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## **DAKWAH STRATEGIES FOR ADDRESSING STUDENTS' RELIGIOUS PROBLEMS AT SMA NEGERI 1 BADAU, KAPUAS HULU**

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### **Abstract**

Complex problems are common among adolescents as they grow physically and mentally. The environment determines the shape of the problem and how they deal with it. This research aims to get an overview of how the rural environment shapes the religious problems of Muslim teenagers in Nanga Badau Sub-district, Kapuas Hulu. The research was conducted at SMA Negeri 1 Badau, where the teenagers study. The method used is a descriptive method with a qualitative approach. Data were obtained through interviews and documentation. The results of the study illustrate that: There are 3 (three) religious problems of Muslim teenagers in SMA Negeri 1 Badau, namely, the problem of difficulty in practicing religion, the problem of weakness of faith, and the problem of implementing religious teachings. The socio-religious environment and information intake are the causes of the problem. Global da'wah through media channels is not yet familiar to students in this rural area.

*Keywords: Religious Problems, Adolescent Religion, Rural Da'wah, Badau, West Kalimantan*

### **INTRODUCTION**

Doctrinally, religion is defined as a teaching that comes from God and serves as a guide for human life in order to live happily in this world and in the hereafter (Ismanto & Fariyah, 2020). Religion is present and develops in the space of community social life, even becoming an important reference in the prevailing norms.

By nature, humans have the nature to believe in Allah, but there are other factors that contribute to the acceptance process. Among them are environmental factors. Naturally, a person who lives in a community group tends to follow the behaviour of the surrounding

community, if the environment shows a deviant religious pattern, then the potential to do the same will be greater, The above can be seen from the Prophet's hadith.

كَمُولٌ وَذِي وَلَدٍ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُمَجِّسَانِهِ أَوْ يُنَصِّرَانِهِ

*Abu Hurairah r.a. reported that the Prophet (SAW) said: Everyone is born in a state of fitrah, after that it is their parents who make them Jews, or Christians, or Magi (HR. Bukhari).*

The Hadith illustrates that religious belief is instinctive which can change due to environmental influences, so what about the results of the influence of the environment itself. It is possible that those who have embraced Islam since birth can turn into disbelievers, those who have been monotheistic can become polytheists, those who have believed become shaky, those who want to out religious orders become hesitant and there is finally no action that describes a Muslim.

Or perhaps, it is influenced by religious problems that prevail in the social space of the community where they live. Urban environments are considered more complex because people come from various sources. There are many challenges and obstacles in the effort to form a personality that is in accordance with fitrah. Meanwhile, the more homogeneous rural environment is usually considered not "dangerous" for the growth and development of the child's fitrah personality.

Not to mention the presence of social media that can have both good and bad impacts on teenagers. The good impact is that the presence of social media provides learning about life, including about religion, so that every incoming information adds to the intake of knowledge. While the bad impact is that social media can wreak havoc, addiction, and evil learning, when misused.

Adolescence is an interesting discussion in the study of religious problems. Adolescence is a phase where individuals will be faced with various confusing problems (Abang Ishar, 2017: 213). At On the one hand, adolescents are under the influence of the social space that surrounds them, and on the other hand, they will encounter unstable psychological conditions.

In general, Aunur Rahim Faqih (2001:60) suggests six religious problems in human life; (1) the problem of irreligion; (2) the problem of choosing religion; (3) the problem of

wavering faith; (4) problems due to differences in understanding and views; (5) the problem of not understanding religious teachings; (6) the problem of implementing religious teachings. Meanwhile, in adolescence, a person will encounter psychological conditions that trigger religious problems. Among them; (1) the growth of mind and mentality, (2) the development of feelings, (3) social judgement, (4) moral development (Arifin, 2008:70).

Based on the formulation of the problem above, this research aims to get an overview of the religious problems that exist in Muslim adolescents in Badau, especially Muslim adolescents who are in SMA Negeri 1 Badau, Kapuas Hulu.

## **METHOD**

This research uses a descriptive method with a qualitative approach. Field data were obtained through in-depth interviews and field observations. There are also techniques used, namely induction analysis, deduction analysis and comparative analysis. Data collection was conducted from 17 July - 25 August 2019 during the National Community Service programme in Nanga Badau Sub-district, Kapuas Hulu Regency, West Kalimantan. Badau has a direct border with Malaysia, namely Lubok Antu. The research was conducted at SMA Negeri 1 Badau. The government educational institution, namely Sekolah Menengah Atas (SMA) was chosen because is one of the places to study.

A gathering of teenagers from various villages in Nanga Badau sub-district, Kapuas Hulu district. This research was conducted at SMA Negeri 1 Badau. The government educational institution, namely the Senior High School (SMA), was chosen because it is one of the gathering places for teenagers from various villages in Nanga Badau Sub-district, Kapuas Hulu District. It is easier to reach data sources in this educational environment than in the community.

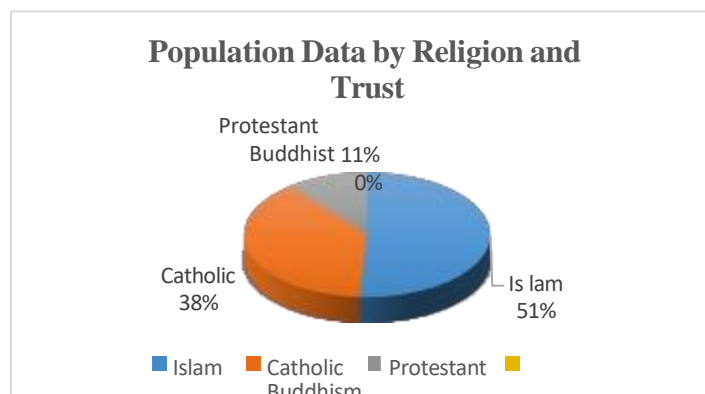
According to school administration data in 2019, the total number of students at SMA Negeri 1 Badau is 236 with details of 96 grade X students, 79 grade XI students, and 61 grade XII students. Meanwhile, the breakdown of students by religion is 130 Muslims, 88 Catholics, 17 Protestants, and 1 Buddhist. However, the source of data is a representation of representatives in each selected class group, namely two informants from each class, by purposive sampling.

## RESULTS AND DISCUSSION

### Overview of Badau, Kapuas Hulu

Badau is part of the District of Nanga Badau, Kapuas Hulu, West Kalimantan, Indonesia. The sub-district is located approximately 177 KM north of Kapuas Hulu's capital, Putussibau. Travelling distance can reach 3 hours by four-wheel drive vehicle. The distance from Pontianak, the provincial capital of West Kalimantan, is approximately 500 KM via the northern axis of Sarawak, and 750 via the southern axis, Putussibau. This distance gives an idea of how far Badau is from the city centre.

Badau Village, is one of 9 villages in Nanga Badau Sub-district; namely: Janting Village, Semuntik Village, Kekurak Village, Tinting Seligi Village, Pulau Majang Village, Sebindang Village, Seriang Village, and Seriang Village. Tajum. The total population of Nanga Badau Sub-district as of December 2018 is 2,845. Meanwhile, based on population data according to religion and belief in Badau in 2013, there were 3267 Muslims, 2457 Catholics, 688 Protestants and 1 Buddhist. Based on this data, Islam in Badau is not a minority as mentioned in Efendi (2017). Except for the Nanga Badau sub-district, which includes 9 villages, there are fewer Muslims than Catholics. The percentage of Islam in Badau can be seen in the following diagram:



*Figure 1.*

*The population of Nanga Badau sub-district by religion and belief.*

*Source: Sub-district data in 2019.*



In terms of ethnicity, Badau's population consists of the Iban and Malay tribes, who form the majority. Some of the Malays are Iban or other tribes who converted to Islam, categorised as "Masuk Melayu" or "Melayu Baru" (Yusriadi, Y, 2019). The economic situation of the people of Badau is quite good. Researchers say this area is a transitional area between Indonesia and Malaysia. No wonder many products from Malaysia are part of people's lives (Safitri, R. M., 2017; Sari, I. P., 2018).

Meanwhile, in terms of occupation, most are workers in the agricultural sector and oil palm plantations. Palm oil in Badau is a large-scale plantation activity owned by private companies. If presented, almost 50 per cent of Badau people depend on oil palm plantations. Both those who work in the cleaning / guarding of land, harvesting and transporting crops.

Some Badau people work in the small-scale trade sector. For example, traders in the market, traders in residential neighbourhoods (rumah toko), and hawkers or motorbike boxes. There are also people who work in the formal sector, such as banks, government and private offices, the army and police. As for the timber business, which was once the economic prima donna of this boundary area (Setiawan, J., & Rondo, W. N, 2017), it no longer exists.

### **Problems of Difficulty in Practising Religion**

Muslim adolescents in SMA Negeri 1 Badau generally live in a society where it is difficult to fulfil some of their religious obligations. Some people work in oil palm plantations, become labourers, and other heavy jobs, making it difficult to carry out religious orders, such as prayer and fasting.

The difficulty arises because when they work in the morning until late afternoon. When they have to perform the obligatory Zuhur and Asr prayers, they are still in the garden or at work. At that time they are "dirty" and it becomes an obstacle to performing worship. Therefore, because of this "dirty" reason, they are unable to pray, and this becomes a habit for the community and individuals who grow up in that community. Adolescents, when knowing and seeing adults not praying, use it as an example of a reason not to pray. This is in line with the religious problems of adolescents raised by Zakiah (1970) the problem of adolescents in

Indonesia as cited by Arifin (2008: 70) they become complicit. They believe in God and implement religious teachings in their daily lives based on what is usually seen in their religious environment.

### Weakness of Faith

Tolerance is upheld by the people in Badau. Ethnic and religious differences are accepted by the community as differences that need not be a problem. This is well embedded in the youth there. The habit of greeting each other on Eid al-Fitr and Christmas is common, and there are even Muslim teenagers who have attended Mass at the church.

The difficulty in refusing friends' invitations is one of the main factors experienced by Muslim teenagers in SMA Negeri 1 Badau. Because they are used to being together, there is a sense of malaise if they do not accept their friends' invitation. refusing a friend's invitation. This can be seen in some of students' writings, including one student's short writing entitled "My Friend Goes to Mass with Me in Church": During the mid-semester break, I promised Deni that I would take him on holiday to my village. At that time we were gathering with friends in the village and I introduced Deni to my friend, exactly one night before Christmas, namely the night of the date of the holiday. We drank ijuk (arak tuak) together with other friends at my house. It was about 20 litres. Praise God we were still able to control ourselves even though we were drunk, so we were safe. During the church decorations, I invited Deni to join in the decorations as well as taking Deni to see our church. Deni was very enthusiastic during the decoration, maybe because there were many girls. the girl who participated in decorating. When Christmas came, Deni didn't want to stay at home alone, he wanted to go to church. Then I immediately looked for clothes to lend to Deni. But during the mass Deni said he was very bored, maybe because he was sitting standing and kneeling. After the mass was over we took a photo together with other friends. We took pictures at the Grotto of Mary in the church and we also took pictures at Alatar from this story I can conclude how important tolerance is for friends of different religions, so that we respect each other's religions and do not differentiate between races, tribes, or others for me differences are very beautiful. And it is not a barrier to make friends with anyone because of the differences we can share stories and experiences with each other.

In interviews with students, most stated that they did not know that participating in celebrations of other religions and joining other people's religious activities is prohibited in Islam. In addition, two informants who claimed to know, stated that they did not know how to refuse invitations to participate in any celebrations, because they did not know how to do so. This has become the norm and it feels bad to refuse. Instead, they worry about being labelled "pretentious".

### Problems in Implementing Religious Teachings

The problem of implementing religious teachings among students at SMA Negeri 1 Badau can be seen from the unavailability of houses of worship in schools, religious learning is carried out in general two hours of lessons a week without any additions such as the implementation of Islamic holidays at school, for example; Maulid Nabi or Isra Mi'raj, this cannot be done because of various limitations.

In general, the sources claim to know, recognise and even implement the teachings of Islam, but do not consider religion as the main thing, due to several factors, including limited knowledge and the religious patterns of the community where they live.

Sociol-psychologically, religion is human behaviour that is imbued with religious values that regulate the inner pressures that can organise and controlling behaviour human behaviour, both his relationship with God (worship) and to fellow human beings, himself and other realities (Acmaad Mubarak, 2002: 4). In other words, religion is a rule directing, regulating or controlling life to the happiness of the hereafter.

The religious life of Muslim adolescents in SMA Negeri 1 Badau has shown an example of a model of adolescent religious life in the psychological influence of adolescents in religion, namely (1) the growth of mind and mentality, (2) the development of feelings, (3) social considerations, (4) moral development (Arifin, 2008: 70), then the attitude that is generally shown by adolescents towards religious issues as stated by Zakiah.

(1970) cited by Arifin (2008:70), namely; believing in participation, believing with awareness, believing but somewhat hesitant (indecisive), and not believing at all or tending to be ethical.

Belief in consanguinity, is a condition where adolescents who believe in Allah SWT, and carry out religious teachings are those who are educated in a religious environment, the people around them are diligent in worship. This condition is experienced by one of the objects of research, who was born into a family devout in worship, this is known through his writing; "I am very grateful for being born into a family that, Alhamdulillah, understands religion. Alhamdulillah, since I was a child, I was taught religious knowledge, such as praying, reciting the Quran, and fasting. The one who taught me about religion was my father. He was the one who taught me a lot about religion."

Accustomed to seeing and being trained to live religion in his life makes him carry out worship as usual taught in his family environment. Believing with awareness, is a condition in which adolescents begin to review the way of religion as a child, which is about acceptance without explanation, when entering adolescence belief is no longer satisfying, no longer want to just follow along, this condition is experienced by several sources. Criticising the different religions they encounter in their environment "*Why are we created with different religions? Why not just one religion? While Prophet Adam and Eve were created as a couple with one belief, why did their descendants create a religion?*" while Adiel Candra expressed through his writing in the third meeting.

"My worship life is as usual, sometimes praying, sometimes not, even to the point of neglect. I never thought about "why" why I have to pray? As time went by, I seeking answers from various people, I got various answers."

In this condition, adolescents are more likely to give themselves the trust to seek an understanding of religion, to then become a belief.

Students seem to believe but are somewhat hesitant (indecisive), this condition is closely related to the phase of awareness in religion. In this condition, adolescents are required by critical and analogical thinking to be able to accept one belief. Religious indecision appears to be experienced by one of the sources, which is clearly illustrated in his writing, "*Do I believe or not that there is a hell in the universe?*". "*Heaven and hell. Honestly I don't believe in heaven and hell because I haven't experienced heaven in this world and I don't believe in hell, I haven't experienced hell.*"



The presence of media as a tool to get information about religion - such as Youtube, Instagram, etc... has not been felt. This global media has not been a factor taken into account by students in rural areas. Something different compared to what happens in urban communities.

## CONCLUSION

The study reveals that Muslim students at SMA Negeri 1 Badau face three inter-related religious challenges—difficulty in performing core acts of worship, weakened faith caused by a highly pluralistic yet low-literacy environment, and limited implementation of Islamic teachings in daily life—largely shaped by rural socio-religious norms, demanding family work patterns, and minimal exposure to structured or digital da’wah resources. These findings imply an urgent need for context-sensitive da’wah strategies that strengthen school-based religious facilities and curricula, leverage social and digital media to reach remote learners, and foster collaboration among educators, parents, and local religious leaders to model consistent worship practices, provide faith-building knowledge, and create supportive peer networks; collectively, such interventions can cultivate more resilient religious identities and help rural Muslim adolescents integrate Islamic values into everyday behaviour.

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