PEER GROUP OPTIMIZATION IN DEVELOPING RELIGIOUS CULTURE OF HIGH SCHOOL STUDENTS

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Abstract
The background of this research is the decline of religious culture among young people and students alike, then the influence of peer groups (Peer Group) was very strong in shaping the character of students for the need to optimize Peer groups in developing the religious culture of SMA Negeri 1 Pacet Mojokerto students. The focus of research in this study is 1) Optimization of Peer Group in developing the religious culture of SMA Negeri 1 Pacet Mojokerto students, 2) The constraints of optimizing Peer Group in developing the religious culture of students of SMA Negeri 1 Pacet Mojokerto. The method used is the descriptive qualitative method. Data collection techniques using direct observation, interviews, and documentation. The data analysis stage uses the Milles and Huberman method which is done through data reduction, data presentation, verification, and conclusions. Checking the validity of the data using triangulation techniques. The subjects of this study are the Principal, Islamic Religious Education Teachers, and Students as additional subjects, while the object is the Peer Group and religious culture. The results of this study note that the optimization of the Peer Group at SMA Negeri 1 Pacet Mojokerto in developing religious culture went smoothly. The constraints in optimizing Peer Group in SMA Negeri 1 Pacet Mojokerto in developing students' religious culture in the form of internal, external, and endogenous factors.
Keywords: Optimization; Peer Group; Religious Culture.

Abstrak
Penelitian ini dilakukan dengan latar belakang menurunnya budaya religi dikalangan anak muda dan juga siswa, kemudian pengaruh kelompok teman sebaya (Peer Group) sangat kuat dalam membentuk karakter siswa untuk itu perlunya optimalisasi Peer Group dalam mengembangkan budaya religius siswa SMA Negeri 1 Pacet Mojokerto. Fokus Penelitian dalam penelitian ini adalah: 1). Optimalisasi Peer Group dalam mengembangkan budaya religius siswa SMA Negeri 1 Pacet Mojokerto, 2). Kendala optimalisasi Peer Group dalam mengembangkan budaya religius siswa SMA Negeri 1 Pacet Mojokerto. Metode yang digunakan dalam penelitian ini adalah metode kualitatif deskriptif. Teknik pengumpulan data menggunakan observasi langsung, wawancara, dan dokumentasi. Tahap analisis data menggunakan metode Milles and Huberman yang dilakukan melalui reduksi data, penyajian data, verifikasi, dan kesimpulan. Subjek penelitian ini adalah Kepala Sekolah , Guru Pendidikan Agama Islam, serta siswa sebagai subjek tambahan, adapun objekenya adalah Peer Group dan budaya religius. Hasil penelitian ini diketahui bahwa optimalisasi Peer Group di SMA Negeri 1 Pacet Mojokerto dalam mengembangkan budaya religius berjalan dengan lancar. Hal tersebut dapat diketahui melalui bentuk, proses, peran, fungsi dan pengaruh Peer Group dalam mengembangkan budaya religius serta peran Kepala Sekolah dan Guru Pendidikan Agama Islam dalam memberdayakan Peer Group

di SMA Negeri 1 Pacet Mojokerto. Kendala dalam optimalisasi Peer Group di SMA Negeri 1 Pacet Mojokerto dalam mengembangkan budaya religius siswa berupa faktor internal, eksternal dan indogeneus.
Kata kunci: *Optimalisasi; Peer Group; Budaya religius*

INTRODUCTION

This research is important to do considering the role and influence of peer groups in the association is very strong. Apart from that, in this era of globalization, the problem of moral degradation among students is increasing, and negative moral values are easy to influence students both through print and electronic media.[1] As well as online media, even phenomena such as brawls between gangs, brawls between gangs and gangs. school, consuming alcohol or drugs, rape, casual sex, sexual abuse, theft, etc. are not foreign to our ears. Even recently, SMK students were involved in a brutal demonstration that ended in chaos.[2]

This research is interesting to do because religious culture is not only declining among teenagers in general but also in the school environment. However, efforts to develop PAI in realizing a school's religious culture are certainly not easy, this is due to the need for serious efforts and serious support from all schools.[3] Efforts to realize a school's religious culture are interesting to study more deeply to support the success of PAI learning and the realization of religious culture in schools as expected.[4] With the formation of religious culture in schools, the school environment will give a positive aura for the continuity of conducive activities in schools that can have internal and external impacts on schools.[5]

This research is unique because it was conducted at SMA Negeri 1 Pacet Mojokerto where the school is the only State High School in Pacet sub-district. Around SMA Negeri 1 Pacet itself there are many schools under the auspices of Islamic boarding schools of course the religious culture of these schools is very different from that of public schools. In addition, the school is

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[1] Jagna Nieuważny et al., 'Does Change in Ethical Education Influence Core Moral Values? Towards History- and Culture-Aware Morality Model with Application in Automatic Moral Reasoning', *Cognitive Systems Research* 66 (1 March 2021): 89–99, https://doi.org/10.1016/j.cogsys.2020.10.011; Widya Masitah and Juli Maini Sitepu, 'Development of Parenting Models in Improving Children's Moral Development', *Nazhruna: Jurnal Pendidikan Islam* 4, no. 3 (15 November 2021): 769–76, https://doi.org/10.31538/nzh.v4i3.1692.

[2] Fressi Apriliyanti, Fattah Hanurawan, and Ahmad Yusuf Sobri, 'Keterlibatan Orang Tua dalam Penerapan Nilai-nilai Luhur Pendidikan Karakter Ki Hadjar Dewantara', *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini* 6, no. 1 (20 March 2021): 1–8, https://doi.org/10.31004/obsesi.v6i1.595; Rony Rony, 'Urgensi Manajemen Budaya Organisasi Sekolah Terhadap Pembentukan Karakter Peserta Didik: The Urgency of School Organizational Culture Management Against Character Building Students', *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 1 (23 June 2021): 98–121, https://doi.org/10.31538/tijie.v2i1.26.

[3] Mahlil Nurul Ihsan et al., 'Islamic Boarding School Culture Climate in Forming The Religious Attitude of Islamic Students in Modern and Agrobusiness Islamic Boarding Schools', *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (25 July 2021): 362–82, https://doi.org/10.31538/nzh.v4i2.1492; Warti'ah Warti'ah, 'The Implementation of Madrasa Culture in Building Students' Character', *Nazhruna: Jurnal Pendidikan Islam* 3, no. 2 (27 July 2020): 247–59, https://doi.org/10.31538/nzh.v3i2.583.

[4] Ahmad Tajudin and Andika Apriliando, 'Strategi Kepala Madrasah..Dalam Membangun Budaya Religius Peserta Didik', *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 1, no. 2 (25 September 2020): 101–10, https://doi.org/10.31538/munaddhomah.v1i2.34.

[5] Abd Basir and Abdul Rahman, 'Internalization of Religious Values in The Islam Program Teacher's Family Education of High School and High Vocational School Muhammadiyah Banjarmasin', *Nazhruna: Jurnal Pendidikan Islam* 3, no. 2 (12 July 2020): 180–90, https://doi.org/10.31538/nzh.v3i2.624; Kerrin Huth, Raymond Brown, and Wayne Usher, 'The Use of Story to Teach Religious Education in the Early Years of Primary School: A Systematic Review of the Literature', *Journal of Religious Education* 69, no. 2 (n.d.): 253–72, https://doi.org/10.1007/s40839-021-00140-y.

located on Jl. Pandan Arum has students from various religions and not only from Islam. With its Vision and Mission, SMA Negeri 1 Pacet Mojokerto itself is well known in terms of its religious culture, this is based on previous research and also the results of the researchers' initial observations.

RESEARCH METHOD

This research is field research with a qualitative research type. While the approach used is a case study in which the researcher explores a case, looking in-depth for a program, event, activity, process, or one more individual. Cases involving time and activities, as well as researchers collecting data in the form of a sufficient time period. students of SMA Negeri 1 Pacet Mojokerto.

Data collection techniques are carried out through interviews (interviews), observation (observation), and also documentation.[6] The subjects in this study were the principal, an Islamic religious education teacher, and also several students, while the object of this study was the peer group and religious culture. The data analysis technique used by the researcher is Miles & Huberman's interactive model data analysis technique which includes: the data collection stage, data reduction, data display, and conclusion/verification.[7]

RESULT AND DISCUSSION

Optimizing Peer Groups in Developing Religious Culture for Students of SMA Negeri 1 Pacet Mojokerto

Etymologically the term Peer Group means a group of peers. Some developmental experts argue that peers are individuals who are socially equal, and simultaneously carry out activities at relatively the same time.[8] According to Hurlock peer groups are the real world of young people who are setting the stage where they can test themselves and others.[9] According to Vembriarto peer group means that individual members of the peer group have similarities in various aspects.[10]

Meanwhile, according to Santrock, peers (Peer Group) are children or adolescents who have the same age or level of maturity and they will give and receive feedback from peers about their abilities and learn from each other about the good and bad of a behavior. done alone or by others.[11]

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[6] Sugiyono, *Metode penelitian pendidikan: (pendekatan kuantitatif, kualitatif dan R & D)* (Alfabeta, 2008).

[7] Matthew B. Miles and A. Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (SAGE, 1994).

[8] Khrispina Owa, Maria Salestina Sekunda, and Irwan Budiana, 'Peer Group Education Meningkatkan Pengetahuan Dan Perilaku Sadari Remaja Putri SMAKN ST. Thomas Morus Ende', *Ovary Midwifery Journal* 1, no. 2 (28 February 2020): 60–68; Amanda Davis et al., 'Evaluation of a Model of Online, Facilitated, Peer Group Supervision for Dietitians Working in Eating Disorders', *Journal of Eating Disorders* 10, no. 1 (4 July 2022): 93, https://doi.org/10.1186/s40337-022-00617-7.

[9] Elizabeth B. Hurlock, *Adolescent Development*, Adolescent Development (New York, NY, US: McGraw-Hill, 1949); Elizabeth Bergner Hurlock, *Child Development* (Ratna Sagar, 1950).

[10] S. T. Vembriarto, *Sosiologi Pendidikan* (PT Gramedia, 1993).

[11] John W. Santrock, *Adolescence: An Introduction, 3rd Ed*, Adolescence: An Introduction, 3rd Ed (Dubuque, IA, US: Wm C Brown Publishers, 1987).

Based on several understandings according to the experts above, the researcher concludes that Peer Groups or peer groups are individuals who have the same position as other individuals both in age and socially and carry out activities at relatively the same time where they can learn from each other about behavior. their behavior. Referring to the understanding of Peer Group according to Horrock and Benimoff that peer group is the real world of young people who set up a stage where they can test themselves and others. Based on this theory, the Peer Group contains forms, processes, as well as their interrelated functions and roles. If some of these parts run efficiently or function normally, the optimization process can be realized properly.[12]

The results of the researcher's interview with the Islamic Religious Education teacher stated that based on the activities in the school, the groups of students formed at SMA Negeri 1 Pacet Mojokerto were formal and some were formed naturally. The forms of formal student peer groups such as discussion groups in class, and extracurricular members, while the natural ones are peers as usual which are formed naturally by the students themselves.

This is in accordance with Hurlock that among the forms of Peer groups, namely informal peer groups, namely this peer group is formed, regulated, and led by the child himself, for example, game groups, gangs, etc. and in this group, there is no guidance. and adult participation.[13] While formal peer groups are groups that receive adult guidance, participation, or direction, for example, scouting, clubs, youth associations, and other organizations. Close friends or also called best friends, usually consist of two or three people. Those who become members are usually the only best and closest friends. They have almost the same interests and desires.[14]

Besides that, the Islamic Religious Education teacher also explained that the student association group formed naturally or without certain instructions from the teacher based on the number of members consisting of 2 to 8 children in each group. When viewed from the number of members, this is in accordance with Santrock that among the forms of peer groups (Peer Groups) there is what is called a Klik, namely a small group, is a group whose number of members ranges from 2 to 12 individuals and an average of five to six individuals. consisting of the same sex and age.

In the friendship process, a person usually prefers to be friends with someone who is the same age as himself, because usually, friends of the same age make him more comfortable.[15] As

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[12] Weni Tri Purnani and Binti Qoni'ah, 'Efektivitas Pendidikan Kesehatan Metode Peer Group Education Dengan Metode Demonstrasi Terhadap Keterampilan Sadari', *Journal of Public Health Research and Community Health Development* 2, no. 1 (2018): 69–75, https://doi.org/10.20473/jphrecode.v2i1.16254; Annette d'Arqom, Danti Nur Indiastuti, and Zamal Nasution, 'Online Peer-Group Activism for Thalassemia Health Education during the COVID-19 Pandemic: A Case Study from East Java, Indonesia', *Journal of Health Research* 36, no. 1 (1 January 2021): 158–65, https://doi.org/10.1108/JHR-09-2020-0442.

[13] Hurlock, *Adolescent Development*.

[14] Masruroh Lubis and Dairina Yusri, 'Pembelajaran Pendidikan Agama Islam Berbasis E-Learning (Studi Inovasi Pendidik MTS. PAI Medan Di Tengah Wabah Covid-19)', *Fitrah: Journal of Islamic Education* 1, no. 1 (2020): 1–18; Poetri Leharia Pakpahan and Umi Habibah, 'Manajemen Program Pengembangan Kurikulum PAI Dan Budi Pekerti Dalam Pembentukan Karakter Religius Siswa: Management of IRE Curriculum Development Program and Character in Forming Student's Religious Character', *Tafkir: Interdisciplinary Journal of Islamic Education* 2, no. 1 (10 January 2021): 1–20, https://doi.org/10.31538/tijie.v2i1.19.

[15] Xiang Zhou and Zoe E. Taylor, 'Differentiating the Impact of Family and Friend Social Support for Single Mothers on Parenting and Internalizing Symptoms', *Journal of Affective Disorders Reports* 8 (1 April 2022): 100319, https://doi.org/10.1016/j.jadr.2022.100319; Adam Yordan and Eni Fariyatul Fahyuni, 'Child-Friendly IRE

Soekanto argued, since birth, humans have had two main desires or desires, namely the desire to be one with other humans who are different around them (ie society), and the desire to become one with the natural atmosphere around them.[16]

According to Santrock friendships based on age, and level will automatically occur even though the school does not implement an age system. According to Havinghurst, children grow and interact in two social worlds, namely the world of adults and the world of peers (peer groups).[17] Meanwhile, according to Santosa, the background for the formation of peer groups is the development of the socialization process, the need to receive awards, the need for attention from others, and the desire to discover the world.[18] Based on the description, it can be concluded that the peer group formed by itself without adult intervention.

The results of this study indicate that the forms of peer groups at SMA N 1 Pacet Mojokerto are very diverse. Among these forms are: First, formal groups, namely groups that receive guidance, participation, or direction from adults. Examples of these groups are discussion groups in classroom learning, class cleaning team pickets, and extracurricular groups such as OSIS and also youth mosques (REMAS). Second, are informal groups, namely groups that are formed, regulated, and led by the children themselves. The group is formed without any particular learning demands and naturally has been formed in the daily activities of students at school. Third, Small Groups (Click) are groups that are categorized based on the number of members in each Peer Group group. At SMA Negeri 1 Paacet this group consists of 3 to 8 children in each group.

The Process of Forming a Peer Group at SMA Negeri 1 Pacet Mojokerto

The students of SMA N 1 Pacet Mojokerto in their daily interactions at school automatically gather with their groups according to different motivations according their respective personalities. Children do a lot of social activities and learn in the school environment together with their peers. Peer groups will form by themselves without interference and rules from adults.[19] This is by Havinghurst in everyday life, individuals live in three environments, namely family, school, and society. Same with Santrock that friendship based on age level will automatically occur even though the school does not implement an age system.[20]

Functions and Roles *Peer Groups* at SMA Negeri 1 Pacet Mojokerto

The peer group at school can function well. This is based on when one member of his friend who is less disciplined in performing the dhurur prayer when invited by other group members, it is proven that the student immediately moves to follow his group. Then this was

Learning Through Digital Storytelling in the COVID-19 Pandemic', *Nazhruna: Jurnal Pendidikan Islam* 4, no. 3 (30 October 2021): 590–605, https://doi.org/10.31538/nzh.v4i3.1682.

[16] Soerjono Soekanto, *Sosiologi keluarga tentang ikhwal keluarga, remaja, dan anak* (Rineka Cipta, 1990).

[17] John W. Santrock, *Educational Psychology* (McGraw-Hill Education, 2017), https://lib.hpu.edu.vn/handle/123456789/32485.

[18] James R. Dunn, 'Housing and Healthy Child Development: Known and Potential Impacts of Interventions', *Annual Review of Public Health* 41, no. 1 (2020): 381–96, https://doi.org/10.1146/annurev-publhealth-040119-094050; Arnold Gesell, *Child Development* (Prabhat Prakashan, 2021).

[19] Shahzaib Ashraf, Saleem Abdullah, and Lazim Abdullah, 'Child Development Influence Environmental Factors Determined Using Spherical Fuzzy Distance Measures', *Mathematics* 7, no. 8 (August 2019): 661, https://doi.org/10.3390/math7080661.

[20] Zhou and Taylor, 'Differentiating the Impact of Family and Friend Social Support for Single Mothers on Parenting and Internalizing Symptoms'; Basir and Rahman, 'Internalization of Religious Values in The Islam Program Teacher's Family Education of High School and High Vocational School Muhammadiyah Banjarmasin'.

confirmed by the Principal that a solid companion can be used for various positive things easily with a note that the group consists of students who are diligent or at least some students are diligent and have a big influence on it.[21]

The findings of the researchers above are by what was explained by Santoso that among the functions of the *Peer Group* is to teach adults morals and to prepare themselves to become adults they learn to gain social stability, with the existence of social groups such as this Group, it will provide space and time for individuals to change and develop according to their age and personal development in aspects of their social life.[22]

According to Santrock, the important roles of peers are: as a source of information about the world outside the family, a cognitive source for problem-solving and knowledge acquisition, and an emotional source for expressing self-expression and identity.[23] From the results of interviews with students, researchers show that one of the patterns in the process of forming peer groups (*Peer Groups*) is that some are motivated by the interests and needs of students, in this case, students are inspired by other students who feel they have advantages in certain fields.[24] In addition, the *Peer Group* can meet all the needs of each group member, especially the need for affection (eg as a place to vent, to be more cared for). Subjects are still willing to cooperate with other friends and can still be responsible for the tasks that have been given. This indicates that the *Peer Group* at SMA Negeri 1 Pacet is running well and its functions affect individual students.

Based on the results of the research above, the researcher can conclude that the *Peer Group* at SMA Negeri 1 Pacet functions well while more specifically its functions are: (1) providing opportunities for its members to fill new social roles, (2) teaching adult morals and preparing themselves to become adults by learning to gain social stability, (3) giving space and time to individuals to change and develop according to their age level and personal development. The conclusion was drawn based on several findings that have been described above, such as the nature of students' dependence on one group, inviting each other in both positive and negative terms, peer groups as a place to vent and pour out their personalities, *Peer Groups* can influence individuals and the formation of a religious culture spirit.

Meanwhile, according to Hurlock, the forms of peer groups or *Peer Groups* are as follows:[25] (1) Informal peer groups. This peer group is formed, regulated, and led by the child himself, for example, game groups, gangs, and others. In this group, there is no adult guidance and participation. (2) Formal peer groups. In this group, there is guidance, participation, or direction of adults. If guidance and direction are given wisely, this peer group can be a vehicle for the process of socializing the values and norms contained in society. Included in this peer group are scouting, clubs, youth associations, and other organizations. (3) Close friends or also called close

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[21] Štefica Mikšić et al., 'Positive Effect of Breastfeeding on Child Development, Anxiety, and Postpartum Depression', *International Journal of Environmental Research and Public Health* 17, no. 8 (January 2020): 2725, https://doi.org/10.3390/ijerph17082725.

[22] Ziba Vaghri, Zoë Tessier, and Christian Whalen, 'Refugee and Asylum-Seeking Children: Interrupted Child Development and Unfulfilled Child Rights', *Children* 6, no. 11 (November 2019): 120, https://doi.org/10.3390/children6110120.

[23] Santrock, *Educational Psychology*.

[24] Ya-Ju Chang et al., 'The Sustainable Child Development Index (SCDI) for Countries', *Sustainability* 10, no. 5 (May 2018): 1563, https://doi.org/10.3390/su10051563.

[25] Hurlock, *Child Development*, 30.

friends, usually consist of two or three people. Those who become members are usually the only best and closest friends. They have almost the same interests and desires. (4) The fourth form is a small group usually consisting of a group of close friends. (5) Peer groups that do not belong to a large group and are not satisfied with an organized group. Usually consists of same-sex children and their interest is to face peer rejection through anti-social.

This is as explained by Conger who was also quoted by Jahja that in adolescents, the influence of the environment in determining behavior is recognized to be quite strong, although adolescents have reached a stage of cognitive development that is adequate to determine their actions, the self-determination of adolescents from within is much influenced by behavior. by peer pressure.[26] In addition, according to Kelly and Hansen who are also cited by Desmita, one of the positive impacts of peers is controlling aggressive impulses. Through interactions with peers, children learn how to resolve disagreements in other ways than by aggressive action.[27]

In SMA Negeri 1 Pacet some students are non-Muslims where specifically for Islamic religious learning the students are diligent and interested in Islamic religious learning activities besides considering that their friends are also the majority of Muslims. As time went on, the student became more and more interested in Islam, even the student had memorized the letter Al-Fatihah and in the end, he converted to Islam. From this, it can be seen that peer groups not only play a role in creating a religious culture but are also able to build a religious spirit.

Based on the results of the research above, it can be concluded that the *Peer Group* at SMA Negeri 1 Pacet Mojokerto plays a role in realizing the religious culture of students. The roles of the *Peer Group* at SMA Negeri 1 Pacet Mojokerto more specifically are: (1) being able to play a role in understanding and internalizing adult values, (2) developing socially responsible behavior needed to enter the adult world, (3) being a place vent and also (4) means of student cooperation. This can be seen through the strong influence of *Peer Groups* that can influence each other's members even though some things can have a negative influence/impact.

Meanwhile, the role of the Principal based on the findings of the researcher related to the dynamics of student association groups at SMA Negeri 1 Pacet are: (1) directing and motivating students in terms of goodness and school discipline, (2) supporting the steps taken by PAI teachers in empowering groups of friends. peers at school. The roles of PAI teachers towards peer groups in developing students' religious culture are: (1) directing and supervising students' religious activities, (2) forming a reading group for reading the Qur'an, and (3) providing *Reward and Punishment* to related peer groups. habituation of religious culture, (4) forming peer counselors, and (5) making peer groups the initial vehicle for students to get used to the school's religious culture.

Based on the results of the above research related to the focus of research on optimizing *Peer Groups* in Developing Religious Culture for Students at SMA Negeri 1 Pacet Mojokerto, it can be concluded that the optimization of *Peer Groups* in Developing Religious Culture for Students at SMA Negeri 1 Pacet Mojokerto is running smoothly. This can be seen from the

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[26] Ahmad Hatim Sulaiman et al., 'Development of a Remote Psychological First Aid Protocol for Healthcare Workers Following the COVID-19 Pandemic in a University Teaching Hospital, Malaysia', *Healthcare* 8, no. 3 (September 2020): 228, https://doi.org/10.3390/healthcare8030228.

[27] Dra Desmita, *Psikologi perkembangan peserta didik: panduan bagi orang tua dan guru dalam memahami psikologi anak usia SD, SMP dan SMA* (PT Remaja Rosdakarya, 2009).

form, influence, role, and function of the *Peer Group* in developing religious culture and also the role of Principals and Islamic Religious Education Teachers in empowering *Peer Groups.*

Obstacles in Optimizing Peer Groups in Developing Religious Culture of Students at SMA Negeri 1 Pacet Mojokerto

Different student belief systems: Different student belief systems are also an obstacle in optimizing *Peer groups* in developing students' religious culture. This is based on the findings of researchers in the field that students at SMA Negeri 1 Pacet consist not only of Muslim students but also those from other religions so non-Muslim students need special handling and also need time for cultural adjustment.

Students' understanding of the importance of religious culture: This is based on the finding that after school some do not wear the hijab when doing activities at home or outside the home. When all students have carried out the religious culture at school, it does not mean that teachers have not faced problems, the problem that becomes the next homework for teachers is the understanding of religious culture that is applied in schools is a necessity and demand for sharia for all Muslims.

Social interaction between students and teachers is not maximized: This is based on the finding that there are students or groups of peers who when they meet with Mr. and Mrs. teachers are unknown because they have never been taught by the teacher so that these students tend to be shy and do not dare to do the culture of smiling, greeting. and, greetings to the teacher.

School policies that have not been maximized, especially regarding extracurricular activities can hinder the development of students' religious culture. This is based on the finding that there a student who has interests and talents in the field of religion but this is hindered by school policies that do not allow the participation of students in more than one extracurricular.

The ability or understanding of students in different religious matters can affect the school's religious culture. In this case, the researcher found that there were students who did not participate in reading Yasin's letter in routine yasinan activities at SMA Negeri 1 Pacet Mojokerto this was because of the background of students' reading abilities of the Qur'an was different. So students tend to be silent or not enthusiastic in activities.

The lack of hours of Islamic Religion lessons is the most felt obstacle for students because religious learning is essentially not only limited to understanding theory but must be supported by practice. For example, 1 hour of religion lessons will end the delivery of material for Fardhu Prayers, theoretical Sunnah, while practice and experience, especially Sunnah prayers.

Based on the findings of the research above regarding the constraints on optimizing the *Peer Group* at SMA Negeri 1 Pacet Mojokerto, the researcher can classify these constraints into several categories: *First*, internal factors: factors that come from within the individual. *Second,* external factors are factors that come from outside the individual. *Third*, the Indigenous factor is a factor that comes from the place where the individual is located. Of the three types of factors, researchers can present them in the form of a chart as follows:
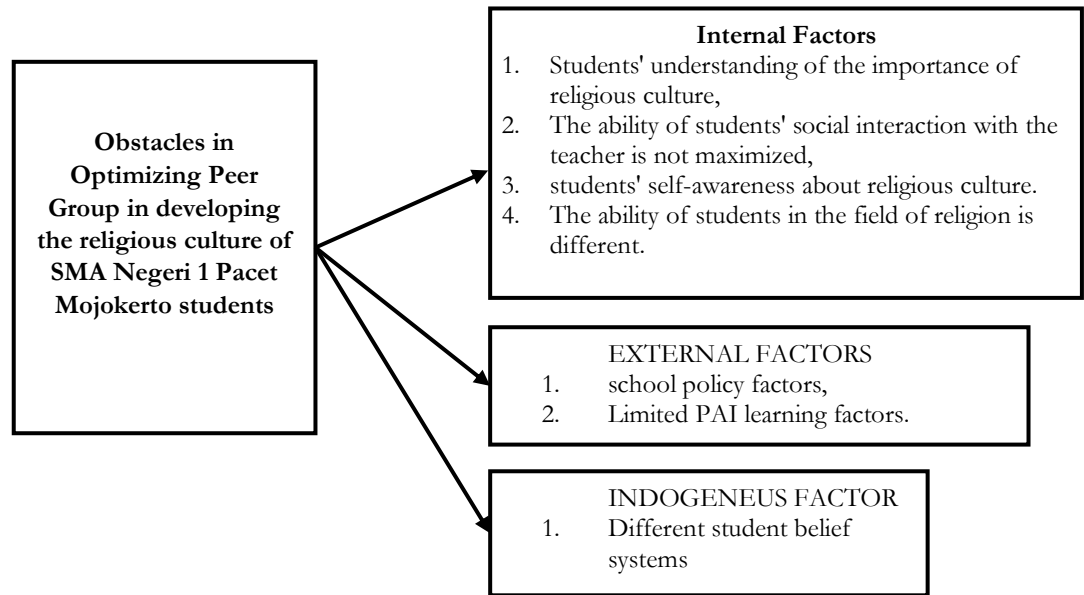
Chart 1. Peer Group Optimization Constraints

CONCLUSION

The optimization of the Peer Group at SMA Negeri 1 Pacet Mojokerto in developing a religious culture went smoothly. This can be seen through the form, process, role, function, and influence of the Peer Group in developing a religious culture as well as the role of Principals and Islamic Religious Education Teachers in empowering the Peer Group at SMA Negeri 1 Pacet Mojokerto. The forms of Peer Groups in SMA Negeri 1 Pacet Mojokerto based on their nature are included in (1) formal (2) informal (3) small groups/clicks. The process of forming the Peer Group has already taken place at SMA Negeri 1 Pacet Mojokerto with various motivations for its formation. Peer Groups at SMA Negeri 1 Pacet Mojokerto play a role in realizing the religious culture of students: (1) being able to play a role in understanding and internalizing adult values, (2) Developing socially responsible behavior needed to enter the adult world, (3) being a place vent and also (4) means of student cooperation.

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