



MAINTAINING PEACE IN THE RELIGIOUS COMMUNITY OF STUDENTS THROUGH RELIGIOUS PRACTICES BASED ON RELIGIOUS CHARACTER

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Abstract

Peace and security are basic needs for every individual. ignoring it will have an impact on the disharmony of social interaction in society. Creating peace in society must start early, so that the values of togetherness in diversity can be deeply embedded in each individual. For this reason, it creates various forms of religious activities that are able to equip youth in the context of building peace as a necessity. Religious activities in an education play a very important role in shaping the religious character of students, it can be interpreted that the characters that occur are not because they are born, do not come alone, but must be formed and instilled consciously in students. In the process of character building, students will not walk by themselves, but through a process. One of the processes that can shape the character of students is through religious activities at school. This study aims to describe religious activities in the formation of students' religious character at Remaja, with three research focuses including: (1) Designing religious activities in the formation of students' religious character at Remaja. (2) Implementation of religious activities in the formation of student character in Remaja. (3) Supporting and inhibiting factors of religious activities in Remaja. This research is a qualitative research with the background of Remaja. Data collection methods used are observation, interviews and documentation. Sources of data in this study were principals, teachers and students. The results of the study indicate that the presence of religious activities can foster a sense of togetherness between one another.

Keywords: *peace, Religious Activities, Religious Character*

INTRODUCTION

Building peace and maintaining it has become a priority for many as violence prevents people and nations from achieving their goals (Ismail, Mushaiqri, and Haiyan 2021). Some have suggested that the phenomenon of religious intolerance and conflict in Indonesia will be reduced by a religious education model dominated by a mono-religious approach. An approach that focuses on deepening the science of all religions is considered to be the cause of the persistence of stigma and prejudice between religions. However, there are objections from various circles to the concept and application of interfaith education which requires close dialogue and interaction, appreciative attitudes, and openness to adherents of other religions (Rohmah et al. 2018).

According to the drafting team of the Ministry of National Education which is recorded and attached to the Law of the Republic of Indonesia number 20 of 2002, in article 1 paragraph (1) concerning the national education system (SIDIKNAS Law) formulates that national education functions as the development

and formation of a dignified national disposition and civilization in order to educate the nation's life, aiming to develop the potential of students to become human beings who have faith devoting to the one true god *esa*, *berakhlaql karimah*, creative, independent and later become a democratic Indonesian citizen and able to benefit and responsibility (Republic of 2006).

In this case, schools in addition to being required to provide facilities in developing academic knowledge for students must also pay attention to character building as the purpose of national education above, the most important character to be instilled in students is religious character. Of course, in shaping religious character in students is not easy, the formation of religious character in these students through a process one of them through the role of religious activities. So that the output produced through religious activities is nothing but internalized the values of the religious character of students so as to bring out the soul of Faith and Taqwa in students.

Characteristics are characteristics, traits, or all information on what elements or things have, the elements used in this study are people with selected characteristics, namely age and gender (Supranto 2007). Character building in the school environment must be really maximally designed and implemented properly and correctly through various programs and methods of character building so that it is easy to instill this character in students so that the formation of character goes according to government expectations.

The formation of religious character in students can be formed through religious activities as a routine enlightenment of the heart. So that students are able to improve worship to their God and can behave well among human beings. Building religious character in the school environment is not left to religious teachers alone, but needs help from all relevant parties such as parents and others (Renawati 2020).

Seeing the religious activities that the researchers described as religious activities in Juvenile is one of the extracurriculars named "Islamic Da'wah Agency". Of course, religious activities have been designed and carried out properly, looking at the development of religious character that students have today, this study aims to find out; (1) Design of religious activities in shaping the religious character of students (2) Implementation of religious activities in order to form the religious character of students. (3) Supporting and inhibiting factors of religious activities in shaping the religious character of students.

METHOD

This research uses a type of case study research to elaborate comprehensively and in depth by correlating on various events or phenomena that occur in the study subjects. The determination of case studies as a type in this study aims to be able to conduct a detailed, in-depth and comprehensive investigation of the phenomena at the research site (Yin 2007); (Johnson and Stake 1996); (Meyer 2001); (Forrest-Lawrence 2019); (Meyer 2001); (Flyvbjerg 2006).

This research focused on aspects of the steps for formulating the principal's policy in MTs Maarif NU Blitar City in dealing with the COVID-19 pandemic. The purpose of this study is to investigate comprehensively, in detail and in depth the events and behaviors of the leadership of the principal of MTs Maarif NU Kota Blitar through a qualitative approach (Jamshed 2014). The investigation is carried out through investigations into the answers to the questions 'how' and 'why' related to the processes and phenomena that occur and are experienced by informants (Yin 2007).

MTs Maarif NU Blitar City was chosen as the location of the study with the argumentation, MTs Maarif NU Blitar City is the best school in the Maarif NU East Java environment, which is managed with a boarding system and has a special policy in dealing with the COVID-19 pandemic.

Research data appropriate to the focus were collected using observation techniques, in-depth interviews and documentation (Crowe et al. 2011); (Jamshed 2014); (Baxter, Susan Jack, and Jack 2008). In-depth observations and interviews were carried out to explore in detail, in depth and comprehensively the various information obtained from informants based on the diversity of situations that surround the object of study.

The determination of research respondents was carried out by purposive sampling techniques on places and people who know and master the information best in accordance with the objectives of the researcher. The main standard for determining respondents is the breadth and depth of information possessed by respondents (Creswell 2012). In addition to using in-depth interviews and observations, data collection was also carried out through document analysis techniques (Creswell 2012); (Bogdan and Biklen 2003).

Table 1 Informant Data

NO	POSITION/DUTIES	STATUS
1.	Principal	Primary Sources
2.	Deputy head of Curriculum	Report

3.	Deputy head of Facilities and Infrastructure	Report
4.	Deputy head of Public Relations	Imforman
5.	Deputy head of Student Affairs	Report
6.	Head of the Directorate	Report
7.	Teacher Akidah AKhlak	Report
8.	English Teacher	Report
9.	Guu Science ALam	Report
10.	Math Teacher	Report
11.	Male class VII students	Report
12.	Female class VII students	Report
13.	Male class VIII students	Report
14.	Female class VIII students	Report
15.	male class IX	Nforman
16.	Female grade IX students	nforman

Table 1. Informant Data

The data from the study are grouped into primary data and skunder data (Hox and Boeije 2004). Primary data includes words and actions obtained from on-site informants based on the focus of the study (Meyer 2001). Skunder data contains supporting documents that can strengthen primary data, in order to obtain valid and reliable data (Hox and Boeije 2004). The key informant was the principal and to obtain complete, extensive and in-depth information was carried out snowball sampling techniques (Naderifar, Goli, and Ghaljaie 2017). Validity of research data obtained by triangulation techniques of sources and methods (Lincoln, Guba, and Pilotta 1985); (Meyer 2001).

The analysis of case data on the formulation of principal policies in MTs Maarif NU Blitar City in dealing with COVID-19 was carried out through an interactive technique conceptualized by Miles and Huberman. The steps in interactive data analysis techniques include the process of data collection, data condensation, data presentation and drawing conclusions. From each step in the nterkative technique has interrelationships between one another, so that in the process of analysis it can alternate with each other (Matthew B, Miles and Saldaña 2014).

RESULTS AND DISCUSSION

1. Design of Religious Activities in Shaping the Religious Character of Students

The design of religious activities is a technical elaboration of the role of the function of religious activities. The design of religious activities is part of building the character of students and improving the quality of schools through school

organizations. Therefore, religious activities are planned because there is a purpose and purpose. The purpose of the design of religious activities is as a guide in carrying out religious activities with other parties, as an assessment of the results of activities, as a source of data and information. There is no known success if it is not implemented. Therefore, the design of religious activities is indispensable in shaping the religious character of students.

According to Mr. Fathur, M.Pd, the design of religious activities in Youth, was designed in synergy with other activities in the school so that religious activities were arranged properly and smoothly, and designed religious activities according to the SWOT, namely conducting an analysis in advance by looking at the advantages and weaknesses in the design and making a religious program design looking at the condition and situation of the school when the activity was not. It is possible to hold it so we decided to stop it or the activity was postponed and the planning or design of this activity adjusted the duration of time so that this program runs and is carried out according to the target and purpose of shaping the Religious character of the learners.

Meanwhile, according to Mrs. Dra. Nur Laily's narrative, religious activities in Adolescents are one of the school excursions that are directly placed by the BDI (Islamic proselytizing agency), of course, there is a special design designed in writing, besides coordinating with various school parties and collaborating between BDI and the sekbid 1 student council, namely by designing daily religious activities, weekly, annually that has been set to run well and smoothly.

2. Implementation of Religious Activities in Shaping the Religious Character of Students

The design of religious activities in Youth cannot be said to be going well if it is not implemented. So these activities need to be carried out regularly according to the design that has been made together to achieve the goal of shaping the religious character of students.

According to Mrs. Dra's narration. Nur Laily the implementation of religious activities in Youth adjusts the design or device compiled earlier and for its implementation is carried out regularly starting from daily daily activities such as: applying S3 (polite, greeting, greeting) to teachers and friends, praying before and after learning, pilgrim prayers and other daily religious activities. In addition to daily religious activities, there are also weekly activities such as: Infaq payment every Friday, Qur'an khatmil, Islamic deepening materials and other Sunday activities, in addition to weekly activities there are also weekly activities: pay infaq

aims to build a tense nature of social sense, annually such as PHBI (Commemoration of Islamic Holidays).

According to the narrative of Mr. Fathur, S.Pd.I, M.Pd.I, the implementation of religious activities in Adolescents guided by the design has been formed based on analysis, not necessarily carried out casually, so that for its implementation relatively can run well even though there are many obstacles because everything is reasonable because in every program it is impossible to be 100% perfect, there must be obstacles that are still relatively not too then the activity stops by itself so all the religious activities in this Youth started from incidental, that daily everything went well.

Meanwhile, according to Mr. Joko's narrative, S.Pd, the implementation of diversity activities in addition to being guided by the design formed also requires methods such as:

a. Method Phabitual

The habituation method is a method that is suitable for use in providing character education to students, with this method students are able to get used to carrying out activities that form a better character such as getting used to pilgrim prayers, getting used to Infaq every Friday, getting used to saying and being tolerant of others. So that this method is effectively used in the formation of regius character.

b. Exemplary Methods

The exemplary method is a method that is highly recommended in providing character education for students, this exemplary method has existed since the time of the prophet Muhammad SAW. Prophet Muhammad always provides a good example and tauladan for Muslims with the aim that his people can imitate and emulate the nature and example of the prophet, this exemplary method is a benchmark where an educator can become a good tauladan public figure for his students, being a good example, from the attitude and treatment of the educator his daily life will be imitated by students, then a good educator can be a good example of tauladan for his students. This exemplary method is used in Youth religious activities.

3. *Inhibiting Factors of Religious Activities in Adolescents in Shaping students' Religious Character*

In shaping the religious character of students, the role of religious activities is very important, in addition to the role of activities to form the religious character of students, religious activities in Adolescents also play a role in developing quality

schools. Every time you carry out an activity, of course, it is never separated from the supporting and inhibiting factor;

a. *Factors Supporting Religious Activities in Adolescents in Shaping Students' Religious Character*

Every time there are inhibiting factors from an activity, of course, there are supporting factors from the results of the research findings, there are several that can help the activity run as it should be achieved, here are the supporting factors for religious activities in adolescents, namely:

1) *School Facilities*

School facilities are a supporting factor of diversity activities in Adolescents, adequate school facilities can help smooth in an activity or event, school facilities in Adolescents are good and very adequate school facilities so that these facilities can support the success of planning and implementing religious activities as they should be, these facilities are in the form of physical and non-physical facilities, one of which is such as facilities for places of worship or mosques where places are a means for learning and teaching, so that character education can be realized among students.

2) *Support and contributions from other parties*

Success in a program or activity can be achieved through the support and assistance of other parties, which is a supporting factor of religious activities in Adolescents, one of which is support and contributions from other parties, including support from parents of students who help provide character education at home, and assistance from other schools such as: the principal of the Adolescent school, educators, staff of Adolescents and other Communities, who are equally participating in fully supporting, providing support for activities and providing assistance of moral and other material nature, undergoing cooperation with other parties, namely by having good, harmonious communication between teachers implementing religious activities and the school and practicing religious activities in Adolescents compactly and can help the development of the formation of the religious character of students through religious activities in schools.

b. *Inhibiting Factors of Religious Activities in Adolescents in Shaping students' Religious Character*

1) *Lack of interest of learners in religious activities*

Lack of interest is an internal factor that comes from students due to lack of interest in students. This results in a lack of interest in students themselves in participating in religious activities. Learning motivation is a psychic driving force from within a person to be able to carry out learning activities as well as character

building activities, motivation encourages and leads to interest in learning to achieve goals. Students will be earnest and move to learn because they are motivated to solve problems in everyday life and motivated to excel in school and outside of school (Martinis and Yamin 2006).

In this case, the motivation is carried out by the Adolescent teacher, thus the teacher as a supporter of the obstacles of students who lack interest in participating in religious activities.

2) Pandemic Conditions

The second obstacle to religious activities in Youth is the pandemic condition that does not allow all students to participate in religious activities at school. This pandemic condition has a very impact on the inhibition of the implementation of activities where this pandemic is not allowed to carry out activities in schools as a whole as it should be, so that religious activities are attended by class representatives only, but these obstacles or inhibiting factors can still be handled by the supervisor of religious activities assisted by support from the school while continuing to carry out religious activities in accordance with the agenda and not only students who participated in the activity but the teachers and other schools also supported the implementation of the religious activity.

CONCLUSION

The discussion above, the author can draw the conclusion that religious activities have a very important role in shaping the religious character of students, in achieving the goals or targets of achieving an activity requires a design of activities, making a design of religious activities in order to achieve the goal. The activity of implementing the activity of kegiataan kegaman is carried out routinely by building character by guiding, directing and using good methods to achieve to achieve the goals that are expected to be realized tangible. in fact, in the process of character building there are inhibiting factors that make religious activities hampered and affect the process of building children's character, as well as the lack of interest of students in religious activities and pandemic conditions that do not allow 100% to carry out routine activities by gathering a large number of students for a process of character growth, and although there are obstacles in a religious activity, These obstacles can be overcome by the presence of supporting factors, namely the existence of adequate school facilities in assisting the implementation of religious activities to take place and the support and contributions from various parties, supporting students to provide an

understanding of the importance of religious activities in shaping religious character.

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