997	Valid
	Keberagaman 2.1.4	0,647	0,2997	Valid
Keberagaman 2.2	Keberagaman 2.2.1	0,627	0,2997	Valid
	Keberagaman 2.2.2	0,716	0,2997	Valid
Keberagaman 2.3	Keberagaman 2.3.1	0,705	0,2997	Valid
	Keberagaman 2.3.2	0,628	0,2997	Valid
Keberagaman 2.4	Keberagaman 2.4.1	0,701	0,2997	Valid
	Keberagaman 2.4.2	0,661	0,2997	Valid
Keberagaman 2.5	Keberagaman 2.5.1	0,661	0,2997	Valid
	Keberagaman 2.5.2	0,661	0,2997	Valid
Keberagaman 2.6	Keberagaman 2.6.1	0,647	0,2997	Valid
	Keberagaman 2.6.2	0,647	0,2997	Valid
Keberagaman 2.7	Keberagaman 2.7.1	0,647	0,2997	Valid
	Keberagaman 2.7.2	0,647	0,2997	Valid
Keberagaman 2.8	Keberagaman 2.8.1	0,647	0,2997	Valid
	Keberagaman 2.8.2	0,647	0,2997	Valid
Keberagaman 2.9	Keberagaman 2.9.1	0,647	0,2997	Valid
	Keberagaman 2.9.2	0,647	0,2997	Valid
Keberagaman 2.10	Keberagaman 2.10.1	0,647	0,2997	Valid
	Keberagaman 2.10.2	0,647	0,2997	Valid

Table 1. Validity Test

Reliability Test				
	Item No.	Mean	Std. Deviation	Reliability Statistics
Religious Culture	Religious C1	3.28	0.997	0.60
	Religious C2	3.21	0.997	0.60
	Religious C3	3.28	0.997	0.60
Emotional Intelligence	Religious E1	3.28	0.997	0.60
	Religious E2	3.21	0.997	0.60
	Religious E3	3.28	0.997	0.60
School Culture	Religious S1	3.28	0.997	0.60
	Religious S2	3.21	0.997	0.60
	Religious S3	3.28	0.997	0.60
Religious Culture	Religious R1	3.28	0.997	0.60
	Religious R2	3.21	0.997	0.60
	Religious R3	3.28	0.997	0.60
Emotional Intelligence	Religious E4	3.28	0.997	0.60
	Religious E5	3.21	0.997	0.60
	Religious E6	3.28	0.997	0.60
School Culture	Religious S4	3.28	0.997	0.60
	Religious S5	3.21	0.997	0.60
	Religious S6	3.28	0.997	0.60

the number of respondents minus 2, namely $(46-2) = 44$ then r_{table} is (0.2907) at the level of significance for the 2-way test, namely the significance level of 5% or 0.05.

Reliability test is used to measure whether respondents' answers to the statements in the questionnaire are consistent or stable over time. In this study, the reliability test was carried out using Cronbach Alpha. A statement that has a Cronbach Alpha = 0.60 is said to be a reliable instrument. The results of testing the reliability of the religious culture variable questionnaire (X) using SPSS Version 18 can be seen in the following table:

Table 2. Reliability Test

Variable	Cronbach's Alpha	Cronbach's Alpha (Deleted Item)	Decision
Religious Culture	0.60	0.59	Reliable
Emotional Intelligence	0.60	0.59	Reliable

Based on the table of validity test results above, it can be seen that there are several invalid statement items both on statements of religious culture and on statements of emotional intelligence of students. In the statement of religious school culture, there are 5 invalid statements, namely statements number 1, 7, 9, 16, and 17, while in the statement of emotional intelligence of students, there are also 5 statements, namely statements number 1, 6, 10, 12, 18 which are due to the value of r count less than r_{table} . The value of r_{table} is $n-2$, namely

4.5 Hypothesis Testing

Based on the analysis of *Pearson's momem product correlation* using SPSS version 23, the following results were obtained:

Correlations		
	X	Y
X Religious Culture Sig. (2-tailed)		0.600**
		0.60
		0.60
Y Emotional Intelligence Sig. (2-tailed)	0.600**	
	0.60	
	0.60	

** Correlation is significant at the 0.05 level (2-tailed).

After obtaining the calculated r value of 0.590 compared to the value of r table $(0.05; 46) = 0.285$. So that $r_{count} > r_{table}$ $(0.590 > 0.285)$ is obtained, there is a significant relationship, so it can be said that the relationship between school religious culture is as follows: the independent variable with emotional intelligence as the dependent variable has a real positive relationship.

Based on the tabulation results about the average value of each variable, it is shown that the school's religious culture variable is in a very positive area or the answer interval is always and often. This shows that respondents or students assess statements about the school's religious culture, which consists of fostering human relations with God Almighty, human relations with others divided into vertical-horizontal relationships, professional relationships, and equal or voluntary relationships to themselves.

So the implantation of religious, cultural values in schools that is carried out regularly can develop the potential of students both in the formation of attitudes, behavior, and practice of religious matters, which lead to essentially being a servant of Allah Almighty as well as the caliph of Allah on earth. In creating a supportive educational environment, teachers and school principals guide students to have noble morals, honest behavior, discipline, and become individuals who believe and fear Allah Almighty and stay away from all His prohibitions.

The emotional intelligence variable is also in a positive area,

namely the answer interval between always, often, and sometimes. This shows that not all of the students in Sigi 10 State Junior High School (SMP) have high emotional intelligence. Therefore, the school plays an important role in building character by instilling self-discipline and empathy, which in turn allows genuine involvement in civilization and moral values. That way, it is not enough to lecture children with values. They need to practice it. It occurs when children develop important social and emotional skills. In this case, emotional skills are closely related to character education for the sake of moral growth and for the sake of citizens in order to create an ideal society.

5. Conclusion

From the description and description presented above, it can be concluded that the religious culture carried out in Sigi 10 State Junior High School (SMP) is Getting used to greetings every time you meet school residents, reading al-Qur'an, and praying every morning before learning begins. Islamic boarding schools in the month of Ramadan, Dzuhur Prayers in congregation, Dzikir together every Friday morning, Dhuha prayers in congregation, and celebrate the commemoration of Islamic holidays. The religious culture of the school implemented by the State 10 Sigi Junior High School (SMP) is proven to have an effect on the emotional intelligence of students in the State 10 Sigi Junior High School (SMP), which can be proven by

the calculated r value of 0.590 compared to the r table value $(0.05; 46) = 0,285$ So that we get $r > r_{table}$ ($0.590 > 0,285$), meaning that there is a significant influence, so it can be said that school religious culture as an independent variable affects emotional intelligence as the dependent variable and it is seen that it is more effective the implementation of religious culture, the emotional intelligence of students will be better or will increase.

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