Intervention of Peer Groups in Strengthening Youth Religious Character Based on Art Activities Rebbana

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ABSTRACT

Ideally, students should receive education not only at school, but also from family and community. Because children are part of society, they are more in the environment where they live. Thus, intervention to strengthen religious character also needs to be carried out by all parties, including the youth community such as religious arts club. The purpose of this study is how peers intervene in strengthening religious characters based on art activity using tambourine. This research method uses descriptive qualitative. Data collection techniques in this study were carried out through participatory observation (as both observer and participant), in-depth interviews (deep interviews), and documentation. The data analysis of this research uses the Miles and Huberman model. Data analysis takes place when data collection is carried out and after data collection for a certain period that cannot be determined. The data analysis includes data reduction (data reduction), data display (data presentation), and conclusion drawing/verification (drawing conclusions/verification). The results showed that the intervention to strengthen religious character was focused on art-based religious activities which were carried out programmatically could create a good environment for the fulfillment of inner experiences from religious practice. This also act as a strategy to minimize youth activities that do not give any benefits for themselves and their social environment. The approach used is a value-planting approach and an action approach.

Keywords: *Religious Character, Strengthening Religious Character, Degradation Moral*

INTRODUCTION

The never ending crisis experienced by this nation is a moral crisis which has spread to various levels of society. Even people who are in an educational environment also experience this problem. Such conditions will become a protracted problem and become increasingly difficult to overcome if all parties are not optimally involved in fixing this problem in a synergistic manner (Umami, et al., 2019; Syafutra, et al., 2021; Harahap et al., 2017). All forms of policy program decisions that have been taken and carried out by the government to overcome this moral problem certainly cannot be

maximized without the involvement of all parties. Requires serious and continuous handling and not a short time.

Ideally, students should receive education not only at school, but also for family and community participation. This is because children are part of society, they are more in the environment where they live. As stated by Zaenullah (2018) that all parties need to realize that before children are identified as students at school, children are part of the community in the environment where they live. With this assumption, it becomes a unit that must synergize between the community environment and the family and school education environment in an effort to form children with character (Kristiawan, et al., 2021).

One of the concerns of society and parents is the religious character of teenagers. Where there seems to be low attention to religious teachings and their interest in studying the science of their religious teachings. From the lack of religious knowledge that he knows, they are far from commendable behaviors from religious teachings. This is the importance of lifelong religious education to shape the religious character of the individual. It is said that the soul with a religious character will live up to the teachings of the religion he adheres to and good behavior appears in his daily life both in speaking, acting, acting as a differentiator with the character of every other individual. They are all based on religious decisions (Bakhruddin, 2019).

The purpose of education with religious requirements is stated in the Law on the National Education System (No.20/2003). In Chapter II article 3 it is stated: National education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation, aiming at developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable. , capable, creative, independent and become a democratic and responsible citizen. In terms of goals, the Indonesian people want their educated people not only to be knowledgeable, capable, and creative (intellectual dimension), but also to have faith and fear of God Almighty (religious dimension), have noble character (character and moral dimensions), and become citizens of the world. a democratic and responsible state (national dimension). But in its implementation it is not as good as what is stated in the legislation. Aspects of religion and values are still marginalized.

According to Ramadhan (2019) that religion functions as a motivational, prophetic, critical, creative, sublimative, liberative and integrative factor so that religion has a very important position and role for humans, including religion which is the basic value of organized education. Furthermore, education gave birth to religion-based education, in this case is a religious character. The purpose of religious character education in essence is to form, instill, facilitate and develop positive values in children so that they become superior and dignified individuals. This is what needs to be strengthened to counteract any negative potential that can affect religious character in society at large.

Talking about religion is of course studying religious teachings, this is just the first step. Many people are complacent when they know the teachings in their religion, whether they are sunnah or mandatory. Though more urgent than that is to realize, actualize and fulfill his orders. Along with the times, one's religion is not enough to fulfill the understanding of religious teachings. Far more than that is how a person in carrying out the teachings of that religion can make it like his own needs above his other needs. So that will emerge from it a comprehensive understanding of the function of religion in realizing it. The achievement towards a comprehensive

understanding of the function of religion is not possible instantly, but requires guidance from the beginning. Especially for teenagers who have started to be able to identify good things and bad things. Thus, activities in the community should be well programmed and able to encourage youth to maximize their understanding and experience of their religious teachings. This is what needs to be played by all parties in accordance with their respective capacities so that then the teenagers become children or students with religious character. This article will discuss more deeply about the role of community components. More specifically, peer intervention in strengthening religious character throughart activities *tambourine*. How do peers intervene in strengthening religious character?

METHOD

method in this research is descriptive qualitative. According to Sugiyono (2011) that qualitative research is one of the research methods based on the philosophy of postpositivism. Researchers see the condition of natural objects as well as key instruments. The data collection technique used is triangulation, data analysis (inductive in nature), in which the results of qualitative research are more focused on a meaning than generalization.

Based on the statement above, that this research is a series of activities carried out in a planned manner to obtain data as it is expected and the results emphasize more on meaning or with the intention that the results obtained will not be generalized to the population. In other words, the results can be transferred or applied to other social situations (other places), provided that the social situation in question has similarities or similarities to the background of the social situation under study. Thus, researchers must be able to understand social situations in depth and find patterns. The reason for using this research method is selected for this study are exporting / reveal a phenomenon of the intervention process peer group*(peergroup)*to strengthen the religious character-based teen rebbana art.

The location of this research is the people of Blimbing Subdistrict, Bunulrejo Village, Malang City, precisely in RT VI and X RW VIII. The community is famous for its home industry producing tempeh and tempeh chips (a typical souvenir of Malang). The basis of the location selection mentioned above is based on the suitability of problems that commonly occur in the community, easy access to the research location and the research location, both in terms of time efficiency and energy required.

According to Sugiyono (2011) the sample of data sources in qualitative research was selected *purposively* based on certain considerations and goals. Certain considerations in question are key instruments that know what is expected by the researcher so that it is easier to understand the social situation under study. The sample data sources in this case are theart community *rebbanamovers* and their members as well as religious leaders as well as administrators of mosque and prayer rooms.

Data collection techniques in this study were carried out through participatory observation (as observers and participants), in-depth interviews (*deep interviews*), and documentation. The data analysis of this research uses the Miles and Huberman model. Data analysis takes place when data collection is carried out and after data collection for a certain period that cannot be determined. That is, the researcher at the time of conducting the interview had analyzed the answers to the interview results. If at the time of the answer after being analyzed it turns out that they still have not found the keyword, then the researcher will continue the question again, to a certain stage

until credible data is obtained. So that the whole series of data analysis activities is carried out interactively and continuously until it is complete to the point of data saturation. Among the activities of this data analysis, namely, *data reduction* (reduction of*data)*,*the data display* (presentation of*data)*, and *conclusion drawing / verification* (conclusion /*verification)*.

RESULTS AND DISCUSSION

Forming human character as the goal of education which is always touted requires strengthening efforts that are carried out in a long and continuous time. This strengthening effort starts from the narrowest environment, such as the family, to the wider environment, namely the community. Strengthening of character formation is carried out, in this case to provide experience. Because the experience is part of the inheritance of values that are upheld by society. To achieve this goal requires intervention from various parties. Thus, in this article, we will present the youth association community in a religious art association (art *rebbana*) which aims to intervene in strengthening religious character.

Strengthening Religious Character Between Peers

Based on the results of the study, a religious art association consisting of teenagers in the RW environment. 08 made its efforts in fostering religious experiences/religious activities, including the movement of a thousand prayers accompanied by the art of *rebbana*. This activity has become a routine carried out by youth associations in seeking a spiritual experience. The routine is carried out both internally by the youth association itself or at the RT, RW level with a safari prayer package. The shalawat safari is nothing but to grow love for the Prophet Muhammad SAW and as a place to stay in touch as well as to strengthen the bonds of brotherhood in the surrounding environment. The shalawat safari activity was accompanied by hadroh art as well as a science assembly to provide religious knowledge.

art *tambourine* Thisis in great demand by teenagers and children of the community, so they actively hold this event several times a week. The mosque's takmiral manager said:shalawat

"Regularactivities by teenagers are carried out on Tuesdays after maghrib prayers at the mosque, this activity is not only attended by them, but also fathers in the surrounding environment. It's a routine every Tuesday night. In addition, there is also a special internal traveling routine for the youth association itself with a tour in each member's house. The routine is every Saturday night.".

The chairman of the youth association also said,

"The routine in one week, namely Thursday night. Performed for tambourine practice with the surrounding youth members, the gentlemen also participated in this activity. The purpose of this activity is to minimize them (teenagers) from playing on the road with no clear benefits. And the place of practice moves from the mosque to the prayer rooms."

Instead of teenagers beating drums on the street which clearly has no benefit, it appears that there is a disadvantage, or playing guitar and other things that do not bring any benefits. Of course it will not make the child close to the mosque, in fact it will make it far from the mosque. This is one way to instill religious values in teenagers through art.

This activity received appreciation from Mr. RW, so he emphasized:

"As the head of the RW, I am very happy with this kind of activity. To be honest, I am very happy that the children can be accommodated with activities that reduce them wandering around, hanging out outside. I am very supportive as long as the activity is able to make the village residents here better, it looks like togetherness. And I am very grateful that the prayer that was recently initiated by the teenager, namely the TOMBO ATI prayer, was able to strengthen our brotherhood, which so far between residents from end to end of RW do not gather together, now thank God they gather together once every 2 Tuesdays. Followed by all RW residents here. Both the fathers to the younger brothers and sisters of teenage boys."

Activities that are able to encourage and provide good experiences for teenagers are a lifelong education in the community that needs to be preserved and developed. As well as its influence on the climate of social goodness of the surrounding community.

Adolescents are community assets to maintain the values they uphold. If society does not seriously educate young people, it is very likely that the values of today will be lost in the future. Therefore, one that can be used as a way to foster youth to be more effective and creative. So the community must take advantage of the youth organizations in their environment. Related to this, Zaenullah (2018, 143) said that efforts that can be made by the community in instilling value in youth are among others maximizing youth organizations and functioning mosques as an educational center. Thus, every element of society is expected to strongly support the sustainability of the youth organization and parents are encouraged to encourage their children to join the organization. and for community leaders, should facilitate youth organizations to develop.

Including in terms of building youth spiritual intelligence is none other than the movement of the youth community itself where they will maximize the function of places of worship as centers of worship and character building. The existence of adolescents has a function as a forum for fostering among peers in order to develop themselves to become Muslim citizens who are obedient to religion as well as citizens who are both physically and mentally in facing the future with all their abilities and skills.

These various religious activities will actually increase the religious awareness of the youth. With the existence of religious awareness in adolescents which will be shown through religious activities, then a religious experience emerges. What is meant by religious experience is the element of feeling in religious awareness, namely feelings that lead to beliefs that are produced in real (amaliah) actions. (Ramayulis, 2009). One of the goals of the development of the religious arts association is to increase the practice of worship and provide knowledge. It is hoped that all these activities will be able to bring results to the formation of religious character.

Knowing the form of a person's religious attitude that becomes his character can be seen from how far the connection between a person's cognitive, affective, and psychomotor components. The affective aspect is seen in the experience of divinity, religious feelings and longing for God. The divinity aspect is still difficult for teenagers because the lives of teenagers who are in the period towards maturity, are still unstable in acting. Lack of consistency in attitude due to being in a time of more fun. The cognitive aspect is seen in faith and belief, which is guided by the ta'lim assembly. While the psychomotor aspect is seen in the

actions and movements of religious behavior with problems related to religion. This aspect is to increase religious activities with programs that have been running weekly, monthly, and yearly. Because after all this is not determined by a momentary relationship but a process relationship, because attitudes are formed through learning outcomes from interactions and experiences in religion (Jalaluddin, 2009: 216). So that this intervention to strengthen religious character is focused on religious art-based religious activities that are carried out programmatically, in order to create an environmental climate that is conducive to the fulfillment of the inner experience of religious practice. Also as a strategy to minimize youth activities that are far from the value of benefits for themselves and their social environment.

An Approach to Strengthening Religious Character Between Peers and Peers

Character education is education to strengthen and develop value education, namely the values of life that are very important and very necessary for each individual so that in turn it will become his personality. According to the theory, there are two pathways to gain value, namely the reasoning pathway by functioning the brain and the feeling pathway by functioning the heart. Thus, a person can obtain value by maximizing the function of his five senses followed by his order of thinking (logical-empirical) and value can also be obtained by non-senses such as intuition followed by the order of his feelings (Shodiq, 2017). This is where the importance of an approach that is taken by someone to instill a noble value that is believed and upheld. The values education approaches taken by peers in this religious art-based youth community are:

1. Values inculcation

     approach This approach is a traditional approach in instilling a set of values. It is said so because the nature of this approach is seen as an indoctrinative approach. For western literature, this approach is widely criticized for ignoring the right to freely choose values. They are based on an assumption that life is different because of the difference in time and place. Thus, humans cannot predict which values are in accordance with the life values of future generations (Sulhan, 2018). This is different from the Islamic view of values. According to Muhmidayeli in Frimayanti (2015) the essence of value in Islam is when it brings benefits to all humans and nature and gets ridlo from Allah SWT. This usefulness and pleasure are the benchmarks of a value in Islam. Benefits can come from anyone while the pleasure of Allah SWT is only for Muslims. So that the highest value in Islam is Allah SWT, with the meaning that the main foundation of values must be in accordance with the teachings of Allah SWT, should not deviate from His teachings. Teachings in Islam rely on the values of the Qur'an and as-Sunnah. These two backs are universal truths that contain messages on the way of life throughout the ages that are not bound by time and place. In other words, that the values in Islam that come from these two backs are the source of the highest values from generation to generation, from time to time wherever they are.

     This approach is realized or not widely used by elements of society, especially in the approach to inculcating religious values. For Islam, the values in it contain ideal values that are absolute and must be accepted and believed. So the process of strengthening the character must be in accordance with these teachings and values (Cahyono, et al., 2018; Kristiawan, et al., 2017). Among the

approaches to inculcating values in strengthening religious character is of course targeting the obligations of a Muslim in the command of his religious worship. For example in the command to pray.

The cultivation of this value is based on the doctrine that if the prayer is good, then the action will be good. If his prayer is not good, then his actions will be bad. When a person performs this prayer with sincerity, only hoping for Allah's pleasure, and it is carried out at the beginning of his time and in congregation, it will bring benefits in his social behavior and have a sense of brotherhood in his relationship with others. Therefore, a person's goodness begins with his goodness in worshiping his Lord. Therefore, in this approach, teenagers are accustomed to activities in places of worship.

Humans in terms of psychic will need spiritual peace or spiritual needs for peace of mind and soul. With the fulfillment of these needs will bring comfort to the soul so that it does not feel burdened in undergoing obedience to His Lord. Prayer is a manifestation of this spiritual need. The prayer service is in the form of fardlu prayer or sunnah prayer. Regarding this, the head of the youth mosque said,

"For praying to the mosque, some of my friends (teenagers) are still a bit difficult to invite, some of them thank God it's better. Friends here, there was no one to guide them in that direction (mosque/religious prayer). Now, thank God, at least they were comfortable with us. If you are comfortable, God willing, it will change little by little. They used to be a lot of drunkards, and now thank God there are no more."

Safrullah reinforces this by saying,

"If there is a routine prayer event that is not far from around the musholla or mosque, it is hoped that they will get used to praying in congregation. We slowly invite them, if they are forced to worry they will stay away from us".

This approach uses the exemplary method along with positive reinforcement. The purpose of doing this method is a way to accept certain values by teenagers and abandon values that are not in accordance with the values desired by both social and religious values. This value inculcation approach is often used by the community for teenagers, because it is the easiest to realize it in any condition.

2. Action Approach

This approach emphasizes providing opportunities to take moral actions, both independently and collectively. This is done to confirm the recognized values of the youth themselves. At the same time, it reinforces that they are not only limited to individual beings, but also as social beings who also take part in structuring society (Barlian, 2018: 121-122). This approach pays attention to involvement in the midst of society towards social change. So that the values that are recognized and upheld will be deeply rooted in adolescents.

Actions that lead to social awareness are one form of this approach to action. Especially in strengthening religious character, because religion not only regulates human relations with God, but also regulates their relationships with others. Therefore, piety or religiosity includes kindness to His Lord as well as to others. One must maintain good relations with each other, because this is one of the commands in religion in building a good social life. Social care can take

various forms of attitude that can be done, for example, please help, care for the poor. community service.

In its relationship with humans, it is necessary to decorate it with good character so that what is intended by what is done bears goodness to all. Social care will not bear fruit if it ignores the moral side. Therefore, religion strongly recommends to each individual to beautify his behavior. Morals themselves are classified as morals to Allah, to the Prophet, to fellow humans, to the environment, to parents, to colleagues. Among the morals that have been mentioned, the researchers found that not all of these morals are fully imbued with teenagers. they are more prominent in their morals to the Prophet and to their environment (social concern), such as the regular round prayer events in each prayer room and mosque as well as helping, caring for the dlu'afa, and community service cleaning the prayer room which is initiated by teenagers. While morals to parents, they are not more prominent than morals to others. They gather more often with their peers than they are at home with their parents helping their parents' business at home.

CONCLUSION

Interventions for strengthening religious characters carried out by peers are focused on religious activities based on religious art (art *rebbana*) which are carried out programmatically, in order to create an environmental climate that is conducive to the fulfillment of the inner experience of religious practice for adolescents. Also as a strategy to minimize youth activities that are far from the value of benefits for themselves and their social environment.

The ability to carry out religious teachings, provide benefits to the surrounding environment and get used to good experiences that are directed so that character will be formed in adolescents is the goal of the youth association. So that to achieve this goal, there are several approaches taken by these peers, including the value-planting approach and the action approach. The value embedding approach is a traditional approach to embedding a set of values. This approach is indoctrinative. While the approach to take an approach that emphasizes providing opportunities for adolescents to take moral actions, both independently and together. Aims to confirm the recognized values of the youth themselves. At the same time strengthening that they are not only limited to individual beings, but also as social beings who also take part in structuring society.

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