

The Roles of Jaga Sesama Social Community to Strengthen the Religion Character of Surakarta Society

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Abstract: Indonesia's country secure the right of citizens to embrace their religion, to worship according to their religious and secure the freedom of citizens to believe based on their trust. In civic education is explained that society will actively participate, so it needs the effort to strengthen the character. The socio-cultural domains those include the concept and practice of civic in society environment whose mission among others have an impact on individual moral. Jaga Sesama Community as the civics community is one of community that has the activity to strengthen the religious character. This research aims to know the roles of Jaga Sesama Community activities in society to strengthen religion character. This research was done in Jaga Sesama Community that is located in the Ar-Rahman Mosque of Manahan, Surakarta. This research uses a qualitative method with a purposive sampling technique. The subjects of research are the members of the Jaga Sesama Community. The techniques of data collecting use interview and observation. The techniques of data analysis are used by reducing the data, presenting the data, drawing the conclusion and verification the data. The result of the research show that the activities were done by Jaga Sesama Community such as learn preying, fiqh and Mbois (Islamic talking discussion) has roles as the facilitator to strengthen the religious character of community member especially Surakarta society, it can be seen in a change which is personal member, it is changed being personal more obey the religion. This research is hoped can give the benefit to society if the community also can help to make learn religion become easy dan society more attention to the communities that are on Surakarta.

Keywords: *community, character, religious*

INTRODUCTION

Surakarta is a multicultural city that has much diversity. "Culturally, people in Surakarta are well-known to be smooth, friendly, tolerant, and have a high cultural (Javanese) philosophy, even called Surakarta as the center of Javanese culture." (Khalid, 2018: 30). There are six kinds of religion in Indonesia recognized, which is Islam, Christian, Catholic, Hindu, Buddha, and Khong Hu Chu. The article 29 of the Indonesian base constitution in 1945 explained that the state was based on the only one God the state guarantees the independence of every citizen to embrace their religion and to countenance according to their religion and their truth. Rodica and Mariana explained that "education has been done by human rights. One of the important human rights is represented by the freedom of religion; this freedom implies everyone's right to being educated within the spirit of the personal religion and everybody's duty to be tolerant of the others' religious beliefs" (Rodica Marliana Nisculesu and Mariana Norel, 2013). The civic education also needed so that the people were able to play roles actively to strengthen the character. Lickona explained that character education helps the youth learn more and build the morale of society (as cited in Davies Ian, Stephen Gorard and NickGuinn, 2005). Problems related to religion have any occurred in Indonesia even Setara Institute released the results of research about the violation of religious freedom or belief (KBB) as long as 2018, there are 202 the act of offense KBB (<https://news.detik.com/berita/d-4491366/setara-institute-ada-202-pelanggaran-kebebasan-beragama-selama-2018> access on June 13, 2019).

As we know, religion often becomes a problem in the society. The problem of Moslem as women wear vail but they still sexy on style, has boyfriend/girlfriend, use the drugs, sexual harassment, do not practice the religion, do not know how to read Al Qur'an, (Laeheem, 2017). The society looks do not care with the youth and let the deviation becomes something that fair. So, the Moslem youths begin and cant difference the good attitude and bad attitude those are not suitable for their old, and also they are astray in western culture (Laeheem, 2018).

Showing from many problems, it needs an effort to strengthen the character. The character is the signature characteristic of someone in the way of thinking, doing and posing that become a custom to presented when societal (Darmadi, 2011: 28). Gandhi explained it is not only the virtuous character that is grown but also the nonviolence character. Without violence will show the love sense, softness, the value of living mark also refuse the physical and psychology losses (Damm, 2011). The other understanding based on Furqon Hidayatullah's (2010) character is "The quality of showing mental powers and moral or akhlak and manner an individual that distinguishes by other individuals". So, the character is considered very important because it can give positive effects on someone's personality. The strength of character is not only in the school but also can be done by activities in the community. There are many social communities in Surakarta, one of them is Jaga Sesama that founded on January 26th, 2016 based on empathy to the youth that restless because they confuse to find the Qur'an teacher (<https://www.instagram.com/p/BtfrdDshEFM/>). The concept of community needs to be treated with some caution this is particularly so when it is conjoined with religion, as the "naturalness" of community is reinforced by the reification of religion through the dominant World Religions paradigm which constructs religious identity in terms of clearly defined and discrete "sub-sets," such as Christianity, Islam, Hinduism, and so on, in order to produce the inexorable and ubiquitous notion of the "religious community" (Redy and Zhavos, 2009). Jaga Sesama Community has activities such as Berfiqir (Belajar Fiqih Bersama Rabu Malam/ Learn fiqh together on Wednesday evening), Jaga Sesama (Belajar Ngaji Bersama Selasa Selasa Malam/ learn Qur'an together on Tuesday evening), and Mbois (Membahas Obrolan Islami/discuss Islamic backtalk) that are being much known the society through posting their activities on social media. Social media can push interest to interact with the virtual community or community that has a similarity in interest (Hsu, Fan, Lin, Chiu, 2013).

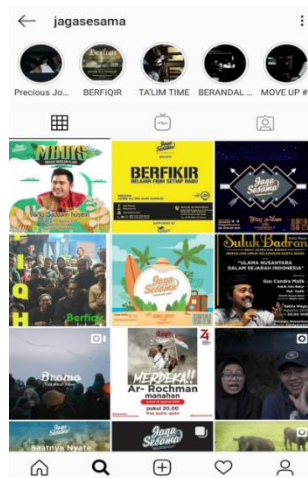


Figure 1. Instagram of Jaga Sesama

Their activities are held in Ar-Rachman Mosque Manahan. The members of this Community composed of different sorts the youth, such as band members, thugs, bikers, seller or drug users

that want changing to become better religion in personality. This situation is almost similar to the journal that is written by Carpenter Stuber that tells about the story of the establishment of a Roman Catholic religious community that began from the disruption to a father founder of Community living conditions from street children. They do not have a living house and do not love God. There are similarities from their stories, shown if religion Community forms what is valued, attend and wanted the members (Stuber, 2000).

The aims of the Community is also to build the religion character. Asraf has explained "religiosity as an individual's attitude toward religion in general, not only religious aspect but also an individual's intensity to become religious. thus, religiosity includes the condition of an individual to think, behave and act by the teachings of his/her religion" (Ima Amalia, Westi Riani, Aan Julia, 2016). Stark (1996) states that in his thesis if religion should be understood sociologically as equipment of the group. Religion is assumed to influence members attitude directly and undirectly bridge how the attitude of religion form the private attitude. He also believes "what counts is not only whether a particular person is religious, but whether this religiousness is, or is not, ratified by the social environment" (Regnerus, 2003). The similar type of research ever done by Wiwik Setiyani (2015) with the title the roles of Tlasi 87 Sumbergirang Mojokerto community to build the harmony of religion found that the community has a role to solve the social problem and try to create harmony and peace between the proselytes in Sumbergirang village. Different from the previous findings, this writing explains the roles of Jaga Sesama Community as a facilitator to the member in one belief to strengthen the religion character by activities of the Jaga Sesama Community.

METHOD

The qualitative research is done in Jaga Sesama Community that is located in Ar-Rachman Mosque, Parkit Street number 3 Manahan, Surakarta from April to June 2019. The technique of data collection used to interview and observation. The interview is done to the chief of Jaga Sesama Community and some members of the community. They are Akso, Dimas, David, and Widy as the chief of Jaga Sesama Community, Bagus, Fitri, Anik, Briliyan as the members of the community. Observation is done when the activity of the community is doing every week in three months. The test of data validity uses triangulate data and triangulate method. The technique of taking research subjects with purposive sampling with a total of eight people. And the technique of data analysis with steps procedure, reduce the data, present the data and withdraw the conclusion. While the research procedure through three stages namely preparation, implementation, and arrange the report.

RESULTS AND DISCUSSION

This research aims to know the roles of Jaga Sesama Community activities to the character of Surakarta society and around the area. This community established empathy for the youth agitated, confuse to learn Al Qur'an, deepen the religion but have not been found in the right place with their background. The activities of Jaga Sesama include Berfiqir (learn fiqh together on Wednesday evening), Jaga Sesama (Learn reading Al Qur'an together on Tuesday evening), and Mbois (discuss Islamic backtalk). Berfiqir discusses the laws of Islam using the fiqh book of Imam Syafi'i. Jaga Sesama is the activity for learn iqro, Al Qur'an, read Al Qur'an and also taklim. And then Mbois is an activity that is done to discuss Islamic topic. All the activities are filled by ustadz or habieb that want to fill the activity in the community. This activity is followed around 30 people for every activity and to follow these activities, they don't charge or

free. Those are done in order who want to follow are not constrained by cost, it is according to the first aim of the establishment of this community to ease the religious study for youth.

The result of the research obtained of the researcher, suitable with the statement from Montagu and Matson (in Ambar T. Sulistiyani, 2004: 81-82) there are nine concepts of good Community, they are a) every member of community interact based on personal relationship and group relationship; b) community has authority and ability to manage their needed as accountable; c) have viability, it is able to solve their problem selves; d) equity distribution authority; e) every member has same opportunity to participate for a common interest; f) community gives the meaning for the members; g) on here are heterogeneity and different suggestion; h) serve for the society is placed as near as and as fast as to the needed; i) there are conflict and managing conflict.

The other aim of Jaga Sesama Community activities, one of them is to strengthen religious character. The Nasional Education Ministry (2010:3) define character as the result of the internalization of values, moral and Norm that form character, nature, akhlak that is used as the foundation to point of view, think, pose and also act. And then, religious is the attitude and behavior that obey to do the religion is an embrace, tolerant with the implementation of other religious worship, and living in harmony with other religions (Muh Fadlilah and Lilif, 2013: 190). The community activities effort for the religion characters of society more strengthen. Otherwise, it also gives the right of society as the city as in the article 28E UUD NRI 1945 to carry and worship the religion based on the religion who are they following, include guarantee the freedom of the citizen to belief their trust.

Based on the result of the interview for some of the community members, Akso explains, if they are very helped for changing become well. By the activity "Jaga Sesama" every Tuesday, they learn the religion, understand the Al Qur'an from the beginning, read iqro with stammered but help each other. Then, based on Dimas Fiqh activity that is held every Wednesday, it helps them to deepen the religion as learn the way of Wudhu and right sholat, culture in Islam, daily praying as, praying to get halal rejeki (fortune), praying meaningful knowledge, etc. Moreover, Anik also says of their family feel amazing with their changing to become well such as diligently in sholat, read Alquran in-home, more obey for parent's advice also better in emotion controlling. Their family also gets a good impact on their changes. The same things are also expressed by BC if they have bad habits as drunkenness, they begin leaving their bad habits, if they hear adzan, and they quickly go to sholat and change to follow the study in the community. Besides the interview, observation is also done in this community. The following observation result is obtained.

Table 1. Observation

No	Statements	Yes	No
1	The community activities regularly are done every week	√	
2	Every activity are followed by a minimum of 10 people	√	
3	The Community wants to receive members from various background	√	
4	The activities are filled by ustadz or habib	√	
5	The Community provides the equipment for the activity such as Al Qur'an and iqro.	√	
6	The Community does not collect the fee to follow the activity.	√	
7	Every member encourage others to attend the community	√	
8	The members are an enthusiast to follow the series of activities.	√	
9	The members help others when they are learning read Al-Qur'an.	√	
10	The members give suggestion each other or evaluate after the finish of the activity	√	

Source: the result of research observation



Figure 2. Community Activities
Source: Private Document

The other result of observation is when they get the problem or conflict, they solve by telling in open and if they do not solve, they consult or ask the suggestion from ustadz that have better knowledge of religion. Behind the positive activities routinely held by community, they also had little obstructer's for following activities in the community, such as feel embarrassment with his old friend before they change because they rarely meet again, the activity finish late night so the girl members feel embarrassment with their neighborhood, and also there are from the society if their activities less meaningful. Then, there are the member's parents who do not agree if their children follow the activity in Jaga Sesama Community or other communities. When members join the community, there are disturbing obstacles. For example, they're lazy to go to the mosque, lack of free time to attend "kajian", and others. After a while, obstacles become positive encouragement towards themselves except in terms of consistency. They claim that they still need strong determination in maintaining consistency in continuing to study religion.

From the result of interview and observation, it is suitable with the statement of Muhammad Alim (2012: 12) mentioned if religion human are 1) commitment against instruction and prohibition of religion, 2) have the spirit of in assessing, 3) active in religious activities, 4) respect the religious symbols, 5) near with holy books, 6) the religion approach used to decide

the choosing, 7) the religion study used as the source of developing idea. By the study and fiqh, the member has the effort to become religion human. Then, the constraints that happened by the members are less suitable with the statement of Jalaluddin (2010) if the form of religion attitude can be influenced by external factors such as family environment, school environment (institutional) and social environment. The family environment is the most dominant factor in the development of religious activities. If the parents or family is less agreeing with religion activity, so they can restrict the development of religious attitudes that achieve the children. Then, the school environment (institutional) as educational institutions through education religion is influential in the formation of religious people. The last is a community environment, children must be able to socialize with the values and norms that they are applied. If the community environment has a strong religious tradition so it will give a positive impact on the development of children's religious attitudes.

CONCLUSION

The Jaga Sesama social community facilities the member by community activities, they are read Al Qur'an, fiqh, and Mbois to straighten the society character, it includes religion character. There is much change that is recognized by the member after joining this community although with several obstacles that are experienced. However, they support each other, remind each other to obtain their goals to become personal that more religion. With Jaga Sesama Community hoped all society is more attention for the communities on Surakarta so, they can develop and give the benefit for the society.

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