

## RELIGIOUS CULTURE IN BUILDING CHARACTER RESISTANCE IN SCHOOLS: A SOCIAL RECONSTRUCTION THEORY PERSPECTIVE

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### Abstrak

Penelitian ini bertujuan untuk menganalisis tentang penerapan budaya religius dalam membangun ketahanan karakter anak di sekolah melalui perspektif teori rekonstruksi sosial. Penelitian ini dilakukan di SMAN I Kraksaan Probolinggo, Jawa Timur. Pendekatan kualitatif deskriptif digunakan dalam penelitian ini guna mendapatkan data yang akurat dan dapat dipertanggung jawabkan melalui kegiatan observasi, wawancara, dokumentasi. Analisis datanya dilakukan secara bertahap, yang dimulai dari penyajian data, reduksi data, dan diakhiri dengan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa penerapan budaya religius dalam membangun ketahanan karakter anak di sekolah melalui perspektif teori rekonstruksi sosial dilakukan melalui eksternalisasi, objektivasi, internalisasi secara terencana, sistematis dan berkelanjutan. Penelitian ini memberikan implikasi tentang pentingnya penguatan ketahanan karakter anak, agar mereka tidak mudah terombang-ambing oleh dinamika perkembangan zaman.

**Kata kunci:** Ketahanan Karakter, Budaya, Religius

### Abstract

This study aims to analyze the application of religious culture in building children's character resilience at school through the perspective of social reconstruction theory. This research was conducted at SMAN I Kraksaan Probolinggo, East Java. A descriptive qualitative approach was used in this research in order to obtain accurate and accountable data through observation, interviews, and documentation. The data analysis was carried out in stages, starting with presenting the data, reducing the data, and concluding. The study results show that the application of religious culture in building children's character resilience in schools through the perspective of social reconstruction theory is carried out through externalization, objectivation, and internalization in a planned, systematic and sustainable manner. This research has implications for the importance of strengthening children's character resilience so that they are not easily swayed by the dynamics of the times.

**Keywords:** Resilience of Character, Culture, Religion

## A. INTRODUCTION

Culture is one thing that is very tied to human life. Many cultures are still strong and running today; even though the world has changed, culture has never faded with the masses (Mundiri, 2017; Hasibuan, 2022). Many people equate culture with habits (tradition), but tradition and culture are two different things. Culture can still incorporate science into it. Meanwhile, tradition cannot incorporate knowledge into that tradition (Achadah, 2019; Wahid et al., 2022).

The culture that is still strong and is often carried out by the wider community is religious. Religious culture is a guide and guides for humans to realize their existence as limited human beings and to develop an attitude of faith and piety to God Almighty (Bali & Susilowati, 2019; Mala, 2021). Various kinds of religious culture are usually practiced in society, such as *sarwah*, *khotmil Qur'an*, and routine prayers.

With religious culture as a guide and guide for humans, it gives hope in building character resilience in humans. Character resilience can be interpreted as self-ability to prevent or protect oneself from the threat of moral decadence (a moral decline that occurs in individuals caused by certain factors) that affects the character of humans (Baharun, 2017). *Character*, according to Suyitno, is defined as innate, heart, soul, behavior, behavior, personality, temperament, and character (Sari et al, 2021). Character, in this sense, marks and focuses on applying good values in the form of actions or behavior (Muhammad et al., 2021).

Especially at this time, technological developments and promiscuity can threaten the resilience of the character of students, especially at SMAN 1 Kraksaan, the site of this research. The number of social media applications that are scattered by showing inappropriate and pornographic content can have a negative influence on children. Moreover, the influence of youth culture is not good and contradicts the existing local culture, such as consumptive, hedonic, free sex, accessible style, bullying, and so on.

Therefore, to strengthen students' character at school, character education and strengthening of religious culture are directed, planned, and systematic so that children have character resilience amid attacks and currents of culture and the times that are developing today. With character resilience, children are not easily shaken and dissolve in changing cultures and times.

Religious Culture, in this case, is understood as a set of values that underlies behavior, traditions, and daily habits (Suprapno, 2019). Strengthening religious culture by schools will provide added value to children in socializing and interacting with other people so that children are not easily influenced by new cultures that are not by existing norms and culture.

Many undisciplined students often skip classes, bully, date, have free sex, and engage in other immoral behavior that is used as the basis for institutions to implement religious culture in totality. This inspires SMAN I Kraksaan to strengthen the character of their students so that they have character resilience through the application of religious culture in a planned, systematic and sustainable manner.

Regarding character education and religious culture, many researchers pay attention to this activity. Fahroji (2020), Kurniawan (2021), and Insani et al., (2021) said that the inculcation of religious character in students at school is carried out in an integrated manner in curriculum activities and habituation in co-curricular and extra-curricular activities at school

said that Character Education carried out in schools is carried out in an integrated manner in learning activities.

Furthermore, Mujiburrahman (2021) said that the implementation of school programs based on local culture and the joint commitment of school members are part of the factors that determine the change and development of school culture, especially in shaping the character of students. Setiawan (2021) added that to succeed in character education, the active role of parents is needed in educating children within the family, and the active role of teachers in schools through education and learning activities.

Regarding religious culture, Nahdiyah et al, (2019) stated that religious culture could be used as a medium for building children's character from an early age, which can be done through planning, evaluation, and continuous improvement activities. Zahrudin et al, (2021) added that religious culture could develop the spiritual aspects of students. In addition, students can also develop cognitive aspects and make religious culture a habit in their daily activities. Mawardi (2021) adds that character education activities outside the learning process are designed to become a religious culture that consists of two models: organic-systemic, based on school policy, and the participation of Islamic religious education teachers in their respective initiatives.

Departing from some of the research mentioned above, character education and religious culture are two essential things in realizing educational goals. This research is a new variant of several existing studies, in which the researcher focuses more on the school's endeavors in building children's character resilience through religious culture. The resilience of children's character, which is sought through the application of religious culture, is a novelty in this study. Previous researchers have conducted many studies on character education but have not touched on character resilience as an accentuation in this study.

Moreover, researchers dissecting this phenomenon use Peter L. Berger's social reconstruction theory which says that social reality is a social construction created by individuals (Dariusz et al., 2021). Individuals are human beings who are free to relate to other human beings. Individuals determine their social life (Krai, 2018; Muqoyyidin & Widiyaningsih, 2021). Not a victim of social facts but a creative production and reproduction medium in constructing its social world (Manao, 2018). This study aims to understand the application of religious culture in building children's character resilience at school through the perspective of social reconstruction theory at SMAN I Kraksaan, Probolinggo.

## **B. RESEARCH METHOD**

This study uses a descriptive qualitative research case study type. The qualitative method is a method that is carried out in specific settings to understand existing phenomena by providing a comprehensive and complex picture, as well as a natural background (Fadli, 2021). Therefore, researchers use qualitative research in this study to provide an overview of the study's results. Data collection techniques in this study use observation techniques, interviews, and documentation. The research was conducted at SMAN 1 Kraksaan, located in Sidomukti, Kraksaan Probolinggo, East Java. Interviews were conducted with religious and homeroom teachers, and interviews were a data collection technique by asking about the phenomena in the study.

While observations were made of educational and learning activities, both inside and outside the classroom, using participant observation. Participant observation is a technique that involves researchers in the activities carried out by research subjects (Hasanah, 2016). Documentation is an indirect data collection technique, namely, data obtained through supporting documents related to the data under study, such as writings, drawings, and monumental people's works. The results of the documentation obtained by the researcher are in the form of pictures and data when the subject carries out the activities. This research was conducted for approximately three weeks, from 5 September 2022 to 22 September 2022.

While the data analysis technique is done through data presentation, data reduction, and concluding, data reduction is a selection process, focusing attention on simplifying, abstracting, and transforming raw data that emerges from written records in the field. Furthermore, namely the presentation of data, the presentation of data is an activity of collecting information in an organized manner, thus giving the possibility of concluding. Finally, data collection is carried out by researchers continuously while in the field. From the beginning of data collection, qualitative researchers start looking for the meaning of things, noting regular patterns (in theoretical notes), explanations, possible configurations, causal flows, and propositions (Rijali, 2018).

### **C. RESULTS AND DISCUSSION**

SMAN I Kraksaan is a state institution that was founded in 1978 until now with A accreditation. This school is a school that uses a full-day system for teaching and learning activities. SMAN I Kraksaan is also an institution still active in carrying out religious culture as a school activity program to build student character resilience.

After the researchers made observations, interviews, and documentation, it was found that the application of religious culture in building the resilience of children's character in schools through the perspective of social reconstruction theory was carried out through;

#### **1. Externalization**

Externalization is understood as self-adaptation to the socio-cultural world as a human product. There are two attitudes in adaptation or adjustment to these values and actions: the attitude of receiving and rejecting (Susanto et al., 2020). In this context, acceptance of these values and actions are reflected in the participation of students and school members in various activities carried out in the created cultural space, such as 3 S activities (Smile, Greet, Greeting), congregational prayers, khotmil Qur'an, *tahfidz Qur'an*, PHBI commemoration, Istighasa, and so on.

Religious values originate from religion, namely values that originate from the highest truth that comes from God, which has a vast scope and regulates all aspects of human life (Junaidi & Avisyah, 2020). Religious is interpreted as diversity, an attitude or awareness that arises based on one's belief or belief in a religion. Religious values are the basis of the process of forming a religious culture. If these values are ingrained in each individual's soul and are carried out continuously, they will become a culture in the group.

However, some students refused the religious and cultural activities that were carried out at SMAN 1 Kraksaan. The rejection is also based on the perspective and interpretation of

the religious culture itself. Their perspectives differ because they feel they can do these activities in their respective homes better and more solemnly. Some argue that Muslim children can only carry out these religious activities. At the same time, students other than Muslims cannot participate in and feel the impact of these activities.

As a social reality, society reveals the act of institutionalizing it. Starting with externalization, which is carried out repeatedly so that a shared understanding emerges and becomes a habit. The habit that has been done creates a tradition (Hariwiyanti & Ruja, 2022). The results of research conducted at SMAN 1 Kraksaan by religious teachers stated that daily religious and spiritual activities significantly impacted student character. One of them is training children to get used to reading the Koran; children can pray on time for Muslim people.

This is the explanation from the religion teacher during the interview: "There are many real impacts, for example, like *khotmil* Qur'an both for the teacher community or the students themselves, and at least training children to get used to reading the Qur'an *istighasah* the aim is more to pray." Schools can also organize other religious activities simultaneously for different religions, for example, Islamic boarding schools for those who are Muslim and other spiritual activities for non-Muslims (Djollong & Akbar, 2019). Thus religious tolerance will grow, and mutual respect for differences, so harmonious, peaceful, and peaceful relations can be established. Students will feel the beauty of togetherness in difference.

The existence of religious culture has a vital role in improving the quality of schools, especially in building the character resilience of children at SMAN 1 Kraksaan. This condition is given that school culture is closely related to school behavior and habits to adapt to the environment, as well as ways of looking at problems and solving them in the school environment so that they can provide a foundation and direction for an effective and efficient educational process to take place. Thus, religious culture is the behavior of values, attitudes, and ways of life of school members who try to dynamize the school environment to achieve school goals.

A positive religious culture will give its color and be in line with the implementation of school-based management. Religious culture is a distinctive characteristic of a school that can be identified through the values it adheres to, the attitudes, habits it displays, and the actions shown by all school personnel who build a particular unit of the school system.

## 2. Objectivation

The process of objectivation is a social interaction between worldviews that undergo institutional processes in the social structure of society (Fatmahandayani et al., 2019). Peter L. Berger and Thomas Luckman explain that roles are usually objectified through communication and language. A person can participate in the real social world by performing a role. Objectivity in building character resilience at SMAN 1 Kraksaan is carried out through daily religious and spiritual activities in which various ways are continuously communicated to students. By providing a schedule for each religious activity that each class will carry out. The principal does this as the person in charge of the activities at SMAN 1 Kraksaan so that these activities can be structured and carried out correctly.

In addition, Peter L Berger and Thomas Luckman also mentioned that everyday life has a structure of space and time. The time structure makes a person have to adjust his actions according to his classification. This is a kind of hierarchy (rank position) in a social order that makes a person bound by his social roles. Meanwhile, space will limit a person in determining actions according to whom the person interacts (Dharma, 2018).

Objectivation is the result that has been achieved, both mentally and physically, from human externalization activity. The result produces an objective reality that may face the producer himself as a facticity that is outside and different from the human who produces it.

Apart from daily religious and spiritual activities, which are carried out as a religious culture, the school also has organization leadership activities carried out by osis members. These activities include PHBI (Islamic Holiday Celebration), which usually holds Islamic competitions, celebrations of the Prophet's birthday and others, and reading *istighasah* by all school members before and after exams. This was corroborated by the researcher's interview with the religious teacher of SMAN 1 Kraksaan, who said, "There are many religious activities such as congregational prayers, *khotmil* Qur'an, *tahfidz* Qur'an, PHBI commemoration, *Istighasah*."

One of the daily religious and spiritual activities of SMAN I Kraksaan is the midday prayer in the congregation. Which is held during the second break at 11:30 in the prayer room provided by the institution; the midday prayer is led directly by the school principal or PAI teacher. Held in the same prayer room for boys and girls, but there is a dividing line as a dividing line. After performing the midday prayer, the priest recites dhikr and prays. This congregational midday prayer activity also uses a QR scan application for student attendance. The involvement of this individual role in social construction theory is included in the objectivation moment, namely the process of building awareness into action. For example, some students are lazy in religious activities, namely midday prayers in congregation. In the context of this institutionalization, the teacher firmly advises that what these students are doing should not be done because good students must have the self-awareness to worship according to their religion.

In line with the results of interviews with the homeroom teacher of class XI, which stated that "even if there are students who are reluctant to take part in these activities, although it rarely happens that more than a thousand children sometimes there is one child who is *balelo* (naughty), it is the responsibility of the respective homeroom teacher because it will not be to the point." Efforts to build student awareness through advice are hoped that students will be more active and willing to participate in the congregational midday prayers held at SMAN 1 Kraksaan. capitalization or habituation, namely the process when the purposeful rational action has become part of everyday life (everyday life). Thus, when the action has become something habitual, it has become a mechanical action, which is automatically carried out (Hadi, 2020)

Habitualization will eventually become a pattern of human action. Of course, the actions that have been made into habits retain their meaningful nature for the individual, even though the meanings involved in them have been embedded as routine matters in the repertoire of general knowledge, which have been taken for granted and made available to projects. -futuristic project.



The process of human institutionalization starts from the beginning when humans interact with their environment. Everyday experience will lead each individual to unique typifications and can be expressed through specific behavior patterns when interacting with others. The advantage gained by humans with habitualization is that humans sometimes have to define from the beginning the situation they face. There is a possibility that the way a person interprets a situation will be used as a basis for acting in various situations that are more or less similar.

### 3. Internalization

Individual internalization identifies with social institutions or organizations where individuals are members (Handayani & Salsadillah, 2022). Different beliefs held by students at SMAN 1 Kraksaan build a strong belief in ancestral beliefs. Muslim students are required to perform Friday prayers. Friday prayers at SMAN 1 Kraksaan are only required for male students. The Friday prayer is held during the second break, but it is different from the midday prayer in general; the Friday prayer is held outside the school area. Namely, students come directly to the mosque near the school area. Suppose some students violate not performing Friday prayers. In that case, they also get punishment by the counseling teacher by giving directions and warning students that what they are doing is a violation. The warning is to make students more disciplined and responsible for their obligations as Muslims.

At SMAN I Kraksaan, a *khotmil* Qur'an is also carried out by completing one juz for a week; each class reads a different juz of the Qur'an. The implementation is scheduled for each class, such as the first week of class X IPA 1, the following week of class X IPA 2, and so on. The reading of the Koran is carried out before learning begins every morning; students are required to read the Koran from 6:45 to 7:00. Al-Qur'an readings are carried out simultaneously, led by one male from a scheduled class with all students participating. This activity is carried out in the office and uses a loudspeaker accompanied by a PAI teacher so that if there is an incorrect reading, the teacher can quickly provide direction and reprimand; besides that, he can determine which students will lead the recitation of the Qur'an. At the same time, other students read the Koran through sound in their respective classes.

Another activity of Tahfidz Qur'an is that students memorize the verses they want to memorize, little by little, the verses of the Qur'an that have been read repeatedly *bin-nadzar* (reading carefully the verses of Al-Qur'an Qur'an which will be memorized by looking at the Mushaf Al-Quran repeatedly). Tahfidz Qur'an is carried out using various methods, including the *talaqqi* method, in which students deposit or listen to the teacher's newly memorized memorization, especially those with a background in *tahfidz* Qur'an. According to tajweed. The third is the *tasmi'* method, namely playing the recitation to individuals or congregations (Hartanti et al., 2021)

The Tahfidz Qur'an activity is carried out every Saturday; memorization is carried out every time you come home from school. Because on Saturday, the teaching and learning activities at SMAN 1 Kraksaan are off and only carry out school activities such as extracurriculars. Furthermore, PHBI (Commemoration of Islamic Holidays) to spread Islam and explore the meaning of an Islamic Holiday. Because in every Islamic Holiday Celebration, there are always extraordinary stories that Muslims should emulate, and this is

very good to be taught to students of SMAN 1 Kraksaan. In PHBI, the birthday of the Prophet Muhammad Saw. Where students are taught to know the history and the intricacies of history and how Islam has struggled until now; moreover, all of that so that the students have spiritual maturity and make it a culture at some point in the future, so that in the future the students will continue to carry out old things and take new things as long as they are good and do not leave *Ahlussunnah Wal Jamaah*.

Finally, Istighasah and Joint Prayer (Sujud Gratitude) aim to ask for help from Allah SWT. The essence of this activity is *dzikrullah* in the context of *taqarrub ilallah* (getting closer to Allah SWT). If humans, as servants, are always close to the Creator, then all their wishes will be granted by Him. In *istighasah*, which is read *istighfar*, *hauqalah*, blessings on the Prophet, followed by other *thayyibah* sentences and closed with a prayer. For Yasin it is read once, then continue reading the *tahlil*. *Istighasah* has become a culture at SMAN 1 Kraksaan because it has a tremendous impact on the mentality of students and teachers. As happened at SMAN 1 Kraksaan, religious ritual activities and praying together or *istighasah* before exams are carried out can make students' mentality more stable so that they affect graduation and proud grades.

The role of *dhikr* and prayer in the life of Muslims is vital. *Dhikr* and prayer are intended as a means of communication with Allah SWT. Apart from that, *dhikr* and prayer can calm students' hearts in studying knowledge. After carrying out *istighasah* and praying with the students of SMAN 1 Kraksaan, especially class XII students, it is customary to make prostrations of gratitude as a form of gratitude and gratitude for the blessings that Allah SWT has given.

Two essential things in self-identification are socialization which is carried out through two channels, namely the path of primary socialization (family) and secondary socialization (organization). In this family, understanding and individual action will be formed in accordance with the religion adhered to. In this context, the role of the family is also very much needed in realizing the child's personality, and the implementation of school religious and cultural activities is also not spared from family support.

In order for school religious and cultural activities to run smoothly, the role of school organizations is vital; the intra-school Student Organization (OSIS) makes work programs in the religious field, namely: religious extracurriculars in the school environment, holding competitions to improve student achievement in the religious field, increasing the life of religious tolerance of students and female students at school, etc. Some of these activities it has a significant impact on SMAN I Kraksaan, especially in building student character resilience; as said by the religion teacher at SMAN I Kraksaan who said that; "By implementing religious culture, of course, it has a positive impact on students, students are getting used to reading the Koran and doing *dhikr*. Children become more disciplined and polite.

Being accustomed to reading the Koran can help students build religious character in each of them. Religious character reflects faith in the one and only God, manifested through behavior, such as carrying out religious orders and beliefs (Idris, 2019). Therefore if humans have adhered to the Koran, making the Al-Qur'an a guideline will build a positive character that is in line with the Shari'a. Moreover, continuing to get used to reading and understanding



the Qur'an and practicing it in everyday life will provide character resilience in the human personality. Because if good habits are repeated daily, this will become a character (Rohmah, 2019).

#### D. CONCLUSION

By the description of the results of the research and discussion above, it can be concluded that the application of religious culture in building the resilience of children's character in schools through the perspective of social reconstruction theory is carried out in a planned, systematic and sustainable manner by involving all school members, both students, parents, teachers, and policymakers. Strategic is a manifestation of the seriousness of the school in building children's character through its vision and mission. Externalization, objectivation, and internalization activities in building character resilience in schools are carried out through daily religious and spiritual activities (congregational midday prayers, khotmil Qur'an, tahfidz Qur'an) as well as organizational leadership carried out by student organizations. These activities include PHBI (Islamic Holiday Celebration), which usually holds Islamic competitions, celebrations of the Prophet's birthday, and others. With these activities, students are getting used to reading the Qur'an and dhikr, getting used to living in discipline and manners to encourage building the character resilience of each student.

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