Religious and Cultural Capital as a Social Movement Planting Values Islamic Religiosity in Senior High School Malang, East Java, Indonesia

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Abstract
Religious and Cultural Capital as a social movement into a momentum planting Islamic values are most important in an educational environment, especially senior high school. This paper starts from the phenomenon. Thus, this research aims to uncover the behavioral phenomena religious senior high school students and offered solutions in building the values of Islam for students. This study uses a qualitative method using a knife phenomenological analysis. Location studies conducted in high school in Malang. The subjects were the religious teachers at each of the high school. Data collected by interview, observation and focus group discussion. Data were analyzed by cross-case analysis model. The results showed that the students' activities cultural religiosity action is helpful for the development of life skills, especially social life skills and personal life skills. All school subjects research committed to developing it. Students acted "honestly" in monitoring "with the name of Allah I fill this book with honest", thus, they automatically have been practicing the science of theology. The formation of such a religious culture refers to the shared beliefs, attitudes and relationship management, as well as the assumptions are accepted and used by the individual offender. It was, different and complements the findings of previous research findings such as Darden and Pratiknya. The research also found that developing a religious culture by way of constructing morphed identity and character of each individual student.
Keywords: religious, cultural, social movements, high school.

Background
Not optimal religious education in schools suspected to be caused by the behavior of students who are less religious. The condition is in line with the conditions of the community. Generally show still wide, the gap between public understanding of religion with religious behavior is expected. Identification is not optimal Islamic religious education in schools due to several reasons including: (a) the limited time allocated to the subjects of Islamic religious education, (b) teaching methods that tend to be "cognitively oriented", (c) the absence of internalizing values so that the learning process tend to only be a transfer of knowledge, and (d) the negative effects and the rapid development of technology.

Making the religious culture as a social movement into a momentum planting Islamic values are the most important in the school environment. This is what should be the concern of practitioners of education, namely the Islamic teacher in high school. It was because of religious behavior younger generation will be able to build competencies Islamic character. As Islamic behavior was in boarding school (*pondok pesantren*) teaching pattern can be formed through such "Sorogan system", because if it is not appropriate learning patterns they would reject (Fatchan, Ach, 1996; Fatchan, Ach; Mustofa; Hadi Soekamto, 2015).

The challenges faced by schools today are declining less religious behavior in students at SMA (Senior High School). So also in the life of society, the symptoms of the rampant young people who commit a crime white collar crimes. As the foundation stone of the formation of human personality, the school is required to prepare an education system that formed a religious character so as to ward off a variety of these problems.

Through the social movements are expected to grow awareness of religious acculturation to establish the identity of the noble character. One is by using orientation-based learning approach in the event that the actual field (Fatchan, ACh; Amirudin, Ach; Utaya, Sugeng. 2012; Fatchan, Ach; Hadi Soekamto; Ach. Amirudin; Alifia Nudia. 2016). In addition, it was found that the reality on the ground students in the high school consists of various types of religion. Various types of religious affiliations among others such as Islam, Christianity, Hinduism, and Buddhism (La Belle and Ward, 1994). Therefore, this research aims to uncover the behavioral phenomena religious Senior High School students and offered solutions in building the values of Islam for students.

Research methods
This study uses a qualitative method using a knife phenomenological analysis (Fatchan, 2013). Location of the study conducted at State Senior High School 1 and State Senior High School 3 (to represent the public school favorite in Malang). At Senior High School "Salahuddin" (to represent the school-based or Islamic background). The subjects were the religious teachers who teach at State Senior High School 1 and 3, which represents public school favorite in Malang, and in school Senior High School "Salahuddin", which represents the school-based or

Islamic background. Data collected by interview, observation and focus group discussion. Data were analyzed by cross-case analysis model. Checking the validity of the data was performed using data triangulation, transferability, and member check.

Results and Discussion

Based on the results of focus group discussion on the application of religious values in the daily behavior of high school students, the results showed the following:

Each high school that is the subject of this study seem to lead to the desire to establish a general education institutions, but rich with religious values. Moreover, the general public as the public schools also have the expectation that there are socio-spiritual setting behavior of students more effectively. It is a form of preventive student misbehavior. Furthermore, it also serves to build ego spirituality students are more massive and militant in understanding and practice the teachings of Islam.

A strategic approach to culture in imparting spiritual values in high school becomes a rational choice in guarding the students' psychological development, so it has to be the fundamental basis. The theoreticians of the organization, lately has begun to acknowledge this by realizing the importance of the role culture plays in the lives of members of the organization. Nevertheless, interesting that the origins of culture as an independent variable that influence attitudes and behavior can be traced to one or both since the idea of institutionalization. When an organization becomes institutions, an organization that has a life of its own, regardless of its founder members or anyone else (Raharjo, 2004). The results of this study related to the condition of the school is multicultural and multi religious, show the following:

Characteristics of high school students sufficient number are predominantly non-Muslim, showed no reducing institutional religiosity. Cultural capital that is built from scratch into a starting point to graft religious culture among both Muslims and non-Muslim students. For example, during the fasting month, they had great respect for the Muslim students who are fasting by not eating and drinking openly. Even when the school cafeteria is closed and only open at certain hours, they are not bothered at all.

Departing from the phenomenon at once seeks to develop a framework of spiritual culture with self constructions each student. It is, as has been revealed by the grouping Koentjaraningrat cultural aspects based on the dimensions of a form in the school environment, namely: (1) Complex cluster of such thoughts or ideas, knowledge, values, beliefs, norms and attitudes about spirituality. (2) Complex activists such, communication patterns, religious activities at school (3) Material results of such objects, art, equipment and so forth are used in order to create religious culture at school (Koentjaraningrat, 1969). Distribution variation expression religious culture in this school became the initial repulsion in identifying optimization of religious culture in shaping the character of the spirituality of the students in the school. As also pointed out by Geertz that the system is always associated with the culture of religiosity in society itself (Geertz, 1974 and Geertz, 1983). Internalization of religion religiosity from the perspective of culture is religion as a sacred symbol systems that exist in the culture, including the school environment). The big question is how the system of sacred symbols are used as a moral compass in the face of day-to-day environment at school. Cultural approach spirituality becomes an important analytical tool in photographing implementation and the actual progress of each individual (Geertz, 1984).

Background schools that students have a background understanding of different religions becomes an interesting challenge in applying religious culture. Therefore, students are accustomed to understand the various different religious understanding them. All students be understood that the difference is a matter of course. That sort of thing, in the teachings of Islam as well admit it. The most important thing is not to be self-righteous, while the other one. Although different understanding, but must respect each other and respect.

The idea of encouraging schools to apply religious culture as a culture in which there is a system of meanings that are shared among the teachers and students is a relatively new phenomenon. The common understanding that has been growing, that the organization is defined as a rational tool for coordinating and controlling a group of people in which there is no level positions, relationships, authority, and so on. However, the organization is more than that. The organization also constitute personalities, just like people; can be rigid or flexible, not friendly or supportive, innovative or conservative. It makes an interesting study and to do the actual development of the study. Therefore, it was felt by the actors and practitioners that are being experienced tremendous spiritual crisis. There is a tremendous concern, if the crisis is not resolved spirituality will increasingly make man lose his identity as the most civilized creatures.

Religious culture makes students take into spirituality as the identity and character of each individual. It was, the choice of rationality students against acts of spirituality in instilling Islamic values in the school that is the subject of this study. This is because the religious values of Islam which is understood students always associated with a moral.

Alim citing the opinion that morality and spirituality is a close relative. He noted that the moral is spiritual attachment to the norms established rooted in the teachings of religion, culture, or is derived from the

tradition of scientific thinking. The spiritual attachment will affect his attitude towards life values (norms) which will be a major foothold in determining selection, the development of feelings and to define an action that is inherent in him (Alim, 2006). So, no wonder that spirituality should be the first choice in strengthening awareness of morality in the educational environment.

The presence of religious culture in high school gives new hope for the reconstruction of the student's character. Spirituality students usually expressed in the form of warnings Islamic holidays. Like when the warning "Maulud prophet". Religiosity pupils and students expressed in many facets of life academic and non-academic students. Religious capital and cultural capital of the students in form religious observance in a very good form of religious culture in schools. This is when viewed as a time of rest. The students do not scramble to run to the cafeteria, but they use it to perform "Duha prayer" and study in class with friends.

Obvious that the results of this research indicate religious activity not only occur when students and teachers perform ritual behaviors (worship), but also when doing any other activity that is driven by supernatural forces. Not only concerned with what seems and can be seen with the eye, but also activities that are not visible and occur in one's heart (Ancok, 1995). Furthermore, in the practice of everyday life in school shown by some of the activities associated with religion as following:

Every month of Ramadan held cottage Ramadan and Revelation of the Quran and prayer are held once a month shared by all elements of the school. Symbolically each student dressed in Muslim religious activities. Every Muslim students when meeting recommended greeting. Held the third week of prayer together every Friday morning. Religious lectures to teachers and employees as well as remembrance of each class.

Cultural religious and spiritual form of cognitive capacity of students socially constructed. Worshipers read the Quran with recitation collectively evaluated periodically. Religious culture as a form of response from the school authorities in the habit of spirituality expressed through thoughts, practice worship and the establishment of an Islamic environment. The process runs in evolution and transformed into a set of individual characteristics of students and institutional patterns that made the difference with other schools.

Religious culture in this study developed the concept of the religious culture offered. According to religious culture (in the context of education) as a conscious and deliberate effort to bring about an environment and actively develop the potential for him to have the spiritual power of religion is rooted in religious values and practice it as the basic everyday life (Muhaimin, 2009), What is revealed by this Muhaimin, describes the spiritual potential that was developed as a product of culture in the educational environment. This becomes an important repercussion in shaping the character of students who systemically rich with Islamic values.

Capital work ethic that was established since the beginning of pushing a religious culture becomes more optimized in high school. For example fostering students in increasing religiosity is not just a religious teacher, but all public teachers in the schools helped foster. Teacher of biology participated in internalize the teachings of religion with scientific owned. Learning biology associated with cleanliness and purity in clothing, slippers, shoes and other ordinances related to sanctity. English teachers are like that. Example, in the pronunciation of words in English, the students are given examples of the characteristics of religious people, such as pick English vocabulary is more polite.

Involving a total of all the components of the school, both internal and external components. The goal is not to increase the quality or the quality of these schools can be improved continuously. In this case, the engagement aims to improve the quality of the religious life of the school community towards the realization of the religious culture of the school.

Teachers as the most authoritative in enforcing religious culture. The process is predominantly carried out in view of the student activity. standoff and daily behavior of students, especially in learning interactions in the classroom. Even for any given problem to students, student responses shopped choose to cheat (cheating), or working honestly be an indicator of the impact AKAT their religious culture. This became the pattern of spiritual cultural in school, both internal and behaviors that have been adopted all elements of the school community as a traditional way of solving the problems of its members (Listyo, 2008).

Although sometimes found there was a sense of reluctance among students and teachers, religious culture remains implementation. Although it would disrupt the academic schedule that had been developed. The adaptation process in understanding and carrying out the religious culture curriculum requires local outbreak and has a transformative character in the character formation of students. Religious civilizing process as a social movement done systemically includes start the planning, implementation, and evaluation. Civilizing process is done on a standard process-oriented, with due regard to the characteristics of students and the academic study of religion that blends aspects of knowing, doing and being. The use of strategies, media and learning resources are varied. A complete and comprehensive evaluation, in the form of tests, assessments attitude and practice of religion. It is understood that efforts to internalize religious culture is done with a model of integration, with the involvement of teachers of other subjects to inculcate discipline, cleanliness, purity and so on. It also carried out

by always giving motivation and a good example to the students.

It is also a feature of "hybridization spirituality" which appears in the development of work culture and learning. All activities always are associated closely with the source and content of Islam, which then contextualize the social environment, and cultural environment of each school. Another variant pattern is spirituality movement is perennial containing meaning that any behavior of teachers and students closer to the idea that the basic framework of the entire religious activities held at the school (Hermansen, 2006). Spirituality nourished by applying 3S (greetings, smiles and greetings). School program helps the religious field, such as: organizing the distribution of "tithes", "sacrificial animals", "istighasah", "tarawih prayer", and fostering reading of the Qur'an. On that basis, the religious culture of storing potential of the knowledge and good practice for the students' identity formation fact is that many students have a commitment to maintain the good name of the school. It's because they understand that the mistakes they do involve the good name of the school and the alma mater.

Spiritual values such as obedience in carrying out the teachings of religion such as prayer and fasting organized within the learning system. Good learning inside and outside the classroom conducted aggressive and competitive among students. The emergence of character study and work harder, impatient, "tawadhu", "dhikir", harmony, honesty, patience, pray and work hard, pray together at the beginning and end of the lesson, prayers and cultural greeting among Muslims, and "pray of dhuhur" congregation is one religious culture products developed constantly. The chain reaction that this positive continues to spin into a habituation himself if that environment has been aware of the importance of personal piety and social piety, the process of acculturation religious to become productive and produce a variety of meanings that are important in the formulation of the identity of school organization steeped in spirituality (Luth, 2006).

Social solidarity to carry piety as a form of social religiosity. Considers it important aspect of religiosity as the value and future of the most valuable for students. In one school, expression of religious culture performed by Model "Pyramid Method". The model was as follows: The class divided into 2 large groups. Two major groups are subdivided each into two smaller groups, so that there are four small groups. After that four small groups are divided, thus becoming individuals who have their own responsibilities. Each individual must be ready to read the Qur'an to understand escorted by teachers. On the other hand, the control mechanisms for monitoring the activities of daily religious school students who are the subject of this research is to require students to fill a diary. The book is structured in such a way to detect the students, as in prayers five times at school or at home. The book was designed on the basis of "honesty" answers students. It in the book is a kind of "promise" to God that which is written it is actually happening to the students concerned.

The principle of the child "to be honest" so that in the book the monitoring agreement "with the name of Allah", I wrote in this book. In other words, automatically the students actually have been practicing the science of theology. So that when the children never pray it will affect the religious values lived. The formation of such a religious culture refers to the shared beliefs, attitudes and relationship management, as well as the assumptions are accepted and used by all teachers and students. The goal is to create an educational environment that is laden with spiritual values. Including for religious subject matter in college (Pratiknya, 1999). In this case, the culture of religiosity have an important effect in the motivation of establishing Islamic values as the public ethics at the school (Darden, 1992). It would seem that this research differs and complements the findings of previous research findings that Darden (1992) and Pratiknya (1999).

As we know that the process of acculturation is done through structural and cultural approaches. Structural approach is done through rules and policies that bind the school community, while a cultural approach conducted in a persuasive, learning, habituation and exemplary. The procedure is developed in religious acculturation is Firstly, integrating many elements with religious academic. Second, develop a religious culture that comes from the teachings of Islam. Third, strengthening the integration of Islamic knowledge and insight into the public so that it becomes a coherent whole. Operationally that sort of thing to do in high school is the subject of research as following description:

Civilizing act religiosity senior high school students in Malang is done by: (1) the addition of hours of religious instruction (reinforced, is it really the case, then how), (2) prayer "dhuhur" congregation, (3) activities "istighasah" eraser Thursday, (4) readings and prayers "nariyah" every Saturday finished the prayer "dhuhur", (5) reading the Qur'an every Friday morning the first hour, and (6) to learn to read the Qur'an finished the afternoon after the "Ashar" prayer.

Development of religious culture in schools that become subjects research was also pursued structural approach. Any rules or policies designed to support the birth of a wide range of religious activities in schools and its various supporting infrastructure, including on the financing side. Thus this approach is more "top down" that religious activities were made at the instigation or instruction of an officer or head of the school (Muhaimin, 2009). Strengthening religious culture in public schools performed programmatically through the learning process. This pattern stems from within the students and teachers as cultural actors, and the voice of truth, belief,

assumption or belief basic foundation held firm as the establishment, and actualized into reality in the academic and non academic learning at senior high school in attitudes and behavior. Truth is gained through experience or trial and error assessment and the proof is the demonstration of the establishment. That is why this pattern is called pattern demonstration actualization. The following model (Ndara, 2005).
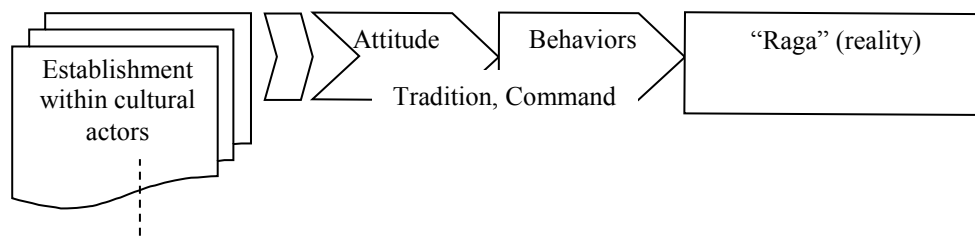
Figure 1:
Religious civilizing patterns in high school

Religious culture that has been formed in schools, actualization into and out of the cultural actors in two ways. Nothing lasts cultural actualization are covert and overt. Covert is the actualization of different cultures between actualization into the outside. That is, someone who is not forthright, pretend, another in another mouth hearts, full of allusions in the language of symbol, he shrouded secret. Overt is the actualization of a culture that does not show the difference between the actualization into outward. Overt perpetrator is always frank and straight to the point.

System stability is translated by positioning the religious culture religion teacher acts as a facilitator, team coordinator, motivating, and directly involved in religious activities. It also carried out evaluations of religious activity, while participating in fostering direct. In this way, religious culture in the school environment is able to metamorphose as a religious revival movement. Next, gradually become a force powerful embedded religious education in educational institutions. That sort of thing be the most effective tool for organizing religious movements and the doctrine embodiment of the ideals of character education. The findings corroborate the thesis Hickman and Silva (1984) that create a culture of religious success in need three main pillars, namely commitment, competence and consistency. Commitment is a system agreement between teachers and students of the existence of the organization. Competence is the ability to implement the teachings of spiritual values in school consistently. That, is the stabilization done by teachers and students who adhere to the commitment of carrying out religious culture as a school community (Azizy, 2002).

Organizational commitment undertaken by "collective work" done on daily life at school. Such familiarization religiosity is not necessarily synonymous with religion. Institutional religion is pointing to the worship of God, in the formal aspects, juridical, regulations and laws. While religiosity more see aspects "in the depths of conscience" private. Therefore, the acculturation of religiosity in the school environment (deeper than religion) that looks formal (Muhaimin, 2009)

The social movement culture cultivation of religious values is regarded as a phenomenon, according to the Jenks consists of two realities, namely (1) Appearance that religious observances such as prayer and fasting become widespread expectations of the Muslim community; (2) Essence associated with, such as the formation of the soul and culture of the organization in line with the vision and mission of the school become a necessity that can not be postponed. The findings of this research appear to develop further the process of motion patterns and religious civilizing effect as planting cultural capital of Islamic values in the school. Civilizing religious school has a very positive influence. This is because, religious values in schools has been institutionalized and ingrained by the time the students met with the school, not only teachers, but also gardeners and other employees.

Civilizing movements of religiosity in each school have started institutionalized seen from identification as follows: **First**, the system of values that beliefs and goals that are shared owned by teachers and students who potentially shape their behavior and last a long time despite a change of members. It is of habituation done to the students for the obligatory prayers, especially prayers "Dhuhr". In addition, students are also invited to pray "Dhuha", reading Al-Qur'an together, and fasting on Mondays and Thursdays. She was never pushy. Teachers urged to students that such good things to do. Met anyone should always start with a greeting and a handshake. The habit of shaking hands, especially when the end of the lessons have become habituation (Kotter and Heskett, 1997).

Second, behavioral norms are ways of behaving that are commonly used in school last a long time because of all the students pass these behaviors to new students. Students are accustomed to praying in congregation with a minimum of three family prayer time. Implementation is always monitored the school and always make contact with the parents. Furthermore, the school programmed to commemorate the great days of Islam. The goal is for children to better understand the teachings of Islam through various events and any lessons it contains. There is also the "cottage Ramadan" which usually speaker "the preacher" competent. Zakat

collection to schools conducted by the students or teachers (Kotter and Heskett, 1997).

Religious culture oriented to establish generic skills of students enriched with religious values. Thus, students are familiarized with the academic environment full of religious values. This will indirectly reduce the gap character education learning outcomes with social reality that is still considered widening chasm. The future of a civilized young generation become the school's mission offered to the public.

Religious cultural process is done collectively by mobilizing all students and teachers. Implemented in the form of religious culture: First, through the study of Islam is done through a combination of various methods and strategies. The methods such as audio, visual, and kinesthetic as well as actual. Furthermore, also methods of brainstorming, discussion, and the teacher as a facilitator and pioneering "Dhuhur" prayer congregation. Second, develop between theory and practice. Students perform ablutions before entering the classroom, after the manner of "Duha" prayer in congregation and turns to become a priest. Workbook prepared to monitor "sunnah" and "fardlu" praying in 5 times a day as well as, and "Duha" praying and "tahajud" praying. It was, to be something important that is useful for student life in the future.

The process of realization of the religious culture is done with two strategies, namely: (a) Instructive sequential strategy is an effort of realizing religious cultures emphasize the structural aspects that are instructive. This strategy relied leader's commitment to undertake a systematic attempt by force to manifest religious culture, so that the punishment be used as one way to realize the religious culture of the school. Implementation: (1) the creation of a religious atmosphere, (2) internalization of values, (3) pattern, (4) habituation, and (5) of acculturation; (b) Constructive sequential strategy an effort of realizing the religious culture of the school is more emphasis on the importance of building self-awareness. That, is expected to create attitudes, behaviors, and religious customs that will ultimately form the religious culture of the school. The process is as follows: (1) the creation of a religious atmosphere, (2) attitude, (3) behavior, (4) a habit, and (5) culture.

Social movements like this need to be grown so that it is fundamentally a growing awareness of the school. The goal is to shape the character of students who complete and perfect through spiritual approach. Furthermore, the existence of the teachings of spirituality in environmental education has a role (1) the role of the determining factors of personal graduates desired, (2) as a guide some street life personality development of students, and (3) as a bastion of moral face of the negative impact of the modernization process (Drewes, 1968).

Conclusion

Activity cultural students religiosity action is helpful for the development of life skills, especially social life skills and personal life skills. In the school that is the subject of this study are all committed to developing it. To realize the strong support, at the level of their value formulation involves all elements of the school. Implementation is carried out on the life associated with religiosity everyday life at school. Developing such a religious culture, is a social movement in the school environment in order to improve the character and honesty of students in acting and worship. Efforts are being made by all elements of the school with all the strengths that exist in doing acculturation and through habituation, exemplary, and persuasive approach. Students acted "honestly" in monitoring "in the name of God that I fill this book with honest", they automatically have been practicing the science of theology. The formation of such a religious culture refers to the shared beliefs, attitudes and relationship management, as well as the assumptions are accepted and used by the individual offender. It was, different and complements the findings of previous research findings such as Darden and Pratiknya. The research also found that developing a religious culture by way of constructing morphed identity and character of each individual student.

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