Strengthening Spiritual Leadership in Preserving Religious Culture and Local Wisdom in Madrasah

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Abstract:

This study focused on applying spiritual leadership behavior, religious culture, and local wisdom preserved and its implications on students' character at MTs Sunan Kalijaga Pamekasan Madura. It used a qualitative approach based on phenomenology type. This study found that spiritual leadership behavior in preserving religious culture and local wisdom is reflected by making divine and prophetic values as the foundation of his leadership vision, the spiritual commitment shown in thought, speech, and action, dedicating his efforts as worship. Religious culture leads to individual and social piety through the habituation of reading the Qur'an, praying together, and sympathizing with orphans and poor people. Preserved local wisdom is closely related to Islamic traditions in Madura, such as *tatele'*, *Ashura'* celebrations, *istighatsah*, and the Islamic culture of *hadrah banjari*. This preservation impacts the affective dimension and the growth of student behavior by vertically and horizontally religious values. The spiritual commitment becomes dedication values as a form of worship and empowering personnel by jihad and good service.

Keywords: *Spiritual Leadership, Religious Culture, Local Wisdom, Character*

Abstrak:

Studi ini memfokuskan pada penerapan perilaku kepemimpinan spiritual, budaya agama dan kearifan lokal yang dilestarikan serta implikasinya terhadap karakter siswa di MTs Sunan Kalijaga Pamekasan Madura. Studi ini menggunakan pendekatan kualitatif jenis fenomenologi. Studi ini menemukan bahwa perilaku kepemimpinan spiritual dalam melestarikan budaya religius dan kearifan lokal tercermin dengan menjadikan nilai-nilai ilahiyah dan profetik sebagai pijakan visi kepemimpinannya, komitmen spiritualitas yang ditunjukan dalam berfikir, ucapan, dan tindakan serta mendedikasikan usahanya sebagai bentuk ibadah. Budaya religius mengarah pada pembentukan kesalihan individual dan sosial melalui pembiasaan membaca al-Qur'an, shalat berjamaah dan memberikan santuan kepada yatim dan *dhu'afa'*. Kearifan lokal yang dilestarikan berkaitan erat dengan tradisi keislaman di Madura seperti *tatele'*, perayaan *Ashura'*, *istighatsah* dan budaya islami *hadrah banjari*. Pelestarian ini berdampak pada dimensi afektif dan tumbuhnya perilaku siswa yang sesuai dengan nilai-nilai agama, baik secara vertikal maupun horizontal. Komitmen spiritual menjadi nilai dedikasi menjadi bentuk peribadatan dan pemberdayaan personel dengan jihad dan pengabdian yang baik.

Kata Kunci: *Kepemimpinan Spiritual, Budaya Agama, Kearifan Lokal, Karakter*

INTRODUCTION

The information rush in this globalization era is implicated in various dimensions (Entsie et al., 2020), one of which is a shift in religious behavior and the destruction of barrier values and sacredness in religion (Miskiah et al., 2019). Similarly, the occurrence of deviance cases and moral decadence by Muslim students, such as promiscuity, drug abuse, addictive substances, liquor, and so on, constitute a religious crisis. The emergence of free behavior without moral control is evidence that a group denies the function of values (Anam et al., 2019). They let their life go according to the will of human instincts like animals. This value shift, in reality, leads to cultural shock, especially among learners. The appearance of more permissive new values has become a new lifestyle. The students' respect and well-behavior are destroyed, including their behavior toward teachers and parents at home, the School, or the community. The sustainability of this nation is determined by the learner's character (Puspita & Lessy, 2021). In the cultural dimension, many students have ignored the traditions that become the local wisdom in society. This matter can cause students to lose their identity and be uprooted from their culture.

The occurrence of amoral acts above is closely related to the increasing depletion of religious values in behavior among later learners, coupled with the degradation in public awareness about the meaning and significance of religious education in life. Ideally, Islamic religious education has to build religious character in its student. Implementing Islamic education in Madrasah Tsanawiyah is still considered unsuccessful in working on spiritual learners' attitudes and behavior and building morale and nation ethics. Weakness indicators inherent in the pastoral education implementation in Madrasah Tsanawiyah can be identified. Firstly, Islamic religious education cannot change cognitive and spiritual knowledge into "meaning" and "value" or less encourage the inspiration of religious values that need to be internalized in the learners. In other words, Islamic religious education has so far emphasized the aspects of knowing and doing and has not led to the element of being, it means how students live according to teaching, and religious values can be learned. Still, the core Islamic religious education is in this aspect. Secondly, religious education is unable to cooperate with the non-religious education program. Thirdly, Islamic religious education has little relevance to social change occurring in society or less illustration of socio-cultural context and static contextual and independent of history, so the students have less appreciation of religious values as a living value in everyday life.

Likewise, Islamic religious education methodology in the School does not encourage the inspiration of spiritual values and the lack of religious reading materials, so they have not been able to build religious awareness, provide sacred functional skills and encourage moral behavior and noble character of students. Therefore, Islamic religious education, in addition to preparing various resources to make students bright in a variety of science, technology, sports, and art, must also prepare a variety of resources to prepare the student to understand religious science, has a godly behavior. The School ideally has a culture leading to form a positive character of students, educators,

and education staff (Mulyadi, 2018). To prepare all, it is insufficient to change the curriculum; but the most important thing is to change the mindset about all private components of its new paradigm. This mindset change will affect the various values in Islamic religious education and, ultimately, the evolution of its culture.

Preserving a solid culture requires strong leadership, vision, and personality. Leadership is understood as all the power and effort to mobilize all resources and tools available in an organization. Resources can be classified into two parts, namely human resources and nonhuman resources (Tumwesigye et al., 2020). The success or failure of an organization to achieve the goals set depends on its leadership's ability to foster a climate of cooperation so that it can quickly move these resources, utilize them, and run effectively and efficiently. Effective leadership can be demonstrated by a person's ability to read situations and conditions related to the work climate within an organization (Jabbar & Hussin, 2019).

Leadership is also required to establish cooperation with internal and external parties. For internal parties, he must be able to organize, move, direct and control the organization so that all components are active and can participate together (Juhji, 2020). While to an external party, a leader must be able to do cooperation and partnerships outside the scope of the organization. Leadership is one able to influence, encourage, mobilize, direct and empower all school resources to achieve educational goals. A good leader can understand all aspects of leadership behavior and know when a leadership function is needed.

One of the leadership models developed by Islamic educational institutions is spiritual leadership, bringing the worldly dimension to the spiritual dimension. God is the true leader who inspires, influences, serves, and moves the conscience of His servant wisely by an ethical and exemplary approach. Therefore, spiritual leadership is also referred to as leadership based on religious ethics. Leadership is capable of inspiring, arousing, influencing, and mobilizing by exemplary, servicing, compassioning, and implementing values and other divine attributes in purpose, process, culture, and leadership.

Spiritual leaders are the ones who build the organization's vision, mission, philosophy, and goals, and influence, serve and wisely move their subordinate's hearts through ethical and exemplary approaches. Spiritual leadership exercises his leadership pattern based on religious ethics. The first movement at the start of operation is modeling the subordinates and anticipating external environmental activities. Spiritual leadership influences instilling the building values. It positively impacted organizational commitment (Jufrizen et al., 2019). A leader must set an example of how subordinates perform their duties properly and responsibly.

Nowadays, Spiritual leadership is believed to become the solution to the leadership crisis. Spiritual leadership may be the culmination of the leadership model evolution because it rests on the view of a perfect human *(ahsan taqwim)*. The case result shows that spiritual leadership is effective leadership because spiritual leadership develops three pillars of leadership effectiveness: 1)

developing positive individual power ('*aql Salim, qalb Salim, qalb munib* and *nafs mutmainnah*); 2) developing a positive driving force, and adhesive organization *(iman, Islam, ihsan* and *taqwa)*; and 3) developing the positive cultural values strength *(al-istiqamah, al-ikhlas, al-jihad,* and *al-a'mal al-shalihah).* Spiritual leadership is authentic leadership and real leaders (Alimuddin, 2019).

This spiritual leadership concept offers a changed perspective on the overall life of educational institutions, thus realizing its existence to build an institution ready to welcome a change and even create a difference. Spiritual leadership is authentic leadership and leader leading with religious ethics capable of exceptional character, integrity, and exemplary. So, spirituality is the ability to find meaning and purpose in this life (Sirine & Kurniawati, 2018), to worship every behavior and activity by the step and thought that are *fitrah* to the whole human (hanif) and have the pattern of thinking monotheism (intergalactic) and moral "just because of God".

Then spiritual leadership is a comprehensive leadership model combining various approaches and leadership's driving forces, such as intellectual, moral, emotional, spiritual, ascetic, and mystical power. Spiritual leadership is not just a rich person about spiritual knowledge but emphasizes the spiritual awareness of life appreciation. Spiritual leadership is leadership using all intelligence of leadership intelligence peak.

Based on the description above, this study focuses on the application of spiritual leadership behavior in madrasah, religious culture and local wisdom preserved, and its implications on student character at MTs Sunan Kalijaga Pamekasan Madura.

RESEARCH METHODS

To disclose and describe the research focus, the researcher required a profound observation of a natural situation using a qualitative approach to obtain a holistic, integral, and comprehensive description of strengthening the spiritual leadership in preserving religious culture and local wisdom in MTs Sunan Kalijaga Pamekasan Madura. The theoretical orientation of this research is based on phenomenology to describe the social phenomena and understand the observed behavior (*emic subject*).

Data sources are obtained by observation, in-depth interviews, and documentation. To get the depth and validity of the data, researchers seek and select informants to receive information by the research objectives. Determination of informants is done by using the purposive sampling technique. The researcher interviewed the principal, three vice principals, seven teachers, and six students. He also observed some activities conducted by madrasah in preserving religious culture and local wisdom.

While the data analysis used descriptive-explorative analysis, involving three components: data reduction, data display, and conclusion. Checking the validity of research findings is carried out through triangulation. In this study, two triangulation techniques were used: triangulation of data sources and triangulation of data collection methods.

RESULTS AND DISCUSSION

In preserving a religious culture, the principal as a spiritual leader shows an extraordinary personality started from a firm intention or determination, coupled with self purity, sincerity, and perseverance to work hard. Masykur, as the principal stated, Here we will appear the determination and commitment from the community here in realizing the religious culture. The vision of leadership developed by Ki Hajar Dewantara has become an example for the principal. If he was in front of being an example (*ing ngarso sung tulodo*), if he was in the middle, he gave a spirit (*ing madyo Mangon karso*). If he was behind, he gave encouragement or motivation (*Tut Wuri Handayani*). The most crucial thing in this leadership is any time I work, I intend to worship God. Religious values are a model for developing the leadership vision in this institution.

Meanwhile, Hariri, as the vice-principal, argued that the same perception of the vision and mission become a central point in building spiritual leadership. And then, he stated that; Leader should be able to take the divine meaning of every symptom and behavior in the school environment. On him, attached a most excellent mindset to make himself a good man (role model) for his subordinates. The spiritual leadership behavior in this school begins with a shared perception of the vision and mission.

The other vice principal, Zainal Abidin, agreed with the statement above. He said; With common perception and commitment agreed upon by all personnel, they have equal responsibility and care to preserve and develop the culture. Among the culture developed are disciplinary attitudes in the learning process, wearing *hijab* for girls, *dhuha* prayer, congregational prayer, and others. The discipline philosophy is indicated by the timeliness of entry into the classroom and the profession's attitude in following extra-curricular activities, either by teachers or students.

Leadership is a person's ability to influence, encourage, move, direct and empower all madrasah resources to achieve educational goals. It affects the institution (Wu & Lee, 2020). The concept of spirituality can be used in various contexts and phenomena (Nisrina, Faruq, Masruroh, Nurlatifah, & Nisa, 2020, p. 38). In its application, this spiritual leadership will lead to several behaviors that are different from other leadership because leadership, in this case, is not only viewed as a relation to fellow human beings but also related to God's affair. The spiritual leader fully engages in the institution's activities as a spiritual commitment. He dedicates his effort to God and his fellow humanity (worship) without any strings attached. He also enlightens and empowers members of his community through *jihad* and good deeds. Spiritual leadership requires the creation of a vision so that organizational members experience a meaningful sense of calling in life and develop a social/corporate culture based on selfless love. This spiritual leadership builds relationships and moves the organization based on a solid spirit believed in every management to achieve organizational goals (Millah, 2020).

A spiritual leader always contributes to the institution and all people (Saripudin & Rosari, 2019) and has a significant influence on teachers' performance (Supriyanto & Ekowati, 2020; Mariyanti et al., 2020; Syahid et al.,

2022); their satisfaction (Azazz & Elshaer, 2021) and affective commitment (Pradesa & Tanjung, 2021). He always works to contribute his best while he has the opportunity and ability to dedicate himself to God and others. He doesn't work solely because of his position but based on his conscience and his spirituality as a servant of God. And then he dedicates his whole life to God. The orientation of his life is not "to have" but to "be."

The researchers' observation reinforced the spiritual leadership behavior applied by the principal. He often appears to accompany the teachers and students in *dhuha* prayer and reading *istighathah* performed before the lesson begins, as well as the *zhuhur* prayer activities in the congregation and other religious activities.

Saito – the other vice principal – said that the spiritual leader in this institution is the leader in creating a religious culture. The spiritual leader is a leader who, in himself, there are religious values and spirituality depicted in his thinking way, speech, action, and so on. And then, he stated; The spiritual leadership behavior in this school is reflected by the principal's religious behavior, such as consistent (*istiqamah*) in performing the worship (praying, reciting the Koran, coordinating the *dhuha* and congregational prayer, etc.). His speech and behavior as a spiritual leader are implemented in the school and his community. He often becomes a leader in reciting Qur'anic verses on religious activities in the community, such as *tahlil*, *manaqib*, and other Islamic social activities. This significantly influences the spiritual leadership behavior in the school, so he is made a good example and a role model in the daily actions of the school. Spiritual leadership has become one of the leadership models (Robbie, 2019).

Fitriawati stated that the attributes which establish him as a spiritual leader are his personality demonstrated by religious behavior in both the school and society. This is supported by his strong commitment to realizing organizational culture sincerely and fully dedicated to assuming responsibility based on the noble values of religion and the truth of morality. He always strives to bring a change to a better direction through the importance of divine spirituality, he believes.

The spirit of divine spirituality and prophetic intelligence in implementing leadership behavior find his epistemology on Islamic teaching. Spiritual leadership puts forward the Prophet Muhammad's characteristics, namely *shiddiq* (integrity), *Amanah* (trust), *fathanah* (bright), and *tabligh* (openly), which can influence others by inspiring without indoctrinating, awakening without hurting, arousing without forcing, and inviting without ordering.

Based on his righteousness, spiritual leadership can create a religious culture with *jihad* spirit and leadership totality. The heart, the head, and the hand are used to serve the one he leads to seeking Allah's approval. Therefore, spiritual leaders are committed, dedicated, and committed to integrity because they have an obsolete basic and value orientation. This leadership brought the worldly dimension to the spiritual dimension (divinity). God is a true leader who inspires, influences, serves, and moves the conscience of His servants wisely through an ethical and exemplary approach (Mukarromah, 2018).

This spiritual leadership approach is an implication of leadership in Islam. In the Qur'an, several characteristics must be possessed by a leader are stated, including knowledgeable, creative, initiative, sensitivity, open-minded, and always responsive (QS. al-Mujadalah: 11); act pretty, honestly, and consistently (QS. al-Nisa ': 58); responsible (QS. al-An'am: 164); selective towards information (QS. Al-Hujurat: 6); give a warning (QS. al-Dzariyat: 55); and provide guidance and direction (QS. al-Sajadah: 24).

The religious culture in this school is directed toward developing students' spiritual competence in a multidimensional aspect. The religious culture development not only emphasizes the implementation of Islamic teaching purely but also developed by preserving religious teaching, including the broader spiritual values, both individual and social. Individual development aims to develop the student's ministerial capacity to have sacred abilities in performing sharia obligations as a Muslim, so they have personal sincerity. At the same time, the development of social values is directed toward social transcendence values and local wisdom.

The principal affirmed that the purpose of religious culture preservation is to make students consistent Muslim in carrying out the Islamic teaching. Spiritual values inculcated are getting used in applying worship and religious education. To realize this value, based on interviews with principal, vice principals, and some students, the researcher concluded that this school develops a religious culture as follows in Table 1:

Tabel 1. The Religious Culture Preserved

Activities	Description	Time
Reading The Qur'an	All students read *Yasin* together and one of them lead it by using the loudspeaker in every class.	Before lesson started
Praying *dhuhur*	Conducted to make all personels are accustomed to pray together and building the self sacredness	After learning process in the class completed
Praying *dhuha*	Conducted every day to make all personels are accustomed to pray it and building the self sacredness	Before lesson started
Giving compensation to orphans and *dhu'afa'*	The students are expected to have social obstacles, social piety and social consciousness	Every *Ramadhan*

Especially, the local wisdom is conducted by some religious activities related to Madurese culture, as follows in Table 2. These findings reinforce Muhaimin's view that religious culture should be interpreted broadly by performing congregational prayer and reading the Qur'an and by including all dimensions of religiosity in Islamic teachings. This consists of the values that have become a tradition in society. These values become a cultural strength that remains sustainable amid the crush of modern culture. They are a religious culture realized by exemplary, habituation, and internalization. Ideal and modeling are essential in the educational process, especially in forming students' character (Nadziroh, 2020). To make habituation in a person is to manage oneself as an independent process so that when a person can control

himself, habituation will automatically be created (Pratama et al., 2019). Through these efforts, learners are brought to the introduction of religious values cognitively, the appreciation of spiritual values effectively, and finally, the practice of religious importance. So in this process, religious education is basically to guide learners to voluntarily bind themselves to the teaching and religious values (voluntary personal commitment to spiritual matters).

Tabel 2. The Local Wisdom Preserved

Activities	Description	Time
Tatele'	Mutual visit if one of families of teachers are giving birth.	Conditionally
Ashura' tradition	All personels conducted the social service through giving compensation to orphans. In the evening, they carried out a torch relay while reading shalawat to the Prophet Muhammad.	Every 10th of Muharram
Istighatsah	This activity as one ways of paying tribute to the *kyai* for their dedication and they hope for blessings so that they can continue their service.	every Friday at *kyai* tomb
Banjari club	An effort to maintain the tradition of reading *shalawat* to the Prophet PUH in society.	Every week in each student's home

In daily practice, the agreed religious values are manifested by all school personnel in daily attitude and behavior. Three stages can do the development process: Firstly, socialization of agreed religious values as the ideal attitudes and behaviors to be achieved in the future at the school. Secondly, the determination of a weekly or monthly action plan is a step and step system that will be done by all parties in the school to realize the agreed religious values. Thirdly, giving awards to the private school achievements, such as teachers, education personnel, and learners, as a habit formation that upholds attitude and behavior having the commitment and loyalty to the teaching and religious value that are agreed upon.

Applying Islamic values and teaching is not only an intellectual understanding but also developed in forming the religious mindset so that they will have a thinking culture based on spiritual matters. According to Islam, religion carries out religious teachings as a whole. Thus, the actualization of this religious culture is carried out and developed based on a paradigm unearthed from Islamic teaching and heritage. This paradigm is manifested in the form of religious beliefs that become part of the soul of the school community in developing its knowledge. The paradigm will ultimately enrich the concept of Islamic religious education, especially when dealing with social realities increasingly worrying and threatening the moral life of adolescents.

By this paradigm, Islamic religious education also serves as a source and guidance for students to achieve happiness in life in the world and hereafter. It helps students to be able to realize the fundamental values of religion in applying science, technology, and art. Learning of Islamic Religious Education, as one of the subjects containing the content of Islamic teaching and the order of Islamic life and living values, needs to be pursued by good religious education

planning to influence the choice, decision, and development of the learner's life. Therefore, the educational process conducted by educators is directed to equip students with knowledge, understanding, and appreciation of Islamic teachings. In this case, religious education learning should place the teachings of Islam as an object of study that sees Islam as a system of values and moral system that is not only known and understood but also felt and made an action in a student's life. Religious education is not only limited to knowledge but also includes establishing religious attitudes, behaviors, and experiences (Mustapa et al., 2019).

The school development with Islamic nuances needs to be supported by a religious culture as a way of thinking and acting for school personnel based on spiritual values (religiosity). To encourage a thriving religious culture, it needs to be supported by 3 C's, namely commitment, competence, and consistency. Commitment can build togetherness among madrasa residents. Competence is the ability to carry out tasks within the framework of organizational goals, and consistency is the stability to continuously hold on to their commitments and abilities as employees responsible for the organization's sustainability.

Religious culture and local wisdom preserved in this school become the forces to move and control their members' behavior in building and practicing Islamic religious values in their daily lives. This value is found in many villages. Junaidi found this matter in his research (Junaedi & Waruwu, 2020). Culture serves as the glue that holds the organization together. If the organization has a strong culture, it will have the honor and good behaviors. The religious culture significantly impacted the student's character, especially in the religious aspect shown by the consistency in practicing the spiritual teaching.

About this, Masykur, the principal, expressed that; Cultural values of religion by some religious activities in this school are expected to contribute to establishing student character. Characters appear responsible for their religious obligations, have a carrying attitude toward others, and so on. The attitude or character establishment will encourage the knowledge and awareness creation of this school personnel in living their religious teaching. Students and teachers have raised this awareness to carry out religious instruction well and consistently.

The other teacher said religious; cultural values are implicated not only in students 'cognitive abilities but also in the achievement of students' competence in the affective domain. He said; It is building a pattern of religious life among students and society, both vertical and horizontal. They have been accustomed to practicing spiritual teachings. This attitude is expected to be a character attached to the child's personality. They are expected to be good people who understand the teachings of religion and practice them in everyday life.

The character cannot immediately suddenly become good, but it requires an internalization process, long experience, and full of challenges. Character is rooted in the personality, and it is the engine that drives how a person acts, behaves, says, and responds to something. Character allows individuals to

achieve sustainable growth because character provides consistency, integrity, and energy. Character is the process of carving the values considered to be well into students' hearts. The behavior carried out by school personnel contains elements of norms, rituals, myths, and traditional values as the fundamental beliefs all school members hold (Suriadi, 2020).

A characterized person tries to do the best for God, neighbor, environment, nation and country, and the international world generally by optimizing their potential and accompanied by awareness, emotions, and motivation (his feelings). By cultivating religious values, students are expected to have good behavior and attitude in living their religious teaching. These attitudes become habitual and cultural for all personnel to adopt a lifestyle according to religious education. The word spiritual is more about religiosity, which is more about seeing personal conscience, attitudes, and tastes that include totality into the human personality.

The righteous people are those who do something that God commands and forsake all restrictions because of Him. The transcendence includes faith, purity, and obedience in worship, concerning the vertical relationship (*habl min Allah)* and the horizontal relationship (*habl min al-nas*). It means human misdeeds include ritual worship and social life.

With the spiritual approach reflected in the principal's leadership, the religious culture in the school has an impact on the spiritual maturity of students, both personal and social maturity, even though it indirectly influences the students' achievement (Nurabadi et al., 2021). As the habituation of spiritual values through dhuha prayer activities, praying before learning, and so on has implications on spirituality and mentality for one who will and is learning. In Islam, someone who will study is encouraged to perform physically and spiritually self-purify. Based on the experience of Muslim scientists such as al-Ghazali, Imam Syafi'i, said that the key to the success of seeking knowledge is purifying the heart and getting closer to Allah SWT.

Similarly, the reading habit of the Qur'an before beginning the lesson will nurture a positive and noble attitude so that it can affect the improvement of learning achievement and also can fortify themselves from negative culture. Activities that lead to social awareness, such as *silah al-Rahim* culture and social devotion by providing compensation to orphans and dhu'afa ', will also cultivate the behavior of social strife and good habits prevailing in society. A good relationship with humans (*habl min al-nas*) will continue to form by habituation in this school. The most noticeable impact of this religious culture is the emergence of a thorough awareness of the students in performing their worship.

This religious culture development becomes an essential matter because by identifying the students and their examples, they are expected can influence their behavior (Aziz & Masruki, 2019). In religious and social life context, religious culture can be valued, and characters development formally formulated as the function and objective of national education, which learners must have to be able to face the challenges of life at this time until it can

encourage them to become society members who have superior personality. This character-building will foster a positive one for learners.

Religious culture in the school community is essentially the realization of the values of spiritual teachings as a tradition in behavior and organizational culture followed by all school personnel. Practice and the embodiment of religious education are closely related (Manan & Aslamiyah, 2019). By making religion a tradition in the school, consciously or not, when school personnel follows the embedded tradition, they have carried out religious teachings. Finally, the characters, attitudes, and behavior will be formed by the values of Islamic teachings.

CONCLUSION

The educational leader's behavior in preserving religious culture and local wisdom in this school is reflected by making religious values a foothold in developing the vision of leadership. The spiritual commitment becomes a dedication to his efforts as a form of worship and empowering members of his community by *jihad* and an excellent job. The spiritual leadership behavior is also implemented in the community environment through his involvement in religious activities. The religious cultures in this school are directed to form individual and social holiness. Personal holiness is to make students consistent Muslim in carrying out Islamic teachings. Cultivating religious values is done by getting used to worship in this school carried out in the congregation. Meanwhile, social piety is formed by traditionalizing the culture of the Madurese community that is relevant to the Islamic religion. This local wisdom is preserved through routine activities at school.

The implication of religious culture development on students' character is the attitude or behavior growing by religious values, both vertical and horizontal. Characters that appear to be responsible for their religious obligations have a caring attitude toward others, the spiritual maturity of students, both personal and social maturity, etc. Forming attitudes or characters will encourage knowledge creation and the school personnel's awareness of living their religious teaching.

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