



JOMSIGN: Journal of Multicultural Studies in Guidance and Counseling

Journal homepage: <http://ejournal.upi.edu/index.php/jomsign>
ISSN 2549-7065 (print) || ISSN 2549-7073 (online)



Religious Awareness Based on Socio-Cultural Geography of Mtsn Students In Banten

Siti Nuriah^{1*}, Vina Dartina², Syari Fitrah Rayagginansih³, Triyantini Abdulrahman⁴, Irfan Fahriza⁵

¹MA Ummul Qura, Indonesia

^{2,3,5}Universitas Ma'soem, Indonesia

⁴The Ohio State University, The United States of America (USA)

*Correspondence: E-mail: sitinuriyah999@gmail.com

ABSTRACT

Juvenile delinquency, intolerance and disciplinary behaviour are partly motivated by low religious awareness. State MTs students in Banten have urban and traditional socio-cultural diversity, while geographically consisting of rural, urban, mountainous, and coastal areas. This diversity affects the cultivation of values, traditions, and perspectives on their religious life. The research aims to describe the religious awareness of MTs students in the Banten Region based on their socio-cultural and geographical profiles. The research method used is descriptive analysis, using Analysis of Variance (ANOVA). Research data were obtained using a religious awareness scale that measured cognitive, affective, and psychomotor aspects. The ANOVA test results show that sociocultural factors have a more significant impact on the variation of religious awareness of MTs Negeri students in the Banten Region. Socio-culturally, religious awareness tends to be greater for students in urban sociocultural groups.

ARTICLE INFO

Article History:

Submitted/Received 03-06-2024

First Revised 26-12-2024

Accepted 28-02-2025

First Available Online 01-03-2025

Publication Date 01-03-2025

Keyword:

Religious awareness,
Socio-cultural geography,
Student

1. INTRODUCTION

The diversity of cultures and religions in Indonesia is a reality to be grateful for. The existing diversity is not just an entity, but also the identity of the nation and the individual itself. On the other hand, diversity has the potential to be a source of conflict. Education plays an important role in fostering learners' multicultural competence to understand, respect, and engage with individuals from diverse backgrounds.

Religious relations are still a major challenge in creating a multicultural and inclusive climate in Indonesia (Andryany, 2017). Problems such as divide and conquer, hate speech, and religious harmony are issues that must be addressed immediately (Ayunda et al., 2022). The uncontrolled and moderate attitude of student diversity has the potential to cause problems of student intolerance (Fauzian et al., 2021). In this situation, religious awareness plays an important role in creating an inclusive and tolerant school environment (Maimun, 2020).

Intolerance in students is a problem in the world of education, especially in madrasah in this decade. Based on previous research, a group of students who support discrimination of minority groups, do not give respect, and reject the existence of different religious sects (Tholkhah, 2013). A small proportion of Madrasah Aliyah students had a less tolerant attitude, although small, it needs attention for the creation of religious harmony (Nasrudin et al., 2022). The efforts made by Madrasah teachers in Jakarta and Banten in instilling tolerance are by introducing individual differences, and educating students regarding freedom of worship (Sholichah et al., 2022).

Some studies show the problem of juvenile delinquency and disciplinary behaviour is supported by low religious awareness. A study conducted in Yogyakarta found that there is a relationship between spirituality and religious awareness of cheating behaviour in religious schools, the position of religious awareness and spirituality is as a moral compass to act ethically (Jamaluddin & Lufityanto, 2021). Religious awareness correlates with a decrease in vandalism behaviour in adolescents by 5.9% (El Hajar & Arief, 2018). About adolescent aggressiveness, there is a negative correlation between religious awareness and the tendency of aggressiveness in adolescents (Andriansyah & Tohari, 2023; Furqona, 2009; Siregar, 2024). These findings suggest that religious awareness also influenced by the social environment in which students grows up. Sociocultural factors such as family, peers, and community can shape values, norms, and beliefs that will ultimately influence a person's level of religious awareness.

Instilling tolerance and multicultural attitudes is the duty of all educators, including guidance and counselling teachers. Jackson (Jackson, 2013; Race, 2015) classifies religious education efforts related to multiculturalism at the social and individual levels. Educational efforts made in previous studies were at the social level, namely positioning religious differences in the context of diversity and nationality. Guidance and counselling are expected to be able to touch the individual level in preventing intolerance in students related to religion, namely strengthening individual religious identity.

Religion as an identity is part of the necessity. Salatony (Setiawan, 2019) emphasized that plurality and multiculturalism should be understood as a necessity and God's creation of His servants. This paradigm is the latest form of religious awareness and is relevant to today's multicultural world. Furthermore, religious awareness can increase students' understanding and appreciation of different religions and beliefs, fostering respect and inclusiveness.

In the post-modernist view, mature religious awareness is a creative personal transformation, guiding thought and action and reinterpreting religious teachings and values

in everyday experience (Barnes, 2014; Jackson, 2013). In line with this view, Lederach (Lederach, 2015) formulates faith-based inspiration as an inclusive individual quality, individuals make faith a resource in life exploration, thus making themselves responsive, and relevant to dynamic and conflict-prone daily life patterns. This is in line with the concept of religious awareness as the maturity of attitudes in dealing with various problems, being able to adjust to the norms and values that exist in society, and being open to the norms and values that exist in society (Zubaedi & Utomo, 2021).

The religious values that learners receive should be the basis for critical thinking, and problem-solving, and enable them to examine social problems from various perspectives and contribute to the development of society (Futaqi & Yenuri, 2023). In MTs students, especially in the Banten region, the cultivation of religious values is very varied due to the socio-cultural and geographical diversity in the area. Banten has Urban and Traditional socio-cultural diversity. Geographically, it consists of rural, urban, mountainous, and coastal areas. This diversity affects the values instilled, traditions, and perspectives of religious life. In line with the view that religious awareness can be understood based on aqidah, akhlaq, and from a social perspective (Oktonika, 2020). The social environment also determines the role of religion as an instrument that drives society (Yunus & Mukhlisin, 2020).

Therefore, the research aims to describe the religious awareness of MTs students in the Banten Region based on their socio-cultural and geographical profiles. In this study, the description of religious awareness can be the basis for developing guidance topics in developing contextual religious awareness by the socio-cultural and geographical conditions of students.

2. METHODS

The research method used is a survey of MTsN students in the Banten region. Descriptive analysis was used to describe differences in the level of religious awareness of students based on sociocultural and geographical students. Religious awareness is measured through three aspects, namely cognitive, affective, and psychomotor (Ahyadi, 2001; Arul & Ulfa, 2024; Rosmalina & Khaerunnisa, 2021; Saifuddin, 2019; Surawan & Mazrur, 2020). In this study, sociocultural leads to interaction, intensity, and involvement in religious activities (Rohman & Mukhibat, 2017), which are divided into two groups, namely urban and traditional. The geography of students is where students live, which is grouped based on variations in natural conditions in Banten Province, namely hills, lowlands, mountains, and coasts.

The selection of research samples was carried out using stratified random sampling by considering the breadth of regions in Banten Province. In this study, each city and regency was represented by 30 students, thus the number of samples in the study was 180 public MTs students in Banten Province.

Research data were obtained using a religious awareness scale totalling 30 items, with answer choices using a Likert scale. The religious awareness scale measures cognitive, affective, and psychomotor aspects, with details of indicators in **Table 1**.

Table 1. Lattice of Religious Awareness Instrument

Aspect	Indicator
Cognitive	Belief and understanding of religious teachings
	Developing religious concepts
Affective	Positive emotions and values felt in the religious
	Motivation and need to practice religious values
Psychomotor	Routine worship activities
	Experience of religious values and teachings

The research data analysis was carried out in three stages. In the first stage, the researcher conducted descriptive analysis in the form of calculating the average score (mean) and comparing the average score in each data group. Second, the researchers categorized the scores using the hypothetical mean. Third, the research data were analyzed using analysis of variance to test comparisons between data groups, namely testing data based on sociocultural, and data groups based on student geography.

3. RESULTS AND DISCUSSION

3.1. Results

Research on religious awareness based on students' sociocultural and geographical backgrounds was conducted by exploring the religious awareness data obtained in the survey activities. **Table 2** presents a description of the level of religious awareness based on students' socioculture.

Table 2. Description Of The Level Of Religious Awareness Based On Students' Sociocultural

Sociocultural	Mean	Level Of Religious Awareness (%)		
		Low	Quite	High
Urban	128,71	0	4,08	95,92
Tradisional	123,17	0	18,3	81,7

The results of the descriptive analysis in **Table 2** compares the mean level of religious awareness between urban and traditional students. While both groups exhibit a predominantly high level of religious awareness, there is a noticeable difference in the percentage of students with the highest level. Urban students showed a significantly higher proportion (95.92%) of individuals with the very highest level of religious awareness compared to traditional students (81.7%). However, when looking at the distribution of religious awareness levels, it can be seen that the religious awareness of students who live in urban areas tends to be higher when compared to students who live in areas with traditional religious interactions. A visual picture of the distribution of data related to religious awareness based on sociocultural is presented in **Figure 1**.

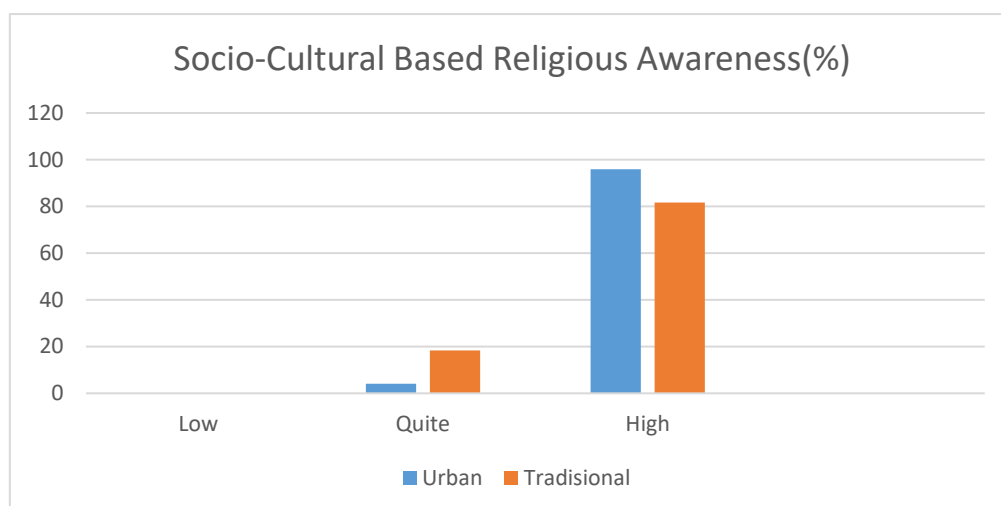


Figure 1. Socio-cultural Religious Awareness

Furthermore, the researcher conducted an ANOVA test on the two groups of data to ensure that there was a significant difference in the level of students' religious awareness. The ANOVA test results are presented in **Table 3**.

Table 3: ANOVA Test Results of Religious Awareness Based on Students' Sociocultural

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	891.495	1	891.495	4.505	.036
Within Groups	23349.972	118	197.881		
Total	24241.467	119			

The ANOVA test results in **Table 3** show that there is a significant difference between the two groups of data. The value of .sig = 0.36 meets the requirement of rejecting H0 at the real level = 0.05. Thus it can be understood that socioculturally the religious awareness of MTsN students in the Banten Region has a significant difference in the level of religious awareness.

In connection with this, researchers also analyzed religious awareness based on the geographical place of residence of students. The results of the analysis can be seen in **Table 4**.

Table 4. Description of Religious Awareness Level by Geography

Geographical	Mean	Category
Lowland	126,47	High
Hilly	122,83	High
Mountainous	107,25	Quite
Coastal	125,33	Low

Table 4 presents the average level of religious awareness among students, categorized by their geographic location. It shows that, on average, students living in lowland and hilly areas have a high level of religious awareness. Students in mountainous regions demonstrate

a fairly high level, while coastal residents have the lowest level of religious awareness. The Visualization of the average distribution of religious awareness based on geographical location is presented in **Figure 2**.

This visual representation further emphasizes the differences in religious awareness across geographic regions, allowing for a clearer understanding of the observed trends. Figure 2 might reveal, for example, that the differences in religious awareness between lowland and coastal areas are statistically significant, or that the distribution of religious awareness within each geographic category is not uniform.

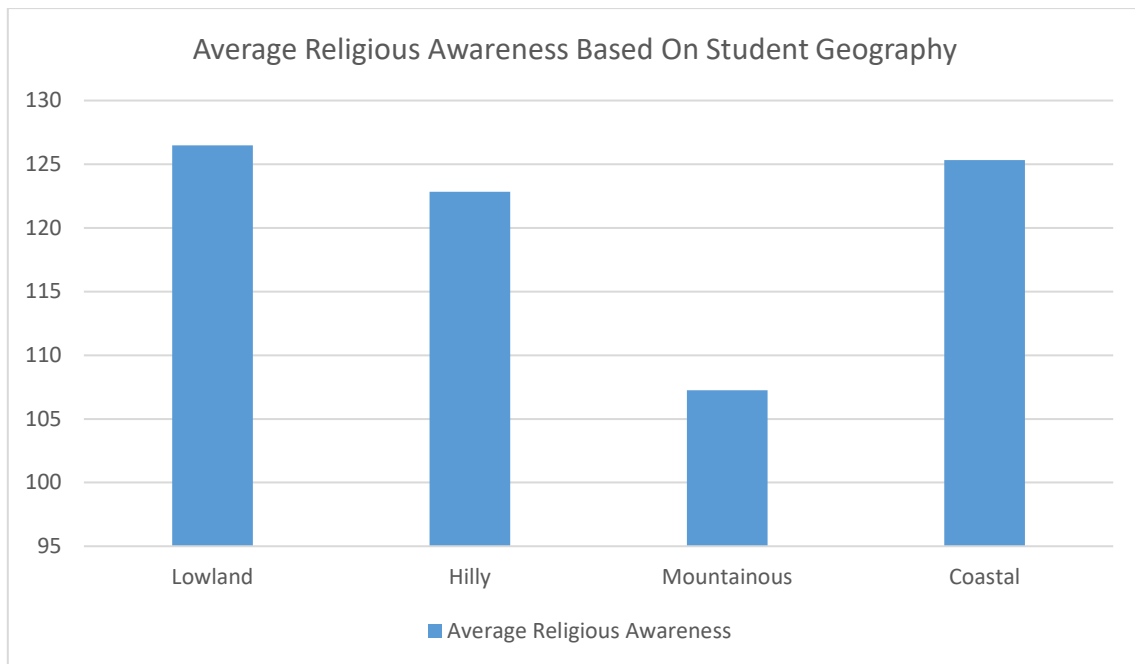


Figure 2. Religious Awareness Based on Students' Geography

Another ANOVA test was conducted to ensure whether the difference in religious awareness based on geography has a significant difference or not. The test results are presented in **Table 5**.

Table 5. ANOVA Test Results of Religious Awareness Based on Geography

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	87.627	3	29.209	.146	.932
Within Groups	23204.740	116	200.041		
Total	23292.367	119			

The test results in **Table 5** show the sig value. = 0,932. This value does not meet the criteria for rejecting H0 at the real level of 0.05. Thus it can be understood that the difference in students' religious awareness based on geographical residence has no significant difference. These results indicate that other factors such as family background, social environment, and the quality of religious education in schools may play a more dominant role. Further research can be conducted by considering other variables and using a qualitative

approach to gain a deeper understanding of the factors that influence students' level of religious awareness.

3.2. Discussion

The research results have two different conclusions and are interesting to study. First, religious awareness when analyzed based on sociocultural has a significant difference. Second, religious awareness when analyzed based on the geographical conditions where students live, does not have a significant difference.

This study illustrates that sociocultural factors need to be considered in developing students' religious awareness, in line with Nişancı & Aysan's (Nişancı & Aysan's, 2019) research which proves that sociocultural factors can predict individual religiosity based on self-report. Cultural contexts are more likely to influence variations in religious awareness in adolescence, and influence the process of interdependence in developing identity and religious perspectives (Schnitker et al., 2021).

This study revealed that students in urban environments have religious awareness that tends to be high compared to students in traditional areas. The development of religious awareness in urban areas is predicted due to more diverse learning sources to obtain information and internalize religious values. In contrast, traditional groups focus on worship routines and more limited learning resources. The differences in how to obtain information and learn about religion in each sample group are presented in **Figure 3**.

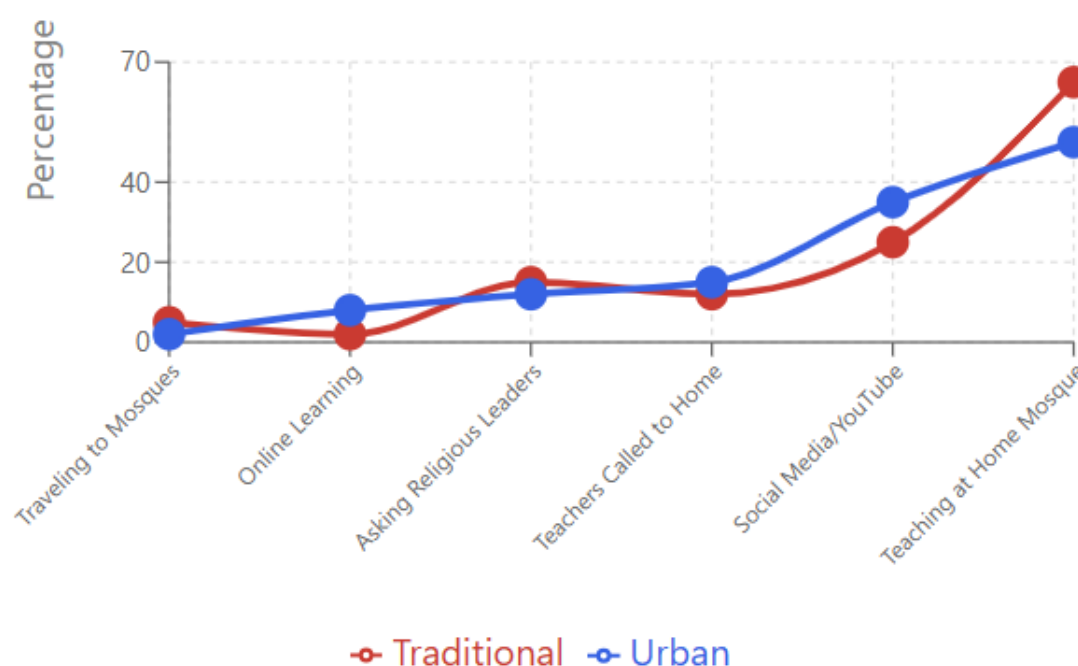


Figure 3: Religion in Each

Based on the graph in **Figure 1**, it can be seen that the percentage of reciting the Koran at the mosque closest to the house, travelling to the mosque, and asking religious leaders is dominantly done by students with traditional sociocultural groups. As for students in the

urban sociocultural group, they have a more diverse variety of religious learning sources, not only centred on places of worship, but many use digital platforms as a source of learning religion.

If we look at the way of religion in the graph above, it is natural that geographical conditions do not really affect students' religious awareness. The image above shows that religious traditions and behaviors in each geographic region show behavior that is not much different.

The implication of the results of this study on the practice of guidance services in developing religious awareness lies in the service strategy to be used. The strategy of guidance services in developing students' religious awareness should consider sociocultural nuances that can help students internalize the religious values taught by schools, especially madrasah. Ningsih & Wismasari (Ningsih & Wismasari, 2016) explain that in choosing a service strategy that is free of sociocultural bias, it is necessary to consider the individual perceptions, emotional experiences, and cognitive abilities of students.

Oktonika (Oktonika, 2020) outlines several strategies that can be used, including habituation, exemplary, observation, and supervision. The four strategies focus on understanding the implementation of religion in the context of the expression of human value, in line with the socio-cultural factors put forward in this study, namely the process of exchanging information and religious experiences between individuals or groups.

In the context of education in general, the research results recommend that madrasahs need to pay more attention to the socio-cultural context of students in designing religious education programs. By understanding that students' socio-cultural backgrounds greatly influence their level of religious awareness, madrasahs can develop more relevant and effective curricula and learning methods. For example, madrasahs located in urban areas can utilize various available resources to enrich students' religious learning, while madrasahs in rural areas can focus more on religious activities that are appropriate to the local context. Different geographical conditions will form unique socio-cultural characteristics, so effective religious education programs must be adapted to the local context.

4. CONCLUSION

Students' religious awareness has differences based on sociocultural and geographical conditions of residence. However, based on the ANOVA test results, it is known that sociocultural factors have a more significant impact on the variation of religious awareness of MTs Negeri students in the Banten Region. Socio-culturally, religious awareness tends to be greater for students in urban sociocultural groups. In this group, students have more diversity of access and openness in learning religious teachings. The research has implications for the importance of paying attention to students' sociocultural in choosing strategies for developing religious awareness through guidance and counselling. Strategies such as modelling, observation, and supervision are recommended in developing religious awareness that focuses on the exchange of emotional experiences and the context of students' religiosity as an expression of human value, not just performing religious rituals. Several leading madrasahs have succeeded in strengthening religious awareness and religious culture by implementing religious integration into learning materials, which should also be implemented in other madrasahs.

5. AUTHORS' NOTE

The authors declare that there is no conflict of interest regarding the publication of this article. Authors confirmed that the paper was free of plagiarism.

6. REFERENCES

- Ahyadi, A. A. (2001). *Psikologi agama : Kepribadian muslim pancasila*. Sinar Baru.
- Andriansyah, W. A., & Tohari, A. (2023). Understanding religion in the era of smart society from the perspective of joachim wach. *Aurelia: Jurnal Penelitian Dan Pengabdian Masyarakat Indonesia*, 2(2), 705–716.
- Andryany, I. A. (2017). Keberagaman beragama sebagai tantangan mewujudkan masyarakat multikultural. *Jurnal Polinter : Kajian Politik Dan Hubungan Internasional*, 2(2), 20–30.
- Arul, M. F. R., & Ulfa, U. D. R. (2024). Keefektifan layanan bimbingan klasikal teknik problem based learning untuk meningkatkan kesadaran beragama. *Jurnal Bimbingan Konseling Dan Psikologi*, 4(1), 95–106.
- Ayunda, A. Z., Urbaningkrum, S. M., Nusaibah, A. W., Septiana, W., Widayani, S. S. N., & H, A. R. (2022). *Tantangan multikulturalisme di indonesia: Menyoal relasi agama dan ruang publik*. ALSYS, 2(1), 1–18.
- Barnes, L. P. (2014). *Education, religion and diversity: Developing a new model of religious education*. Routledge.
- El Hajar, M., & Arief, Z. A. (2018). *Hubungan kesadaran beragama dengan vandalisme di kalangan pelajar*. SNTP 1.
- Furqona, R. (2009). Hubungan antara kesadaran beragama dan kematangan sosial dengan agresivitas remaja (santri) pondok pesantren modern islam assalaam Surakarta. *Psymphatic*, 1(1).
- Futaqi, S., & Yenuri, A. A. (2023). Ritual communication in learning islam in multi-religious school. *Journal of Islamic Education and Ethics*, 1(1), 38–51.
- Jackson, R. (2013). *Rethinking religious education and plurality*. Routledge.
- Jamaluddin, S. F., & Lufityanto, G. (2021). The paradox of integrity: Cheating awareness among religious high school student in yogyakarta [paradoks integritas: kesadaran akan perilaku kecurangan di kalangan siswa sekolah menengah atas berbasis agama di yogyakarta. *ANIMA Indonesian Psychological Journal*, 36(1).
- Lederach, J. P. (2015). Spirituality and religious peacebuilding. In A. Omer, R. S. Appleby, & D. Little (Eds.), *The Oxford Handbook of Religion, Conflict, and Peacebuilding* (pp. 540–568). Oxford University Press.
- Maimun, M. (2020). Inculcating multicultural education through the development of religious culture in junior high school (smp) negeri 7 mataram. *SANGKEP: Jurnal Kajian Sosial Keagamaan*, 3(2), 225–238.
- Nasrudin, M., Azlan, H., Asiyah, A., & Arikarani, Y. (2022). Toleransi beragama siswa di madrasah aliyah al mujahidin musi rawas. *Jurnal Intelektualita: Keislaman, Sosial Dan Sains*, 11(1), 41–47.
- Ningsih, R., & Wismasari, D. (2016). *Perjumpaan budaya tantangan dan arah layanan bimbingan dan konseling perspektif sosiokultural*. Seminar Nasional Bimbingan Dan Konseling Tahun 2016.
- Nişancı, Z., & Aysan, Ü. (2019). Türkiye’de sosyodemografik ve sosyokültürel göstergelere göre dindarlık seviyeleri. *İstanbul Üniversitesi Sosyoloji Dergisi*, 39(2).
- Oktonika, E. (2020). Kontribusi bimbingan dan konseling dalam mengembangkan kesadaran

- beragama pada remaja di abad 21. *Jurnal Al-Azhar Indonesia Seri Humaniora*, 5(3), 159.
- Race, R. (2015). *Multiculturalism and education*. Bloomsbury Publishing.
- Rinda Fauzian, Hadiat, Peri Ramdani, & Mohamad Yudiyanto. (2021). Penguatan moderasi beragama berbasis kearifan lokal dalam upaya membentuk sikap moderat siswa madrasah. *Al-Wijdān Journal of Islamic Education Studies*, 6(1), 1–14.
- Rohman, M., & Mukhibat, M. (2017). Internalisasi nilai-nilai sosio-kultural berbasis etno-religi di MAN Yogyakarta III. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 12(1).
- Rosmalina, A., & Khaerunnisa, T. (2021). Bimbingan pengembangan kesadaran beragama anak usia dini pada masa pandemi. *Equalita: Jurnal Studi Gender Dan Anak*, 3(2).
- Saifuddin, A. (2019). *Psikologi agama: Implementasi psikologi untuk memahami perilaku agama*. Kencana.
- Schnitker, S. A., Medenwaldt, J. M., & Williams, E. G. (2021). Religiosity in adolescence. *Current Opinion in Psychology*, 40, 155–159.
- Setiawan, E. (2019). Konsep urgensi pendidikan islam multikultural dan permasalahannya. *Edudeena*, 3(1).
- Sholichah, A. S., Ningrum, D. A., & Nurbaiti, N. (2022). Strengthening professionalism madrasah teachers in increasing religious tolerance (study on madrasah teachers in jakarta and banten region). *Edukasi Islami: Jurnal Pendidikan Islam*, 12(01).
- Siregar, W. F. R. (2024). Implementasi bimbingan kelompok dalam mengembangkan kesadaran beragama pada siswa di smk ki hajar dewantara kota pinang. *Pema (jurnal pendidikan dan pengabdian kepada masyarakat)*, 4(1).
- Surawan, & Mazrur. (2020). *Psikologi perkembangan agama: sebuah tahapan perkembangan agama manusia*. Penerbit K-Media.
- Tholkhah, I. (2013). Potensi intoleransi keagamaan siswa sekolah di jawa dan sulawesi. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 11(1).
- Yunus, Y., & Mukhlisin. (2020). Sosial-budaya: harmonisasi agama dan budaya dalam pendidikan toleransi. *Kalam: Jurnal Agama Dan Sosial Humaniora*, 8(2), 1–26.
- Zubaedi, Z., & Utomo, P. (2021). Nilai kerja dalam pendekatan tasawuf dan pengaruhnya sebagai bimbingan pribadi-sosial terhadap pembentukan karakter masyarakat modern. *Altifani: Jurnal Pengabdian Masyarakat Ushuluddin, Adab, Dan Dakwah*, 1(2).