

## Study of the Academic Culture of Religion-Based Schools in Urban Areas

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### ABSTRACT

The development of students' potential and achievement in schools is strongly supported by learning practices based on a quality academic culture. This article describes the challenges and efforts of three private religious high schools in the City of East Jakarta to build their academic culture in their respective schools. This study uses qualitative methods, data collection is done through observation, in-depth interviews, focus group discussions (FGD) and secondary data collection. The subjects in this study were school principals, teachers, students and parents in three senior high schools which became the locus of this study. The results of this study indicate that the challenges and efforts to develop an academic culture are responded to differently. Each school that is our research focus mobilizes its resources to build and develop an academic culture. Challenges and efforts to develop an academic culture are of course related to school characteristics such as the quality of human resources, infrastructure and financial capabilities owned by each school itself.

**Keywords:**  
**Academic Culture, Challenges and Opportunities, Religious Schools,**

### INTRODUCTION

Academic culture is an important component that contributes to building and developing student achievements in the school arena. the existence of academic culture as a system and values does not materialize by itself, but must be planned and operationalized in good educational management governance (Santana et al., 2009). In this context, developing an academic culture in schools requires several important components such as academic and non-academic coaching, character building through lessons, a culture of loving the alma mater and the importance of spiritual values (Yuliono, 2011). In addition, the development of academic culture in schools can also be carried out through instilling the values and ethos of achievement in students with school orientation activities, learning processes, learning evaluations, extracurriculars, achievement awards, love for the alma mater, exemplary teachers, collaboration with parents of students and uniforms. patriot as a medium for cultivating a culture of achievement (Yuliono, 2011).

School institutions as an arena for developing human resources who behave scientifically, are polite, honest, socially sensitive are still faced with uneven quality of academic culture. This reality can be seen when the national exam was still in force in 2019 and there were still practices of academic cheating. Ironically, the most cheating practices occurred in mathematics, Indonesian and English. Many students consider Indonesian to be more difficult than English (<https://republika.co.id/berita/pendidikan>). This problem corresponds to the level of reading interest in Indonesia which is still low. Based on the results of the 2018 PISA data, Indonesia is in the bottom 10 of the 79 participating countries. The average reading ability of Indonesian students is 80 points below the average of OECD countries. The ability of Indonesian students is still below that of students in ASEAN countries. The average ability of reading, mathematics and science of Indonesian students respectively is 42 points, 52 points and 37 points below the average of ASEAN students (<https://pskp.kemdikbud.go.id>).

The problems above can be seen as the impact of the uneven quality of academic culture in schools, so that school institutions are still faced with challenges in producing quality human resources. In this context, the development of quality human resources requires a quality academic culture (Sopandi & Siswanto, 2019). Academic culture is indeed not a physical component that can be touched and observed easily. However, a quality academic culture can be felt and recognized. For students, quality academic culture can be displayed through an academic atmosphere at the formal learning level, structured assignments, scientific forums (student debates, scientific papers, national and international olympiads), library access, reading, writing, and discussions with teachers (Silahudin, 2016). Whereas for teachers the quality of academic culture can be seen in the process of implementing teaching and learning in classrooms and other academic activities (Rianawaty et al., 2021).

Academic culture as a scientific study is not a new study, because there have been many studies conducted by researchers to examine academic culture in family institutions and educational institutions from elementary to higher education levels. A study conducted by (Bowen et al., 1998) which examines the role of family academic culture shows that families with high academic culture actually influence decision making to play and do school work professionally. Then Agus Yuliono's study (2011) which focuses on school efforts to build achievement shows that the inculcation of achievement values and ethos in students at Karangturi High School begins through the school orientation process, the learning process in class (guidance of learning styles, entrepreneurship and leadership), learning evaluation, learning processes outside the classroom (clinical, school performances, and campus tours), extracurriculars, achievement awards, motivational and affirmative symbols, love for the alma mater, building exemplary teachers, building collaboration with parents of students and patriot uniforms as a medium for instilling a culture of achievement.

Furthermore, a study (Mohd Faiz et al., 2016) which focuses on creating a model for measuring school culture at National Schools in Malaysia shows that transformational leadership factors have an influence on learning school culture. Furthermore, Izná Maulina's (2017) study of academic culture at Taruna Nusantara Magelang high school shows that a positive culture with the many academic and non-academic achievements

that have been achieved has an effect on a positive academic climate for the school's members. The results of his study show that the Taruna Nusantara Magelang senior high school develops an academic culture through supporting activities such as speeches, panel discussions, independent study, remedial teaching, special treatment, to create critical and creative students. Even though the academic culture at the school is already high, the Taruna Nusantara Magelang senior high school experiences obstacles related to the unequal ratio of teachers and students, namely 1: 42.

Next, the results of the study (Samrin et al., 2018) explain a comparison of academic culture between high schools in Indonesia and Thailand. The results of his study show that the academic culture at senior high school 01 Kendari as a sample of schools in Indonesia is carried out through strengthening a culture of reading, writing and memorizing verses of the Koran. Meanwhile, the academic culture at the Suksa Muslim school as a sample school in Thailand is strengthened through a culture of teaching teachers, giving punishments and rewards, touring and cooking skills. The results of the study (Samrin et al., 2018) concluded that there are similarities between the academic culture of schools in Indonesia and Thailand.

Based on the results of the study above, it can be seen that research on academic culture at the high school education level is an important educational arena for someone to go to the next level of education, namely, tertiary education. Then the previous studies above also only stopped at the level of mapping academic culture, so that the study of the projected development of academic culture models was left untouched. Therein lies the novelty of the research that will be carried out from previous research, namely to look at the academic culture of three religious-based high school educational institutions in East Jakarta as the locus of study, and students as research subjects. This Mapping Study is used to build projections for the development of a relevant academic culture model that can be implemented in senior secondary schools.

## **RESEARCH METHODS**

This study uses a qualitative method. Data collection was carried out to collect numerical data and textual information (Cresswell, 2003:21). To obtain the necessary data we conducted observations, in-depth interviews, focus group discussions (FGD) and secondary data collection. The subjects in this study were school principals, teachers, students and parents in three senior high schools which became the locus of this study. They will be key informants in this research. The target of this research is teacher students and parents who send their children to educational institutions of Al Ghurabaa, Muhammadiyah and Al Azhar which are located in East Jakarta. The reason for choosing the research target is because it aims to identify the academic culture in three educational institutions that are accessed by students from middle-lower, middle-class, and upper-class family backgrounds. The social class characteristics of students and educational institutions which are the locus of this study certainly add to the richness of the data and the variety of the findings of this study.

## **RESULTS AND DISCUSSION**

### **Social Context and Profile of Senior High Schools in East Jakarta**

In this study, there were three religious-based schools at the senior secondary level as locus of study, namely Al Ghurabaa High School, Muhammadiyah 11 and Al Azhar 19 High School located in East Jakarta. All three are private high schools managed under the auspices of educational foundations.

#### **1. Al Ghurabaa High School**

Historically, the secondary school on Al Ghurabaa was established in 1981. The naming of Al Ghurabaa was inspired by the words of Rasulullah SAW which means "foreigner". The word basically means, "Indeed Islam came in a foreign state, and later it will be considered foreign as it started" (Salman Al-Audah, 2007). In this context, the analogy of the meaning of "foreign" from Al Ghurabaa school in a positive connotation is based on a phenomenon that is already common, where people open schools at a relatively expensive cost, the meaning of "foreign" indicates Al Ghurabaa upper secondary school that opens educational opportunities with affordable costs and still trying to carry out education well.

The establishment of the Al Ghurabaa high school was driven by two socio-religious community institutions on Jalan Tenggiri-East Jakarta, namely, recitation activities for children in the RT environment and religious activities carried out at the Wakaf Surau (principal interview September 2022). The Al Ghurabaa school was not under the auspices of either the Nahdlatul Ulama or Muhammadiyah religious organizations. Rather, it is under the governance of the Islamic Education Foundation which has the same vision and mission as the Indonesian Islamic Da'wah Council, namely: to uphold Islam in social life (Interview with Principals, 30 September 2022).

As an Islamic-based religious high school, Al Ghurabaa is not under the auspices of the Ministry of Religion, but it is under the auspices of the Indonesian Ministry of Education and Culture. Positioned as a religious-based public school, Al Ghurabaa's existence has experienced ups and downs. This reality can be seen from the rise and fall in the number of students enrolling in these educational institutions. Institutionally, Al Ghurabaa can be placed as a school that is accessed by students who come from the middle-lower social class. This reality can be seen from the work of students' parents, such as private drivers, laborers, daily workers and other lower- and middle-class jobs. Then in terms of educational funding, the Al Ghurabaa school provides access to education at an affordable cost. The current condition is precisely in 2020 the number of students is 96 people, consisting of fifty (50) students in grade ten, consisting of two classes. Then the eleventh grade numbered 34 students, which consisted of two classes. Next, the twelfth grade consists of 12 students consisting of one social studies class, and does not have a science class.

#### **2. Muhammadiyah 11 High School**

Historically the establishment of Muhammadiyah senior high school 11 Jalan Balai Pustaka Barat, Rawamangun, East Jakarta, is not much different from the history of the founding of Al Ghurabaa High School, that is, both were founded as recitation-religious social institutions. In this context, the establishment of the Muhammadiyah 11 school was driven by recitation activities carried out in Haji Syarif's car garage since the beginning of

1964 (quoted from the Brief History of Muhammadiyah, Rawamangun Pulogadung Branch, tt: 1). These socio-religious activities became an important starting point for the establishment of the Muhammadiyah 11 high school, and other formal education levels such as kindergarten, elementary school, junior high school, and vocational education.

The establishment of the Muhammadiyah 11 school in 1982 cannot be separated from the spirit of religious and educational renewal promoted by the Muhammadiyah organization itself. The background to the establishment of the Muhammadiyah 11 school was the intention of the Muhammadiyah organization to form a complete primary and secondary education unit. In this context, the journey of the Muhammadiyah 11 school in managing education for the community can be seen as successful in getting out of the crisis of education quality problems which have always been a problem in the education system in this country. As existing studies state that it is common knowledge that Islamic educational institutions experience quality problems with the quality of education. Problems with the quality of Islamic education at this time make Islamic schools still experience problems in appearing as quality schools and acting optimally in giving hope to the community (Lubis, 2008; Supiana; 2008; Azra, 2012: 67). Management of education that does not only rely on the principle of "as long as you build a school". However, the establishment of educational institutions that are based on well-planned and mature governance has made the public trust the quality of education at SMA Muhammadiyah 11.

Public trust in Muhammadiyah 11 educational institutions is based on the results of graduates who can continue their studies at the top state universities in Indonesia. So, it's not surprising, there are Muhammadiyah 11 students who study in educational institutions under the auspices of Muhammadiyah from elementary to high school education. As explained by the teacher in our interview below: There are students from kindergarten to high school here. He doesn't move schools. There are even brothers and sisters from one generation of schools in Muhammadiyah 11;

Institutionally, Muhammadiyah 11 schools can be categorized as middle-class schools. This reality can be seen from the school entrance fees that must be paid by parents which are quite large. Then every month students are charged a monthly fee of Rp. 950,000. The high cost of education makes this school only accessible to students from the middle class. As stated by one of the teachers in the interview explained that the majority of parents who send their children to Muhammadiyah 11 work as entrepreneurs, senior civil servants, and business owners. The social reality of students who come from the middle socio-economic class can be seen from the following interview excerpts: They have 100 thousand pocket money. So once upon a time there was a child whose wallet left behind the contents of dollars, because he had just returned from Beijing. They depart and return to pick up the pack (Interview October 2022).

Currently, there are 192 students of Muhammadiyah 11 class of 2020. Thus, for tenth grade there are six classes. The surge in students in 2020 is motivated by government policies regarding a 17-year-old system which can only enter public schools, so that children over 17 years of age cannot enter public schools, and the zoning system policy makes smart children unable to enter public schools. Because the location is not in accordance with the zoning of the existence of the school. Furthermore, the eleventh



grade consists of three classes with a total of 66 students, and the twelfth grade consists of three classes with a total of 63 students.

### 3. Al Azhar High School

Historically as an educational institution, the Al Azhar high school was founded on April 7, 1952. In that year the Kebayoran Islamic boarding school foundation was established, which later became the first Al Azhar. Therefore, Al Azhar Kebayoran Lama is referred to as Central Al Azhar. Many of the founders of Al Azhar were affiliated with various mass organizations such as Nahdlatul Ulama, Muhammadiyah, Persis, and Muslims of Chinese descent. In the context of its establishment, the Al Azhar 19 Ciracas high school, which is the locus of this study, was founded in 2015. However, it was only inaugurated in 2016.

Even though SMA Al-Azhar 19 Ciracas is relatively new, in the process of implementing its education it is supported by quite complete facilities and infrastructure. This reality can be seen from the facilities and infrastructure it has, namely: internet access, adequate electrical resources, and adequate technological support. Physically, SMA Al Azhar has 15 classrooms, which consist of 3 laboratory rooms, 1 library room and 6 rooms for student sanitation. Al-Azhar 19 Ciracas High School educational institution has 11 study groups consisting of grades X, XI and XII. The composition of students based on gender is 148 female students and 112 male students. There were 24 educators or teachers who taught.

As a religious-based school that has a good reputation in Jakarta, Al Azhar 19 school has a Vision and Mission that represent the identity of the school itself. The vision of the Al Azhar 19 school is: to become a leading and modern Islamic Da'wah and Education Institution in enlightening and educating the nation's life in order to form an Indonesian society that is faithful, knowledgeable, charitable, and devoted towards *sizzul Islam wal muslimin*.

Institutionally, the Al Azhar 19 Ciracas school can be placed as a top class school. This reality can be seen from the work of parents such as entrepreneurs, business owners, senior lecturers, entrepreneurs and senior civil servants, and the military. So, it is not surprising that the entrance fee that must be paid by parents is quite high. The incoming money includes expenses for uniforms, jamia money (a term for a kind of school committee). Then, every month students have an obligation to pay a monthly fee of Rp. 1,600,000.

### Challenges and Efforts to Build Academic Culture: A Sociological Analysis of Three Religious Schools in East Jakarta

Sociologically, culture is a whole way of life that has collective values and meanings, so that the idea of culture refers to shared values and meanings (Barker, 2013). In this context, academic culture includes various positive activities carried out collectively in the school arena. In line with what was explained by Santana (2009) academic culture can be interpreted as an order of knowledge, experience, values, norms, rules, attitudes, concepts of time, and educational interactions in educational institutions.

Based on the findings of this study, it can be seen that the challenges or obstacles to developing academic culture in Al Ghurabaa, Muhammadiyah 11, and Al Azhar 19 high schools, which are the locus of this research, are different. The development of academic culture at Al Ghurabaa high school encounters challenges such as library access which is still limited, both in terms of space and access to text reading sources. This condition can be seen from the absence of a special library room for students. However, the available library space is used for all levels of education under the auspices of the Al Ghurabaa Islamic Education Foundation (YPI), from junior high and senior levels. This problem causes the students' literacy level in reading general texts to be low. The reality of students' low literacy levels can be seen from the lack of activities that can build students' interest in reading at the school. Here there is no general reading literacy program that the school is trying to develop. Literacy that runs only exists in the religious field such as reading the Qur'an.

Then another challenge that Al Ghurabaa encountered in an effort to build an academic culture lies in the lack of appreciation for the achievements of teachers and students. This fact can be seen from the lack of incentives, both material and non-material, provided by the school to teachers and students who get achievements. This fact can be seen that the school has not placed the achievements of teachers and students as part of a quality academic culture pattern. The school is still focused on the physical development of the school only. Then the development of academic culture in Muhammadiyah 11 high school finds challenges at the level of teacher capacity building in the field of learning methods carried out through workshops or seminars which are still minimal. Here the teacher tends to develop learning models and methods individually, according to the teacher's own understanding and wishes (interview, Teacher October 2022).

Furthermore, the development of academic culture in Muhammadiyah 11 educational institutions is also still faced with the lack of efforts by the school to improve student achievement through academic competitions. This reality can be seen from the lack of information in scientific forums such as competitions, student debates, scientific papers, national and international Olympiads. Therefore, the achievements that the school is able to achieve tend to be in non-academic fields, especially in the fields of religion and sports (Teacher interview October 2020). Next, the challenge of developing an academic culture in Muhammadiyah 11 educational institutions is also still related to the issue of teacher supervision and evaluation which has not been carried out in a sustainable manner. This fact can be seen from the implementation of teacher supervision which is not routinely carried out by the school. Even though educational supervision occupies an important position in building the academic culture itself. Then Muhammadiyah 11 educational institutions are also still faced with obstacles related to the opportunity space for teachers to express opinions related to school issues. Space to convey school issues that can be conveyed by teachers is only available through school meeting activities. However, the opinions conveyed by teachers in meetings are sometimes not followed up optimally by the school.

The narrative regarding the challenges of developing an academic culture in the two schools above is different from the challenges faced by the Al Azhar 19 high school.

learning progress at school. So far, research activities have only been prioritized for pragmatic purposes. For example, the school conducted a survey of junior high school students at Al Azhar 19 Cibubur, which happens to be the same foundation as Al Azhar 19 Ciracas. Usually, the questions raise questions about which high school you want to go to after graduating from junior high school? (Teacher interview, December 2022). Furthermore, the challenge of developing an academic culture faced by Al Azhar 19 is related to the problem of the teacher's writing culture which is still low. In this context, Al Azhar 19 teachers have an obligation to write classroom action research (PTK) for promotion. However, there are still teachers who have difficulty writing PTK, so that their promotion is hampered (interview, teacher, October 2022).

The description of the challenges in developing an academic culture above was responded differently by each school that became our research focus. So, each school mobilizes its resources to build and develop an academic culture. The educational institutions of Al Ghurabaa, Muhammadiyah 11, and SMA Al Azhar 19 which are located in the East Jakarta Region have different strategies in responding to challenges/problems of academic culture and their efforts in building and developing an academic culture in their respective schools. In this context, challenges and efforts to develop an academic culture are certainly related to school characteristics such as the quality of human resources, infrastructure and financial capabilities owned by each school itself (see table 1).

**Table 1:**  
**Locus, Type of School, Challenges and Efforts to Develop Academic Culture**

Place of Study	School Type	Academic Cultural Challenges	Development of Academic Culture
AL Ghurabaa Senior High School	Lower-Midle	Educational facilities are incomplete  The literacy level of students' textbooks is not optimal Appreciation for minimal achievements There is no LMS development effort yet	Qur'an literacy through the tahsin and tahfis programs  Optimization of physical development Instilling values and empathy
Muhammadiyah 11 Senior High School	Midle	Efforts to increase achievement through the academic arena have not been optimal Monitoring and evaluation of teachers has not been carried out optimally  The teacher's room is not yet optimal in conveying opinions	Additional lessons Strengthening non-academic achievements  LMS development and online learning model workshops Religious strengthening through lessons (ISMUBA) and appreciation of student work



Place of Study	School Type	Academic Cultural Challenges	Development of Academic Culture
Al Azhar 19 Senior High School	Upper	Strengthening ISMUBA Religion lessons Research activities are still pragmatic The teacher's writing culture is not optimal	Reward and punishman Reinforcement of religious lessons (AQUBA) Program academic plus Learning management system (LMS) program

Based on the table above, it can be seen that efforts to develop academic culture at Al Ghurabaa educational institutions tend to be carried out on the religious aspect, namely by providing reinforcement of the tahsin and tahfis Al Qur'an programs for their students. It's just that the program did not run optimally during the Covid 19 pandemic yesterday. Then Al Ghurabaa also tries to develop an academic culture, especially regarding instilling values and empathy among teachers and students.

Before the arrival of the covid 19 pandemic, the Al Ghurabaa educational institution developed an academic culture as follows, reading the Al Quran 10 minutes before learning took place. Then the face-to-face conventional learning system also adds study hours (a type of tutoring at school) to prepare for national exams. However, when the spread of the Covid 19 pandemic increased, the Al Ghurabaa school did not seem to have optimal readiness, especially in providing online learning application facilities (a type of learning management system/LMS), online learning model workshops, and internet quota for teachers and students who not facilitated by the school. These various problems make the online learning system run less than optimally, namely by utilizing free applications such as Google Classroom and What's Up Group.

In contrast to the narrative of developing academic culture in Al Ghurabaa above, Muhammadiyah 11 schools have various ways of developing academic culture, both before the arrival of the pandemic and after the covid 19 pandemic. Before the covid 19 pandemic, Muhammadiyah 11 schools built an academic culture through strengthening ISMUBA religious subjects (Al-Islam, Kemuhammadiyah and Arabic), appreciation of student work in the form of poetry compilations, and student short stories which are then printed and distributed to students during the distribution of report cards. The academic culture at Muhammadiyah 11 schools is also built through the provision of punishments for students who are late and are required to make book reviews according to the interests of their respective students. In addition, the Muhammadiyah 11 school requires its students to read the Qur'an and read textbooks that are of interest to students each for 10 minutes. Therefore, every student at Muhammadiyah 11 schools must have a reference book that they are interested in reading and bringing to school every day.

When the Covid 19 pandemic began to emerge, it appeared that Muhammadiyah 11 was not overwhelmed to shift the conventional learning system to an online learning system. In this context, the school is ready to respond to the online learning system. This reality can be seen from the school's ability through the school's IT team to create its own learning management system (LMS) with the following link address:

<http://pjj.smasmuh11jakarta.sch.id/index.php/login>. This platform is then used by teachers and students effectively in their online learning system. The academic culture that was built through an online learning system carried out by SMA Muhammadiyah 11 does not appear to be faced with significant problems, because it is supported by the adequate financial capabilities of students' parents. Therefore, the online learning system that takes place at Muhammadiyah 11 High School is not constrained by problems with internet quota, internet network, or other similar problems.

The PJJ form plate using the learning management system (LMS) is only used for learning purposes such as placing lesson modules, PPT and other learning resources. Meanwhile, the teaching platform for teachers and students uses paid premium zoom meetings. So that teachers and students can comfortably carry out online learning systems. So that the activities of reading the Qur'an, reading books are still carried out online before online learning hours take place. In the online learning system at Muhammadiyah 11, it only encounters technical problems, such as students waking up late and being late for online classes.

Then at the Al Azhar 19 educational institution as a school with high educational funding it seeks to build a quality academic culture through its two flagship programs namely; the Tahfis class program and the Academic Plus Class program (Teacher interview October 2022). First, the Al Azhar 19 school held a tahfis (memorizing the Qur'an) class program for its students. This program is designed for Al Azhar 19 students to memorize the Qur'an. Al-Qur'an memorization activities are not only carried out in schools. Long before the arrival of the corona virus, the Al Azhar 19 educational institution often held tahfis camps which were held in the Puncak, Ciawi and other cool areas around the Bogor area. With high education funding, Al Azhar 19 usually holds a tahfis camp for 21 days. This activity is funded by the parents of the students. In addition to memorizing the Al-Qur'an, the 21-day tahfis camp held by this school aims to provide tough mental education away from parents, discipline, practice responsibility, and foster other positive characters in students.

The superior program for the tahfis class above is quite time-consuming for Al Al Azhar 19 students. Therefore, the school provides extra extra time to study general science intensively. Usually general science learning activities are strengthened through an integrated additional lesson program from 15.30 to 17.30. So that teachers and students continue with Marghrib prayers in congregation at school. The superior program for the tahfis class has a formal certificate issued by the school. The awarding of this certificate aims to pursue the target of entering top state tertiary institutions through tahfis programs which are now widely opened, such as at ITB, Sebelas Maret University, Semarang State University, and other state campuses.

Furthermore, the development of academic culture at Al Azhar 19 provides a second program, namely the academic plus program. This academic plus program prioritizes general knowledge while continuing to provide a tahfis program for its students. It's just that the tahfis program that is given is not as tough and strict as that given in the pure tahfis class program. This reality can be seen from the provision of tahfis camps which are only allocated for one week. Before the Covid 19 pandemic arrived, the development of academic culture at Al Azhar 19 was carried out through programs

reading the Koran and reading books before class started. Usually, the literacy program is led by each class guardian at the school. Then the development of academic culture is also developed through religious learning which must be followed by all students at the Al Azhar 19 school, namely subjects that are acronymized with the word AQUABA (Islamic religion, Al-Qur'an, Arabic).

At the time of the presence of the covid 19 pandemic, Al Azhar 19 did not seem to have lost its commitment to continuing to develop an academic culture through an online learning system. When the Covid 19 pandemic hit Indonesia, the Al Azhar 19 educational institution had a learning management system (LMS) program called the Integrated Online Learning System (SIDU). The learning platform can be accessed by students and teachers through the following link [Sidu.smaialazhar19.sch.id](http://Sidu.smaialazhar19.sch.id). Through this learning application students are still guided, especially in literacy programs from each subject teacher with module reading sources, ppt and others. Under these conditions, programs for reading the Qur'an and reading general text books will also continue to run virtually through the paid zoom application. So that teachers and students remain comfortable and effective in carrying out their online learning. Online learning at Al Azhar 19 does not encounter any obstacles that hinder the learning system. This is because both the school and the students are supported by adequate financial capacity, facilities and infrastructure and quality human resources.

Sociologically, efforts to develop an academic culture can be seen as a strategy to enhance the quality image of religion-based education itself. In the current context, Islamic-based education with quality academic culture is needed by middle-class Muslims who are increasing in quantity in Indonesia. As is the opinion of Hefner and Azra, the growth of schools labeled as Islamic under the auspices of religious organizations or under the auspices of the Islamic Education Foundation/Islamic Islamic Boarding School Foundation is as a result of the rise of the Islamic socio-economic class (Azra, 2012; Hefner, 2000: 13).

Equal status and treatment between Islamic-based education and public schools at the end of the New Order government allowed the growth of Islamic-oriented schools in the country. The Islamic schools in question are not Islamic boarding schools or madrasas which are administratively managed and supervised by the Ministry of Religion, but public schools that are oriented towards general education that are attached to their Islamic symbols and colors. Therefore, in terms of governance, education is still under the auspices of the Ministry of National Education (Kemendiknas), to mention, for example, at the high school level, such as Al Azhar Jakarta, which was founded in 1976, followed by Al Azhar Medan, which was founded in 1984. , and in the 90s, in 1992 to be precise, the Muttahari Bandung High School was established, as well as Darul Ulum Jombang which was founded in 1994, and the Dwi Warna Parung School which was founded in 1998 (Lubis, 2008: 82). Later Al-Azhar schools spread by opening branches in a number of places in Cirebon, Surabaya, Semarang, Sukabumi, Serang, and other schools labeled as Superior Islamic schools such as Cendikia Serpong, Alizhar Pondok Labu and Madania Parung high schools (Azra, 2012).

The growth of religious-based schools is not only founded by religious mass organizations. However, there are also Islamic public schools that stand independently

and are not under the auspices of a particular mass organization. This Islamic public school stands under the label of an Islamic education foundation that carries out its function to educate the public. In Azra's view, the growth of schools labeled as Islamic was a result of the rise of Islam (Azra, 2012). Meanwhile, according to Hefner, new Muslim intellectuals who occupied the middle class in the decade between the 1970s and 1980s called for more attention to focus on education, state bureaucracy and state-supported businesses (Hefner, 2000: 13).

As a result of the continued improvement in the relationship between Islam and the state, it can be seen that throughout the New Order, many public schools with Islamic nuances have sprung up, from mediocre Islamic public schools to top schools or favorite Islamic schools. The Islamic public school was originally an ordinary public school and without a superior label. the conversion of Islamic schools into superior schools is the result of improving the quality of education and is strongly supported by adequate funding (Azra, 2012; Lubis, 2008; Supiana 2008). Islamic flagship schools or favorite schools are termed by Azra as elite Muslim schools that have repositioned the progress of Islamic education from an orientation to Islamic sciences to an educational institution that orients its education towards mastery and at the same time achieving science and technology (IPTEK) (Azra, 2012).

In the current context, Islamic schools with the superior label have thrived at every level of educational unit, such as Integrated Islamic Elementary Schools (SDIT), SMPIT, and SMAIT. This Islamic school with an integrated label offers a combination of a religious-based education system, especially Islamic values, with the general education system. These two aspects are carried out in an integrated manner in the learning process at school. Learning projections that apply two values simultaneously, namely between religious knowledge and general science are expected to form intelligent human beings, have good intellectuality and have Islamic character.

The narrative above is a sociological analysis to see the growth and development of religious-based educational institutions with a quality academic culture style and high educational funding related to the political-economic momentum that is trying to be captured, especially with regard to improving the quality of human resources (HR) for the Muslim middle class in Indonesia. These opportunities have become an important momentum for the revival of religion-based schools with a superior label and a comprehensive network throughout the country. Therefore, it is important to foster synergy between the state and superior schooling organizations, so that access to education for lower socio-economic classes and gaps in academic culture between educational institutions can be anticipated and minimized, then its expansion can continue to be increased.

## **CONCLUSION**

Based on the results of this study, it can be concluded that the reality of the academic culture developed in Al Ghurabaa, Muhammadiyah 11, and Al Azhar 19 high schools, which are the locus of this research, have in common that they both emphasize strengthening the religious field. Even though there are similarities in the orientation of the academic culture they have developed, each of these schools has differences,

especially in terms of challenges and efforts to mobilize resources to build and develop a quality academic culture in each school. Through the results of this study, we can see the growth and development of religious-based educational institutions with a quality academic culture style and high educational funding related to the political-economic momentum that is trying to be captured, especially with regard to improving the quality of human resources (HR) for the Muslim middle class in Indonesia. Therefore, through the results of this study, we provide several important recommendations, namely: first, there needs to be synergy between the state and schooling organizations with a quality pattern of superior academic culture. education can be anticipated and minimized. Second, teacher training in the field of technology, especially in terms of using digital learning platforms, needs to be improved. This effort is important considering that the middle- and lower-class schools that are our research locations have not quickly adapted to the online learning system adequately.

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