



Informal Learning through Religious Social Activities in the Community as the Internalization of Religious Values in Adolescents

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Abstract

Religious social activities are forms of activities related to religion. These activities balance scientific knowledge with religious knowledge. The purpose of this research is to understand informal learning through religious social activities as a means of internalizing religious values in adolescents, as well as to assess the support from families. This research employs qualitative methods with a case study approach. The findings indicate that the religious social activities participated in by adolescents are organized by the community and mosque youth organizations. The internalization of religious values in adolescents through informal learning is incorporated into various activities such as habituation, advice-giving, and sermons. In this internalization process, several small changes have begun to be implemented by adolescents in their daily lives. Additionally, adolescents receive full support from their families in these religious social activities, which further motivates them to deepen their religious knowledge.

Keywords: Informal Learning, Religious Social Activities, Internalization of Religious Values

1. Introduction

Human development throughout life occurs in several phases, starting from infancy, childhood, adolescence, adulthood, and finally old age. Adolescence is the most sensitive period for the formation of attitudes and character, as during this time, adolescents are easily influenced, quick to imitate, and have not yet established firm life principles (Fatimah & Nuraninda, 2021). Adolescence is a part of the developmental stages every human undergoes (Zulmaron et al., 2017). The character of today's youth has become a significant issue that society must confront. Many adolescents are deviating from moral and religious norms, such as engaging in promiscuity, sexual violence, and brawls.

In the current digital era, adolescents need not only an understanding of technology but also a comprehension of religious values. Religious awareness is an essential aspect that must be instilled in every individual. The implementation of religious values should be cultivated from a young age by both family and the social environment. One alternative to enhance religious awareness and address the moral crisis is the internalization of religious values in adolescents. Dahlan states that internalization means the deepening and appreciation of a teaching, doctrine, or value that is manifested in attitudes and behavior (Irodati, 2022).

Informal education plays a primary role in shaping the character and personality of individuals. As such, the family and environment are the first aspects in educating and shaping a child's character. The family serves as the initial setting where an individual receives education, while the environment becomes the second place where the individual can develop their potential. Informal learning can occur anywhere, be conducted by anyone, and take place at any time, using various methods to achieve its goals.

Religious social activities are positive endeavors that offer numerous benefits for adolescents, particularly in their practice of worship (Mukhlisin & Chintiana, 2018). In Bajulmati Hamlet, there is an organization that serves as a platform for Muslim youth, known as the mosque youth group. The common religious social activities conducted in Bajulmati Hamlet include TPQ (Qur'an learning for children), tahlilan (a communal prayer ritual), Ad-Diba' salawat (praises for the Prophet), and Burdah qasidah (religious chanting). These activities are primarily carried out by the local mosque youth group. Additionally, they also participate in supporting the community during events on important Islamic holidays, such as Isra' Mi'raj, where mosque youth members perform to enliven the event and invite religious figures.

The existence of social religious activities in this era of modernization is useful for fortifying the morals and spirituality of young Muslims against the negative impacts of foreign cultures. These activities can be considered as informal educational learning in teaching Islam, with the hope that the youth can filter out inappropriate information and traditions that do not align with Islamic teachings. The social religious activities, which are attended by all Muslim youths in Bajulmati Hamlet, receive full support from both their families and the surrounding community. Moreover, these activities are not only limited to reciting the Quran and similar practices but also include learning experiences that can be valuable for the youth. This research aims to understand how informal learning through social religious activities serves as a means of internalizing religious values in youths.

2. Method

This research uses a qualitative research method. Qualitative research aims to describe the sensitivity to a particular issue, to explain the reality of the relationship between theory and the issue at hand, and to elucidate the understanding of a phenomenon. This research employs a case study approach that focuses on the natural condition of the object, with data collected through observation, interviews, and document studies. The research activities will be processed and analyzed to obtain results that address the focus of the study. This research is conducted by following several activities related to religious practices with the objective of understanding how informal learning through social religious activities serves as a means of internalizing religious values in the youth of Bajulmati Hamlet, Gajahrejo Village, Gedangan District, Malang Regency.

3. Results and Discussion

Religious social activities play a crucial role in society, especially in shaping and strengthening religious values among the youth. The role of these religious activities is expected to provide a platform for youths to deepen their religious knowledge, and the learning experiences gained can be applied in their daily lives. These activities aim to develop youths into good, pious individuals who possess knowledge, skills, and noble character. In Bajulmati Hamlet, various social religious activities, most of which are organized by the mosque youth organization, have been established. One of the longstanding activities is "tahlilan," which was initiated years ago by religious leaders as a means of strengthening social ties. Various religious social activities exist in Bajulmati Hamlet to enhance the religious values of the predominantly Muslim community. This demonstrates that religious social activities have an important function in creating a better generation in the future. The youth strive to actively participate in these activities, ranging from reciting "sholawat" to teaching at the local

TPQ (Islamic education center for children). Some activities, such as tahlilan, are organized by the older generation but are open to all ages, including the youth.

Mosque youth activities, as previously mentioned, encompass various types of activities. The first is the routine "sholawatan" (reciting sholawat). Before the mosque youth organization was established, this activity already existed, but after the official formation of the youth organization, it was taken over and made a regular agenda. Sholawatan Ad'diba is held every Saturday night at different mosques or prayer rooms in the area. There is no particular reason for holding this activity on that day; it is simply to ensure that the youth's weekends are not wasted and are used for something beneficial, as participating in this activity is believed to bring rewards. The second routine activity is "qasidah burdah," which, like other regular activities, is held in rotation at different mosques or prayer rooms every Tuesday after Isha prayers. After the burdah activity, the youth usually do not go home immediately but stay to socialize, discussing youth

organization activities or other topics, which helps maintain social bonds among the members. In addition to these two main activities, members of the mosque youth organization also help teach children at the TPQ. Some mosque youth members teach at the TPQ every Monday, while others are teachers or students sent from various Islamic boarding schools to assist the TPQ children.

Aside from the core activities, there are other religious social activities, such as celebrating Islamic holidays. Similar to other commemorative ceremonies, these activities are conducted to remember and celebrate important events in Islamic history. Additionally, these activities serve as a guide to continuously enhance piety towards the Creator and foster brotherhood among Muslims. The benefits of these activities are felt by the youth, as they become closer to the community, learn to speak politely, and develop respect for others.

Various lessons can be learned from social religious activities, as stated by an informant who explained that one of the informal learning experiences gained from participating in these activities is listening to sermons. Sermons in Bajulmati Hamlet are held every Friday Pahing, where the community is responsible for inviting a religious figure to deliver a sermon.

Other informal learning experiences include instilling religious values such as morality, discipline, and exemplary behavior. During every mosque youth activity, there is always a learning element included for the members. For example, scheduling activities trains the youth to always arrive on time, eliminating excuses for tardiness as the time has been set. This discipline can impact their daily lives, such as being punctual in going to school or submitting assignments, making this habit ingrained in their behavior. Another practice is the habit of reciting prayers before starting any activity and performing congregational prayers. These practices are intended to express gratitude and seek protection so that the activities to be carried out will be facilitated. Congregational prayers are conducted to ensure that the youth do not neglect their obligations as Muslims. The goal of these practices is to acquire or maintain new behaviors that are more in line with current societal standards and values. The last form of informal learning is giving advice. In the process of internalizing religious values, advice, reprimands, or guidance are given if an individual has done something that deviates from religious teachings.

Social religious activities often face various challenges that hinder their progress. One of the challenges mentioned is the lack of active participation from members, which can be attributed to several factors, including a lack of interest in these activities. In this context, some youths are less actively involved in the activities, with some attending only to take the snacks or food provided and even engaging in jokes with other members during the activities. Usually, other members will reprimand and advise them, but sometimes these warnings are ignored, requiring the intervention of elders. Some members of the mosque youth organization are graduates of Islamic boarding schools, which sometimes makes regular school students feel inferior because they see themselves as different from others, and usually, the senior members will provide understanding and encourage them to socialize with the others.

Despite these challenges, support is one of the most important aspects of participating in social religious activities. When family members support each other, individuals are more motivated and confident to participate in religious activities such as religious studies, community service, or charity events. Moral encouragement, logistical support, or even the direct presence of other family members can be forms of support. Additionally, family involvement in religious activities strengthens family relationships and reinforces positive spiritual and social values. Therefore, the presence and support of family are crucial for both the individual and the community as a whole, as both contribute positively to the overall well-being and harmony of society. In carrying out their activities, the youth in Bajulmati Hamlet receive full support from their families. Logistical support, such as transportation to the activity location and fulfilling the children's needs, ensures that they can participate smoothly without any issues. Family involvement in these activities not only enriches spiritual experiences but also strengthens family bonds and instills positive moral and social values. Therefore, families play a crucial role in shaping character and preparing them to be active and caring members of society.

4. Conclusion

The conclusion of this research shows that social religious activities in Bajulmati Hamlet play an important role in shaping the character of the youth. Various activities, such as *sholawatan*, *tahlilan*, *qasidah burdah*, teaching at the TPQ, and celebrating Islamic holidays, are attended by youths aged 13-25 years. The aim of these activities is to develop the youth into good, pious individuals with knowledge, skills, and noble character as provisions for the future. Informal learning through social religious activities in Bajulmati Hamlet is conducted by embedding religious values during the activities. For example, by giving advice, reprimands, practicing congregational prayers, praying, and instilling a sense of responsibility, discipline, and honesty. The success of various social religious activities involving the youth is inseparable from the support of parents and families. Parents participate in social religious activities, providing moral and material support, allowing the youth to participate comfortably.

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