

Upaya Membangun Karakter Sosial Remaja melalui Komunitas Al-Banjari di Murtajih Pamekasan

Efforts to Build Social Character in Adolescents through Al-Banjari Community in Murtajih Pamekasan

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ABSTRACT

Along with the development from period to period, which is so complex and plural, it is also strongly influenced by modernization. Hence, the growth of teenagers has complexity in affective, cognitive, and psychomotor. Besides that, it is also supported by more advanced technology, so it can make teenagers become persons with social values who underestimate social values. They become discarded and lost in teenagers' characteristics. It has appeared in the value differences for teenagers now than ten years ago. It is also considered a tendency for teenagers' behavior when faced with a consumptive style, and it emphasizes their pleasure, so sometimes, many teenagers cannot distinguish between the advantages and disadvantages of an imitating lifestyle. To minimize the negative impacts of the development of teenagers above, it needs to create a place and media that can manage and guide them to be active in positive activities, and they can build good characteristics and positive mindsets of teenagers like the creation of Hadrah Al-Banjari which is played and rolled by teenagers. Al-banjara is one of the arts containing Islamic songs with Urbana strains; in Murtajih village, Hadrah Al-banjara, which teenagers from Murtajih play, has been established. The result of this research is performed when The role of this activity is as a significant effort in realizing teenagers who have social characteristics because it brings high association value between members, especially society. Besides that, it can create Islamic characters for them because the songs give Islamic messages. This research focuses on: 1) How to make the efforts to establish social characters of teenagers through the Al-banjari community in Murtajih village, what are the effects of the establishment of social of Al-banjari Community Murtajih. This research uses qualitative

methods with descriptive study research. The results of this research show that Various efforts have been made by the Al-Banjari community to shape the social character. Their social character is cultivated through various activities. A social character has been formed in them through various activities, including moral awareness, determination of the point of view, courage-determining attitude, self-confidence, sensitivity to the suffering of others, self-control, and social sensitivity.

A B S T R A K

Seiring dengan perkembangan masa kemasa yang semakin kompleks dan plural serta semakin kuatnya pengaruh modernisasi, maka perkembangan hidup remaja juga mengalami kompleksitas perkembangan, baik dari segi afektif, kognitif, dan psikomotoriknya. Disamping itu pula juga didukung dengan semakin canggihnya teknologi, sehingga menjadikan para remaja menjadi pribadi individualisme yang dengan mudah mengesampingkan nilai-nilai sosial dan keberagaman yang membuat kedua nilai tersebut semakin terkikis dan hilang dari karakter dalam diri remaja. Tampak ada perbedaan nilai pada remaja jaman sekarang, dibandingkan sepuluh tahun yang lalu, hal tersebut tampak dari kecenderungan perilaku remaja yang dihadapkan pada gaya yang cenderung konsumtif dan mengutamakan kesenangan semata, sehingga terkadang banyak remaja yang lost control terhadap kelebihan dan kekurangan yang telah dimilikinya. Maka untuk meminimalisir dampak negatif pada perkembangan karakter remaja, maka perlu kiranya adanya wadah dan media yang merangkul dan menaungi para remaja untuk aktif dalam kegiatan-kegiatan positif dan mampu membangun karakter baik dan positif dalam diri remaja, seperti halnya dibentuknya Komunitas Al-Banjari yang dimainkan dan diperankan oleh remaja. Al-Banjari merupakan suatu kesenian dalam bentuk senandung religi yang bernafaskan Islam disertai dengan alunan rebana. Di Desa Murtajih telah terbentuk Komunitas Al-Banjari yang notabene diperankan oleh para remaja Murtajih. Hasil penelitian ini menunjukkan, bahwa dengan berperannya remaja pada Komunitas Al-Banjari, maka hal ini merupakan upaya besar dalam melahirkan remaja yang berkarakter sosial karena mengusung rasa paguyuban yang tinggi baik antar sesama anggota terlebih pada masyarakat. Maka pada penelitian ini akan menitik fokuskan pada: Bagaimana upaya pembentukan karakter sosial pada remaja melalui komunitas Al-Banjari di Desa Murtajih Pamekasan, dan bagaimana dampak pembentukan karakter sosial melalui komunitas Al-Banjari di Desa Murtajih Pamekasan. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian studi deskriptif. Hasil dari penelitian ini menunjukkan bahwa; Berbagai upaya telah dilakukan oleh komunitas Al-Banjari dalam membentuk karakter sosial.

Karakter sosial mereka lakukan melalui berbagai kegiatan. Karakter sosial yang telah terbentuk dalam diri mereka melalui berbagai kegiatan, diantaranya; Kesadaran moral, penentuan sudut pandang, keberanian menentukan sikap, percaya diri, kepekaan terhadap derita orang lain, pengendalian diri, dan kepekaan sosial.



Introduction

Character which is interpreted as a characteristic possessed by an individual, or character which is interpreted as the original state of a person in order to differentiate himself from other people (Gunawan, 2012), It is a scientific attitude that exists within a person, whether it is good or bad. So, to change the character of a person, internal and continuous guidance and direction are needed through education, be it formal education at school or non-formal education through the organizational environment, social environment, and family environment. So that individuals in their social life are encouraged and grow to become good characters. Finally, their existence can be helpful to others and can also be accepted or even rejected in the social environment of society. Therefore, in an individual, social character is needed as a driving force for attitudes, behavior, perspectives, and ways of thinking of someone in their social environment because the social environment is a medium for building relationships with other people, building character, and there is a mutual influence between one person's behavior with another (Muthmainnah & Syamsir, 2022).

Social character is very closely related to one's character and personality, where social character needs to be built and shaped in such a way as to give birth to a good personality and character. Social character is an important part related to a person's emotional intelligence because social character can provide positive educational personality cultivation so that a person can have values such as loyalty, solidarity, peace, democracy, willingness to sacrifice, and teach how to build high social values in life. A strong sense of religiosity in a person, especially in adolescents, needs to be encouraged and supported by several things, such as the environment, organization, and education, be it school, family, social, and relationships between friends. Adolescents, in the perspective of da'wah, are part of the man's group that has the potential to foster the community (Nuwairah, 2015), Nevertheless, in general, the lives of Indonesian teenagers today, especially teenagers in Murtajih Village, Pademawu District, Pamekasan Regency, have forgotten the local culture. Teenagers now have started to put aside social activities that are community and together and prefer to instill individualism. Besides that, increasingly sophisticated technology that

becomes a convenient tool for teenagers in building and establishing communication relationships through cyberspace, so in essence, teenagers who are "social beings" by establishing relationships through verbal communication even more difficult for teenagers to do, they prefer life- instant life, in the sense of making technology a tool, means, and place to establish a relationship between one and another. This can erode adolescents' social character. However, it is undeniable that technology in worldly matters can provide advantages and benefits for adolescents, especially in absorbing information and applying ideas from their potential and expertise.

In order to minimize and overcome the decline in social character in adolescents, it is necessary to form a social and religious community to accommodate youth in positive activities such as the Al-Banjari community. Al-Banjari is an art with an Islamic pattern and character originating from Kalimantan, using the tambourine musical instrument, which is related to the history of the spread of Islamic da'wah by Sunan Kalijaga.. (Anggraini, Ashlihah, & Muhibuddin, 2021) The beat, rhythm, and variations of Al-Banjari's rhythms have made the majority of Al-Banjari's art loved by many young men and women since its emergence until now in various formal and informal institutions, such as madrasas, Islamic boarding schools, urban villages, and community organization. Al-Banjari is an extracurricular asset that was incidentally built and established by these institutions and organizations. In Murtajih Village, Pademawu District, Pamekasan Regency, which is under the auspices of the Murtajih Nurul Islam Mosque Youth Association, the Hadrah Al-Banjari group has been established, and even now, the development of Al-Banjari music in Murtajih Village is increasing and consistently being played by teenagers.

Departing from the background described above, the author is interested in doing more in-depth research on the Al-Banjari community in Murtajih Village, which is packaged with the title "Efforts to Form Social Character in Adolescents Through the Al-Banjari Community in Murtajih Pamekasan Village." The focus of the problem in this research is, first, how are efforts to form social character in the activities of the Al-Banjari community? How does forming social character affect adolescents through the Al-Banjari community in Murtajih Pademawu Pamekasan Village?

Literature Review

Character is character, psychological traits, morals or manners that distinguish one person from another.(Tim penyusun Kamus Besar Bahasa Indonesia, 1998), Thus, it can be interpreted that character as a character, or morals that can be formed in a person, including social character, can be carried out with various efforts and steps to

create this character in a person. There are three stages in character formation, namely outward character (character in childhood), conscious character (character in adolescence), and stages of internal control of character (character in adulthood) (Ratnasari, Permatasari, Yovita, & Sholihah, 2020). Various studies have been carried out regarding the development of this social character. In a study on the formation of social character built in a home schooling institution, these efforts achieved good results in child development; teachers were more flexible in guiding students because one teacher only handled a few students. Teachers form the social character of children Habib Alby Homeschooling by encouraging students to respect each other, collaborate between students, and instill mutual reminders and responsibility in students, exemplary discipline habituation, creating a conducive atmosphere so that social character is formed in children (Wardati, 2019).

The scope of this research places more emphasis on social character in society; this is in line with the theory used by Tetep in his research entitled *Planting Student Social Character Values in Citizenship Education and Social Sciences in the Context of a Global Perspective*, in this study, he concluded several steps in creating student character, at least it can be pursued through four alternative strategies in an integrated manner. First, This can be done by integrating the content of the character learning curriculum that has been formulated into all relevant subjects, especially religious, civic, social, and language subjects. The second is by integrating character learning into daily activities at school. The third strategy is to integrate character learning into programmed or planned activities; the fourth strategy is to build communication and collaboration between schools and parents of students (Tetep, 2016) In the research that the researchers have done on the youth of the Murtajih Pamekasan hamlet, the formation of social character is carried out through various planned programs.

Furthermore, the substance of Lickona and Ryan/Bohlin's character cited by Tetep, explains, among other things: First, Knowing of good or morals has six elements (which must be taught to students to fill in the realm of knowledge), namely: 1) moral awareness; 2) Knowledge of moral values; 3) Determination of point of view; 4) Courage determines attitude; and 6) Self-introduction. Second, moral loving or loving the good strengthens the emotional aspects of students to become human beings with character, which include 1) Confidence, 2) Sensitivity to the suffering of others, 3) self-control, and 4) Humility. Third, moral doing or doing good is how to bring oneself or students to interact with each other in the social field, in the sense of implementing what is known and loved related to goodness. Of course, what is expected here is how they or students provide the maximum benefit to people in social interaction (Tetep, 2016). In research

on the youths of Hamlet Murtajih Pamekasan, researchers want to see character formation such as the elements stated above. Stated Hermawan in his research entitled *Implementation of Community-Based Character Education in Student Exchange Activities at SD Muhammadiyah Paesan Pekalongan*—influences from external himself, including the surrounding community (Hermawan, 2017) Likewise Islam, Islam teaches character values to humans in various activities, including in carrying out various cultures, such as Rebana in the AlBanjari community. In a study showing that Religion has a relationship with culture, as in the implementation of the culture of reading Javanese sholawat. (Sasadara & Badrun, 2022)

Various ways can be done by the community and educators in forming social character in a person, as has been done through learning in schools, as was done by Lif Aisyah she internalized character cultivation through social studies learning. (Lif Aisyah, 2021), the internalization of the social character carried out by the Al-Banjari community is carried out with various forms of well-designed activities.

Method

The research approach used in this study is qualitative. According to Moleong, a qualitative approach is research that intends to understand phenomena experienced by research subjects, such as behavior, perceptions, motivations, actions, etc., holistically and utilizing descriptions in words and language in a particular context. Naturally and by utilizing various natural method (Moleong, 2016). The type of research used in this research is descriptive. A descriptive study is fact-finding by studying society's problems and specific conditions. This includes relationships, activities, attitudes, views, ongoing processes, and the effects of various phenomena. The descriptive method is research for making a picture of an event. (Nasir, 2013) Describe the results of the data obtained from the research. In data collection techniques in this study, researchers used standardized interviews (standardized interviews). Standardized interviews are a data collection technique if the researcher or data collector knows what information will be obtained.

In conducting interviews, data collectors have prepared research instruments in the form of written questions whose alternative answers have also been prepared. (Satori & Komariyah, 2017) Researchers conducted direct interviews with youth and related people as informants in collecting research data. Second, observation is systematic and planned research to obtain controlled data for validity and reliability. (Satori & Komariyah, 2017) This study uses the type of non-participant observation. In this observation, the researcher is not directly involved with the daily activities of the person being observed or used as a

source of research data. Researchers make observations in their activities but are not directly involved in them.

Results and Discussion

Various efforts have been made to form social character in adolescents through the Al-Banjari community in Murtajih Pademawu Pamekasan Village

With the aim that youth are more inclined to engage in positive activities. One of these efforts is carried out as follows:

Consistency in Hadrah Al-Banjari Exercise

Before this community was founded, the youth in the village had yet to join the Al-Banjari community. Then, after the formation of the community, they were committed to consistency in the practice of Hadrah Al-Banjari Murtajih Pademawu Pamekasan; this was done with various objectives team. The two youths will have the intensity of positive activity. Third, build awareness of youth culturally to be consistent with various joyous activities. This activity is routinely held once every two weeks, namely every Friday night and Sunday night, which takes place on the second floor of the Nurul Islam mosque in Murtajih Village, Pademawu Pamekasan District, after the Isya prayer, from 19.00 to 21.30 WIB. The mosque has a significant role in consistently carrying out this practice. The mosque can function as a center for community activities, which can play an essential role in changing the people. (Rosyidi & Hasanah, 2023)

Expansion of Activities.

The Al-Banjari Community has many activities to actualize its members, designed as a form of actual contribution to the surrounding community, through various activities at the Commemoration of Islamic Holidays (PHBI). They inspire and implement these activities and involve the community as participants. In the PHBI, they can be categorized as active in their activities in Muharram, Maulid Nabi, Isra' Miraj, and Ramadan. These activities have many variations, including more than recitation or religious activities. However, other social activities become the object of their activities.

Community Activities

The Al-Banjari community actively participates in various community activities non-profit social activities; they participate in helping various pre- and post-walimah activities and participate in cooperation in funerals, repair mosque infrastructure, and work together in creating a clean environment.

Republic of Indonesia Anniversary Activities

The Al-Banjari community actively participates in various community activities and non-profit social activities; they participate in helping various pre- and post-walimah

activities and participate in cooperation in funerals, repair mosque infrastructure, and work together in creating a clean environment.

Weekly Discussion

Scientific development cannot be avoided for every human being because the stability of life can only be obtained with a variety of knowledge; this life is constantly experiencing developments with various dimensions. To keep up with the times in human life, it is necessary to give a significant portion. To develop their knowledge, that is what the Al-Banjari community does. They hold regular discussions every week with presenters from internal and external members. The purpose of appointing speakers among members is so that they train themselves and hone their skills, both in terms of their orator's abilities or related to the theme areas they have determined. As for the external presenters, it is a place for them to learn about these various themes.

The Impact of Forming Social Character in Adolescents Through the Al-Banjari Community in Murtajih Pademawu Pamekasan Village.

Various indicators of social character have been obtained by adolescents in the Al-Banjari community, including:

Moral Consciousness

Moral awareness is one of the important ethics that must be owned in order to be able to distinguish between what is right and what is wrong, and also be able to distinguish between social media life and social reality in social life so that every behavior is in accordance with applicable rules. (Ismanto, Yusuf, & Suherman, 2022). Seeing from the development of cohesiveness in every activity carried out by the community, as well as the various ways in which they speak and dress, there has been a significant development in a better direction. They are able to set an example for children under their age, and show high respect for those who are older than them.

Point of view determination

In determining the point of view in adolescents, adolescents need to explore various new things in order to be able to form the identity they want. (Hastuti, Soetikno, & Heng, 2020). The youth of the Al-Banjari community are starting to show courage in determining their point of view in a better, positive direction. They have started their activities to carry out various activities without involving many things from their advisory body. Including the point of view of nationalism, they have presented various lively activities for the Indonesian Independence Day.

Courage determines attitude

Seeing the daily irregularities, they have high sensitivity and dare to determine the best attitude to take their steps. For example, when they see a dirty public cemetery or

minor damage, they take steps to do community service, inviting the local community to clean up the various damages. Likewise, when they found a public place of worship, the mosque needed painting; without instructions, they internally had the initiative to carry out repairs and painting.

Be confident

As this nation's next generation, teenagers must continuously cultivate their confidence in their potential. This needs to be shown in various ways, as has been done by the Al-Banjari youth community; they show their confidence by appearing in various activities, including becoming speakers in studies and then appearing in various other events.

Sensitivity to the suffering of others

As a social being, it is required to have high social sensitivity, including sensitivity to the suffering of other people, with this sensitivity, the individual will avoid hurting other people, and/or will have concern for the various sufferings that are felt by other people, and he will provide various assistance and helping hands with various things, from that sensitivity.

Self-control

Self control is the capacity to direct self-response to moral standards, values, ideals and social expectations. In adolescents, adolescents can manage themselves if they have good and high self-control.(Ningsih, 2018). But it's not an easy thing, for teenagers to be able to divert their personal interests over social interests, or the interests of other people, but in fact, with the various routines that have been carried out by the Al-Banjari community, of course, they have good self-control . They are able to control themselves for social interests, through various social activities.

Social Sensitivity

Social sensitivity is a reaction and t quickly and precisely to social situations or objects that exist in the surrounding environment (Pitoewas, Nurhayati, Pitoweas, Putri, & Yanzi, 2020). For this reason, someone's actions in any non-profit social activities require social sensitivity within themselves, with high dedication to social issues; of course, they already have high social sensitivity. That is what happened to the youth of the Al-Banjari community; all of their activities did not benefit them economically, but they got various other aspects from these activities, including their social character.

Conclusion

Based on this discussion, the researcher draws the following conclusions: the Al-Banjari community's various efforts in shaping adolescents' social character include

consistency in hadrah exercises. Second, the expansion of activities. Third, community activities. Fourth, Republic of Indonesia Anniversary Activities. Fifth, weekly discussion. The social character that has been formed within them through various activities, including Moral awareness, Determination of point of view, Courage to determine attitudes, Confidence, Sensitivity to the suffering of others, self-control, and social sensitivity.

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