

Analysis of Islamic Religious Education Teacher's Strategy in Forming Students' Learning Culture at State Senior High School 4 Palu

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ABSTRACT

A learning culture makes a considerable contribution in welcoming the new millennium era because the abilities developed through a learning culture are physical and spiritual abilities. The development of these physical and spiritual abilities includes: in terms of knowledge, skills, prowess, life values, attitude, dedication, and discipline. Therefore, our learning culture is an effort to answer challenges to problems that arise. Therefore, the learning culture must be carried out optimally. This research used qualitative research, with data collection techniques includes observation, interviews, and documentation, while the data analysis techniques used are data reduction, data presentation, and concluding. The study results show that in forming a learning culture at a State Senior High School, such curricular activities include: Instilling religious and disciplinary character in preliminary activities, instilling religious and disciplinary character in core activities, and Instilling a religious and disciplined learning culture in closing activities. Cultivating a culture of religious learning and discipline through habituation in daily activities, namely: getting used to time discipline, habituation of congregational noon prayers at school, increasing a sense of care and courtesy, as well as in extracurricular activities. Learning culture is a good habit that is tried to be done as habituation, and then it will become a habit that continues to be carried out daily. In this case, the teacher applies it in two ways, namely when learning takes place and extracurricular so that the culture of religious learning and discipline sticks and is integrated into student behavior.

ARTICLE INFORMATION

Keywords:

Teacher Strategy,
Islamic education,
Learning Culture

1. Introduction

Many people study hard but get nothing, and only failure is encountered. The reason is none other than irregular study, lack of discipline and enthusiasm, not knowing how to concentrate on studying, ignoring the problem of timing

in studying, insufficient rest, and lack of sleep. In this case, many students fail to learn because they need a good learning culture. They mostly memorize lessons. Learning is a process of change in human personality, and this change is manifested in the form of increased quality and quantity of behavior, such as

increased skills, knowledge, attitudes, habits, understanding, skills, thinking, and other abilities. Learning is one of the factors that influence and plays an essential role in the formation of personality and individual behavior. Cultural factors are related to society's culture in the form of perceptions, customs, and habits ¹. Students always make contact with the community. Negative and wrong cultural influences on the education world will also influence children's development and growth.

When Applying a learning culture in the learning process, it is expected that the behavior of students in carrying out tasks and obeying the norms and regulations that apply so that the goals and government policies in education can be adequately achieved. Learning culture is a series of activities in carrying out learning tasks carried out by students so that students become habits. Learning experience increase along the learning culture, and the consequence is that the productivity of students multiplies and gets better results when compared to before carrying out a learning culture because the main progress in learning is the diversification of lessons, namely that students can gradually improve their learning outcomes.

A learning culture makes a huge contribution in welcoming the new millennium era because the abilities developed through our learning culture

are physical and spiritual abilities. The development of these physical and spiritual abilities includes: in terms of knowledge, skills, prowess, life values, attitude, dedication, and discipline. Therefore, our learning culture is an effort to answer challenges to problems that arise in the new millennium era.

A learning culture is an effort to improve the quality of learning because, with a learning culture, all learning activities and assignments will be organized and directed ². It is expected learning objectives can be achieved by multiplying, implementing tasks, and learning, which must be distinct from how students learn. Therefore, the learning culture plays an important role because of whether or not the success of the learning process can be seen and can be felt by students and the community as users of graduates.

Therefore, the learning culture must be carried out optimally. In addition to discipline in learning, persistence in learning, and consistency in learning, another factor that can affect students' learning culture is the existence of motivation that encourages students to learn. Motivation can help understand and explain individual behavior, including the behavior of learning individuals.

The term motivation comes from the Latin, that is, *movere*, which means "to move". The learning culture of students is also influenced by the existence of learning resources that support learning activities. Learning

¹ Jumahir, J., Nurdin, N., & Syahid, A. (2022). *The Role Of The Principal In The Development Of Religious Culture In Man 1 Banggai*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

² Makmur, M., Nurdin, N., & Pettalongi, A. (2022). *Islamic Education Values In Sintuwu Maroso Culture*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

resources are all sources in the form of data, people, and certain forms that can be used by students in learning, both separately and in combination, which makes it easier for students to achieve learning goals or achieve certain competencies.

Thus the author can explain that a good learning culture contains a provision, regularity in completing assignments, and eliminating stimuli that will interfere with learning concentration so that all of this will affect learning achievement. And the use of a good personality as a barometer of clarity and thought. The clarity of thought required during studying must be maintained. Moreover, vice versa, a poor learning culture will shape students into lazy individuals who act as they please and are uncontrolled.

2. Literature Review

2.1 *Islamic Religious Education Teacher Strategy*

The word "strategy" comes from the Greek words "noun" and "verb". As a noun, strategos is formed by combining the words Stratos (military) and agon (to lead). *Strategy* is a verb that means planning (to plan). According to Abdul Majid in the book about Learning Strategy, strategy is a general pattern of decisions or activities defined by Mintzberg and Waters. Consequently, strategy is a pattern that is deliberately planned and determined to carry out a task or action. The strategy describes the objectives of the activity, participants, substance, procedures, and how to support the activity.

Kemp, said the learning strategy is an action that teachers and students must

carry out to achieve learning objectives effectively and efficiently. In accordance with the view above, Dick and Carey stated that the learning strategy is "*a set of instructional materials and the procedures that will be used with those materials to enable students to master learning outcomes*"³.

Furthermore, Atmowidjoyo said that "learning strategies, in general, can be defined as an outline of the course of action to achieve predetermined goals."⁴ Meanwhile, Miarso argues that "a learning strategy is a comprehensive approach to learning in a learning system, in the form of general guidelines and a framework of activities to achieve the general goals of learning, which are described from a philosophical point of view and or certain learning theories."⁵ The following are the components of Miarso's learning strategy:

- a) Overall learning objectives must be fulfilled, such as growing interest in reading and motivation to absorb Hadith from the Qur'an.
- b) Learning techniques
- c) Organizing learning activities means coordinating the efforts of students, teachers, and other educators
- d) Learning events, such as the stages of the learning process, as well as the

³ McNeill, K. L., Lizotte, D. J., Krajcik, J., & Marx, R. W. (2006). Supporting Students' Construction of Scientific Explanations by Fading Scaffolds in Instructional Materials. *Journal of the Learning Sciences*, 15(2), 153-191. doi:10.1207/s15327809jls1502_1

⁴ Sutardjo Atmowidjoyo, (2014) *Perencanaan Sistem Instruksional*, Jakarta: Universitas Islam Jakarta

⁵ Yusuf HadiMiarso, (2011) *Menyemai Benih Teknologi Pendidikan*, Jakarta: Kencana Prenada Media, Cet. 5.

efforts that must be applied at each stage so that the process is successful

- e) The sequence of learning, namely the stages of educational content delivered so that it is easy to understand
- f) Assessment, which includes the basis and tools (instruments) to assess learning efforts and/or results
- g) Classroom learning/management, which involves regulated learning patterns
- h) The place or setting is the environment where the learning process is carried out
- i) Time

Based on the view above, it can be concluded that learning strategy is a method used by a teacher in order to be able to convey learning material so that students more readily accept and understand the topic in order to achieve learning objectives that are mastered at a higher-level closing learning activity.

2.2 Definition of Learning Culture

According to Havighurst and Neugarten in their book called Society and Education says that culture can be defined as a way of human behavior, including etiquette, language, eating habits, religious and moral beliefs, knowledge, attitudes, and values that are the work of humans such as various objects including tools/objects resulting from technology. Furthermore, it was also stated that culture is a pattern of the way of life of a society. The level of human dignity as a cultural being is determined by the level of cultural development, namely the level of human ability to self and from the bond of instinct and human mastery of the

natural surroundings with the tools of knowledge they have ⁶.

A system of cultural values includes aspects of logic, ethics, aesthetics, and practice. Logic talks about right and wrong, ethics talks about good and bad, aesthetics discusses beautiful and not beautiful, while practice talks about useful and harmful. Culture is also referred to as a vital idea that is internalized because culture contains a view of life and values that are chosen by individuals or societies to achieve their life goals. From a personal point of view, culture is knowledge, life choices, and communication practices that one lives and practices in everyday life. In terms of society, culture is all the manifestations and overall results of the logic, ethics, and aesthetics of mankind in the framework of personal development and human relations, between humans and society, humans and their natural surroundings, humans and Almighty God in the development towards a civilization ⁷. The manifestation of this culture is in the form of knowledge, technology, social values, works of art and so on.

The work of society produces technology and material culture or material culture that humans need to master the natural surroundings so that the strength and results can be devoted

⁶ Palinge, E., Nurdin, N., & Rusdin, R. (2022). *The Importance of Islamic Education to the Early Childhood*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

⁷ Pratama, M. W., Pettalongi, S. S., & Nurdin, N. (2022). *Integrated Curriculum in Pondok Pesantren with the Mu'allimin System (Study the Curriculum of Pondok Modern Ittihadul Ummah Gontor 11 Poso)*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

to the needs of society. The feeling that pervades the human soul embodies all social norms and values necessary to regulate social problems broadly. This includes, for example, religion, ideology, mysticism, art, and all elements that result from the expression of the human spirit that lives as a member of society. Furthermore, creativity is the mental ability to think of people who live in society, among other things, those that produce philosophy and science, both in the form of pure theory and those that have been compiled to be directly practiced in people's lives. Taste and creativity are also called spiritual culture (spiritual or immaterial culture). All works, tastes, and creativity are controlled by the initiative of the people who determine their use to suit the interests of the majority of people or the whole community.

Learning is a problem that every individual always faces in their daily lives. Learning can happen anytime, and anywhere the individual is. According to Slameto, "learning is a process of effort that a person carries out to obtain a new change in behavior as a whole, as a result of their own experience in interaction with their environment". According to Abu Ahmadi and Widodo Supriyono. "Learning is a process of development of human life. By learning, humans make individual qualitative changes so that their behavior develops. Therefore, learning takes place actively and integratively by using various forms of action to achieve goals."⁸

Based on the understanding from the sentence above, it can be concluded

that learning is a relatively sedentary or permanent change in behavior, which is obtained from the results of training or experience in its interaction with the environment. These changes not only increase knowledge but also take the form of skills, attitudes, behavior, mindset, personality, and others. Rochman Natawidjaja said, "learning culture is a way of doing or acting that is owned by someone and obtained through the process of learning how to are fixed, uniform and automatic. So usually, the learning culture runs or is carried out without the owner of the habit realizing it. Habits are generally obtained through training. According to Burghardt, whom MuhubinSyah quoted, "learning habits arise due to the process of reducing response tendencies by using repeated stimulation"⁹. In the learning process, habituation also includes reducing the required behavior. Because of this process of shrinking or reducing, a new pattern of behavior appears that is relatively permanent and automatic.

Habits of study are not natural or innate talents but behaviors that are learned intentionally or unconsciously from time to time repeatedly. According to Aunnurahman, "a person's learning habits that have been ingrained in a relatively long time so that they characterize the learning activities they do." Based on the opinion above, it can be concluded that learning culture is a behavior that is formed because it is done repeatedly throughout an individual's life and usually follows a certain method or pattern so that learning habits will be formed. So what

⁸ Bobbi & Mike H, (2017) *Quantum Learning: Membiasakan Belajar Nyaman dan Menyenangkan*, Bandung: Kaifa, 2017

⁹ Muhaimin, et.al, (2018) *Paradigma Pendidikan Islam: Upaya Mengefektifkan Agama Islam di Sekolah* Bandung: Remaja Rosdakarya.

is meant by learning culture here is the ways of learning that are most often carried out by students, and learning methods or habits can be formed from learning activities, either intentionally or unintentionally.

2.3 Religious Learning Culture

The term culture originally came from the discipline of Social Anthropology.¹⁰ What is included in the definition of culture is very broad. The term culture can be interpreted as the totality of patterns of behavior, arts, beliefs, institutions, and all other products of human work and thought that characterize the conditions of a society or population, which are transmitted together. Meanwhile, religion, according to the Indonesian Dictionary, is religious, religious nature, which has to do with religion. The words *religie* (Dutch) and *religion* (English) come from the mother tongue of the two languages, Latin *religare*. According to Cicero, the word *religare* means to do an act with great suffering, a type of behavior or worship practice done repeatedly and is permanent. Lactancius defines the word *religare* as "binding together in a common rule" ¹¹.

According to Y.B. Magung Wijaya, religion is a vibration of the heart and a personal attitude that arises from the bottom of the heart and is more profound than formal religious rituals. In

religious character education, attitudes and behavior are obedient in carrying out the teachings of the religion they adhere to, tolerant in carrying out other religious worship and living in harmony with adherents of other religions¹².

Religiosity, according to Islam, is carrying out religious teachings or being Islamic as a whole. Therefore, every Muslim, both in thinking, behaving, and acting is ordered to practice Islam. In carrying out economic, social, political, or any activity, a Muslim is ordered to do so in the context of worshiping Allah¹³.

Thus, religious culture in educational institutions is essentially the realization of the value of religious teachings as a tradition in behavior and organizational culture, which is followed by the entire academic community. ¹⁴ By making religion a tradition in schools, consciously or unconsciously, citizens of the school follow the tradition that has been ingrained. In fact, the school community has carried out religious teachings.

The religious learning culture that has been formed in educational institutions is actualized inside and outside of cultural actors in two ways.¹⁵

¹⁰ Pribadi, M., & Nurdin, N. (2021). The Practice of Salawat Nariyah in Rural Javanese Society Indonesia: Religiosity or Sociality? *Review of International Geographical Education Online*, 11(5), 2545-2555.

¹¹ Faisal Ismail, (2014) *Paradigma Kebudayaan Islam: Studi Kritis dan Analisis Historis* Yogyakarta: Suka Press.

¹² Muhammad Fadlillah dan Lilif Mualifatu Khorida, (2019) *Pendidikan Karakter Anak Usia Dini: Konsep dan Aplikasinya dalam PAUD* Jogjakarta: Ar-Ruzz Media.

¹³ Muhaimin, et.al, (2018) *Paradigma Pendidikan Islam: Upaya Mengefektifkan Agama Islam di Sekolah* Bandung: Remaja Rosdakarya.

¹⁴ Supiani, S., Nurdin, N., Syahid, A., & Fakhrurozi, H. (2022). Manajemen Sumber Daya Manusia pada UPT Perpustakaan Universitas Tadulako Palu. *Jurnal Integrasi Manajemen Pendidikan*, 1(2), 13-25.

¹⁵ Sutejo, E., Nurdin, N., & Syahid, A. (2021). The Implementation of Islamic Education in Building Preprimary Disabled Students
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Cultural actualizations take place covertly (vaguely or hiddenly) and overtly (obviously or clearly). The first is cultural actualization which differs between internal actualization and external actualization. It is called covert; a person who does not frankly pretend to be different in their heart, full of figures of speech in symbolic language, is covered in secrets. The second is cultural actualization which does not show the difference between internal and external actualization, which is called overt. The perpetrators of this overt are always forthright and straight to the point (AsmaunSahlan, 2019).

2.4 Discipline Learning Culture

In simple terms, discipline is an act that shows orderly behaviour and complies with various applicable rules and regulations (Muhammad Yaumi, 2018). Many experts provide an understanding according to their point of view regarding the notion of discipline, including:

- 1) The Liang Gie provides the following understanding of discipline: "Discipline is an orderly state in which people who are members of an organization comply with existing regulations with pleasure".¹⁶
- 2) Goods in the Dictionary of Education defines discipline as follows:
 - a) The process or result of directing or controlling desires, impulses,

the interests in order to achieve goals or to achieve more effective actions.

- b) Seek elected action tenaciously, actively, and self-directed, even in the face of obstacles.
 - c) Direct control of students' behavior with punishment or reward.
 - d) Restraint urges in a way that is uncomfortable or even painful.
 - e) Seek elected action tenaciously, actively, and self-directed, even in the face of obstacles.
 - f) Direct and authoritarian control of behavior with punishment or reward.
- Restraint urges in a way that is uncomfortable or even painful.
- 3) Webster's New World Dictionary provides discipline boundaries as exercises to control oneself, character, and circumstances in an orderly and efficient manner (Ali Imron, 2019).
 - 4) Discipline is self-control to encourage and direct all forces and efforts to produce without anyone ordering them to do it (Muhammad Yaumi).

Based on these definitions, it is clear that discipline is a condition in which something is in an orderly and proper condition, and there are no violations either directly or indirectly (Ali Imron, 2019). Discipline can be carried out and taught to children at school or at home by making some rules or regulations that must be obeyed by every child. Rules are made flexible but firm. In other words, regulations adapt to the conditions of child development and are implemented with full firmness¹⁷.

Character International Journal of Contemporary Islamic Education, 3(2), 41-58.

¹⁶ Wahyuddin, W., Nurdin, N., & Pettalongi, A. (2022). *Strategy for Developing Honesty and Caring Attitude in Students*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

¹⁷ Muhammad Fadlillah dan Lilif Mualifatu Khorida, (2019) *Pendidikan Karakter*
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2.5 Learning Culture Formation Strategy

1. Moral Knowing

As the first step in implementing character education, at this stage, students are expected to have the ability to understand values. With this understanding, students are expected to be able to distinguish values between noble and despicable morals, logically and rationally, so that students can look for figures who can be used as role models in noble figures such as Rasulullah SAW^{18,19}.

2. Moral Feeling atau Moral Loving

The second stage is the emotional stage. A teacher must be able to touch the emotional realm of students and the hearts and souls of students. At this stage, students are expected to have a sense of love and awareness that they need to have a noble character so that students can assess themselves or introspect themselves. It is because it relates to the emotional aspects of students in forming human beings with character.

This stage is strongly related to aspects of attitude that must be felt directly by students, namely self-awareness, including; a) confidence; b) sensitivity to the suffering of others; c) love of truth; d) self-control; e) humility.

3. Moral Doing atau Moral Action

This stage is the peak stage of success in the character education

strategy when students are able to practice it independently in their daily life consciously. For example, students are increasingly diligent in worshiping, polite, friendly, respectful, compassionate, honest, disciplined, loving, fair, and so on.

From this presentation it shows that the first challenge in instilling character for educators is to test the level of teaching that involves students, where there are three stages; a) teaching that contains facts and concepts, namely learning to know and understand; b) attitudes, values through reflection; c) the action of the skill that performs.

3. Methodology

The research method used is a type of qualitative research. Qualitative research, often referred to as field research, can be defined as a simple and very loose way of interpretive research on a problem where the researcher is the center of an understanding or meaning made about that problem^{20,21}. Qualitative research prioritizes natural settings or is often referred to as naturalistic research, where this research occurs naturally, as it is, in normal situations that are not manipulated by circumstances and conditions,

AnakUsia Dini: Konsep dan Aplikasinya dalam PAUD Jogjakarta: Ar-Ruzz Media.

¹⁸ Zulkarnaim, Z., Sidik, S., & Nurdin, N. (2022). *Implementation of Akidah Akhlak Learning in Madrasah Aliyah DDI Soni, South Dampal District, Tolitoli Regency*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

¹⁹ Abdul Majid, (2013) *Strategi Pembelajaran*, Bandung: Remaja Rosdakarya

²⁰ Nurdin, N., & Pettalongi, S. S. (2022). Interpretive case study to understand online communication in an e-tendering project implementation. *Jurnal Manajemen Komunikasi*, 7(1), 39-54.

²¹ Nurdin, N. (2022). *Impact of Internet Development on Muslim Interaction with Islam*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

emphasizing natural descriptions.²² The approach in this study is a phenomenological approach, which is an approach that focuses on phenomena that emanate from the object under study. So that data can be obtained from verbal and nonverbal language and situations accompanying the object under study. Through this approach, data regarding Islamic education teacher strategies in improving students' religious attitudes will be obtained through the phenomena captured by the author by providing an interpretation of the symptoms that arise.

The subjects in this study were Islamic Religious Education teachers at State Senior High School 4 Palu. Meanwhile, the object of the research was a form of strategy or effort by Islamic education teachers in shaping students' learning culture. Meanwhile, in data collection, the authors used the following data collection techniques: The interviews used by the authors were unstructured interviews or free interviews, where the researchers did not use systematic and complete interview guidelines for data collection. The interview guide used is only an outline of the problems to be asked. The purpose of using this method is for researchers to obtain more in-depth information about the Islamic education teacher's strategy in shaping the learning culture of students.

The observation used by the author is a type of non-participant observation,

namely observation where the researcher is only an observer (as a third party). In this study, the authors also used structured observation to obtain data regarding Islamic education teachers' strategies in shaping students' learning culture.

Documentation is a type of written material in the form of essays, memos, announcements, instructions, magazines, bulletins, statements, letters, diaries, souvenirs, reports, and others which are not limited by space and time so as to provide an opportunity for researchers to find out things that have happened in the past. From this description, the documentation method is data collection by examining important records that are very closely related to the research object. The aim of this method is to obtain clear and concrete data about the teacher's strategy for Islamic education in shaping the learning culture of students.

4. Results And Discussion

4.1 Teacher's Strategy in Forming Learning Culture

Culture, as it is known, is something that distinguishes humans (as a group) from other species. And culture, like civilization, means the complex whole of knowledge, belief, art, morals, law, customs, and other capabilities and habits acquired by man as a member of society.

An Islamic religious education teacher, in an Interview said:

"The school's efforts to create a learning culture include formal activities, namely directly on subjects, especially Islamic religious education subjects. Then the informal ones, for example, by creating an atmosphere so that

²² Nurdin, N., Stockdale, R., & Scheepers, H. (2016). Influence of Organizational Factors in the Sustainability of E-Government: A Case Study of Local E-Government in Indonesia. In I. S. Sodhi (Ed.), *Trends, Prospects, and Challenges in Asian E-Governance* (pp. 281-323). Hershey, PA, USA: IGI Global.

children can more or less apply the Religious and Discipline learning culture. For example, it is sought and facilitated for congregational noon prayers, and as a school facility, it has a mosque that is quite representative, among other things."

Based on the interview results above, in realizing a learning culture other than the noon prayers in congregation, the worship activities used as a habit in the school are *doa* at the beginning and end of learning. Then from the behavioral aspect, students are accustomed to shaking hands and greeting when meeting with the teacher. The author observes that some students have done the above without having to be commanded by the teacher. Or in other words, the awareness of students in worship is good enough.

The culture of religious learning and discipline that is applied in State Senior High School 4 Palu positively influences its students. The influence given by this religious and disciplinary culture is the formation of a religious and disciplinary learning culture in students, more orderly and disciplined in carrying out worship and better morals.

Teachers of the school in forming a religious and disciplined learning culture for students by providing real examples and making habits that are carried out both during and outside of learning. The establishment of a religious and disciplined learning culture at the school through curricular activities:²³

²³ Achdiyaradzan, M., Nurdin, N., & Alhabsyi, F. (2022). *Application of Extracurricular Activities in Shaping the Character of Students in Gontor Poso Modern Islamic Boarding School*. Paper presented at the Proceeding of International

Strategy is the way, method, and steps used so that each teacher has a different strategy. Even though some strategies are the same used by teachers in implementing a religious and disciplined learning culture in learning activities, an effort is needed.²⁴ For example, carrying out initial planning related to integration in the learning process, as for why should these two values be a concern besides the many values that need to be empowered. It is related to the understanding that religious culture and discipline are a basis for someone to understand other values, where the values in question are also the result of a study of various norms, religions, customs, and others. For this reason, someone who has a religious learning culture will be able to become a person with the character of discipline and others because it becomes a belief that it is his religious order. Therefore, to apply it in learning, we arrange it in preliminary, core, and closing activities, where there are habits that we always do in practice."

The formation of a religious and disciplined learning culture is often carried out in the learning process and in everyday life. For example, the teacher greets the students before learning begins, accustoms children to pray first, and makes initial agreements with students, so there is a kind of agreed learning contract together so that

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²⁴ Santoso, F. N. C., Nurdin, N., & Pettalongi, A. (2022). *Implications of the Implementation of Multicultural-Based Islamic Education in SMA Negeri 4 and SMKN 1 Poso*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

students can maintain discipline in the learning process while also giving a higher value to students who can behave well as motivation for them to always be enthusiastic in the learning process. "Based on the author's observations. The teacher applies a learning culture, both religious and disciplined learning culture at the beginning, middle, and end of learning. At the beginning of learning, the teacher made it a habit to greet students before starting learning and provided motivation and reaffirmation regarding class rules when the teacher filled in the lesson.

The strategy for forming a religious and disciplined learning culture in extracurriculars starts with the selection of teachers who support these activities. Any extracurricular activities must be entrusted to a teacher who has a dedication, loyalty, and perseverance and is diligent in attending to foster students, and is patient with them. At this stage, the student teacher who has authority in terms of finding extracurricular teachers is required to be more selective in choosing. as expressed by Mr. Erwin in the interview with the author, said:

"As a teacher in the student field is responsible for extracurricular activities, I am very careful in selecting extracurricular teachers. I often ask for suggestions and input from other teachers. We do not want to miss out like in the previous period by accepting extracurricular teachers who were only enthusiastic at the beginning, but after that, they rarely attended without reasons and explanations. We want diligent and patient teachers because they are role models for our children so that extracurriculars can effectively

become a place for developing their interests and talents."

4.2 Teacher's Strategy in Forming a Culture of Religious and Disciplined Learning

Based on the findings when observing the learning process in the classroom, the authors found that teachers often insert Islamic values as religious values into teaching materials in the delivery of learning. The teacher also relates that discipline is taught in all religions, especially Islam. It is strengthened by religious arguments and verses from the Al-Qur'an, hadith, or the opinions of Ulama, as well as proverbs or sentences of wisdom. The writer found two facts: inserting religious and disciplinary values into teaching materials and associating religious and disciplinary characters with religious propositions.

One of the efforts and methods used by teachers in forming a culture of religious and disciplinary learning in students is to invite all teachers and the academic community to always set a good example for students by making every effort to form a learning culture for students, especially religious learning culture and discipline, both through learning in the classroom as well as activities outside the classroom.

Instilling religious character and discipline in the preliminary activities is by always trying every educator at the beginning of class so that they do not directly provide material but are required to do apperception as an initial learning activity, namely by greeting students, motivating, and telling stories as an initial activity before learning. This is intended to build child psychology to

be ready and happy to learn. That is why the apperception before giving material activity becomes Important.

The formation of a learning culture for students after a core activity, namely the closing activity before the end of the lesson, is in the form of reflection, such as advising on 3 main things before the closing prayer: Maintaining the 5 daily Prayers, maintaining Noble Morals, and doing assignments given from the Teacher. It is very important, considering that the 5 daily prayers are the foundation of religious values and disciplinary values. It contains an assertion that attitudes in the classroom during learning have been reminded and conditioned so that consistency is always maintained. And reminding to uphold prayer is very urgent at the age of students who are at the age of puberty and adulthood.

Reflection in the closing activity is a form of daily routine activity as a form of integration into the formation of a learning culture in school programs, namely: Integrating into learning activities, integrating into the daily activities (exemplary and habituation), Integrating into school programs (routine and spontaneous activities), and build collaborative communication between schools and parents of students. In this scheme, Reflection in the closing activity is a form of daily routine activity because it is carried out every day by teachers as a reminder that any knowledge learned in class will lead to the formation of a good learning culture, as the most important thing.

The program aims to create togetherness among all school members, cohesiveness between students and teachers, and all teaching and educational staff in the school

environment. It creates exemplary and religious nuances as an important foundation for instilling a religious culture and discipline in students and developing a school life environment as a learning environment that is safe, honest, full of creativity and friendship, as well as with a high sense of nationality and full of dignity. Creating exemplary and religious nuances in the school environment began with joint worship activities at the mosque. The process of forming a learning culture through this strategy is a form of habituation to daily religious activities with empowerment and acculturation strategies. This strategy is very strong and inherent when a program is used to being carried out by students.

What is called a learning culture is good habituation that is tried repeatedly, and then it will become a habit that continues to be carried out every day, sticks and unites in behavior. This shows that habituation, for the first time, cannot be called a learning culture, so habituation continues until it becomes embedded in a culture or habit in personality.

5. Conclusion

Based on research on the analysis of Islamic religious education teacher strategies in the formation of a religious and disciplinary learning culture at State Senior High School 4 Palu, the authors can conclude that establishing a culture of religious and disciplined learning at the school, namely, the strategy carried out by Islamic religious teachers includes curricular activities: Cultivating religious and disciplinary characters in preliminary activities, inculcating religious and disciplinary characters in

core activities, cultivating a religious and disciplined learning culture in closing activities. Instilling a culture of religious and disciplined learning in the school environment through habituation in daily activities, namely: getting used to time discipline, the habit of praying Duhur in congregation at school, increasing a sense of care and courtesy as well as extracurricular activities.

Learning culture is a good habit that is tried as a habituation, then it will become a habit that continues to be carried out every day. In this case, the teacher applies it in two ways, namely when learning takes place (Curricular) and Extracurricular, so that the learning culture is religious and disciplined, attached and integrated into the behavior of students. It shows that habituation the first time cannot be called a learning culture, so habituation continues until it becomes embedded in a culture or habit in personality.

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