



The Diversity of Teenagers in Jaranguda Village, Karo Regency, North Sumatera

Arlina¹, Enny Nazrah Pulungan², Armita Dwi Lestari³,
Elvira Alvionita⁴, Fitri Amelia⁵, Tri Mulyani⁶

Universitas Islam Negeri Sumatera Utara

*E-mail: 1arlina@uinsu.ac.id, 2pulunganennynazrah@gmail.com, 3armitadwi3@gmail.com,
4elviraalvionita207@gmail.com, 5fameliaa17@gmail.com, 6trimulyani21@gmail.com

Receive: 07/07/2022

Accepted: 27/09/2022

Published: 01/10/2022

Abstract

Adolescence is the phase by which a person begins to find value in his new life, so he is more likely to have an understanding of himself. There are many varieties of teenagers, especially from small teenagers who begin with a critical attitude towards objects that exist outside of themselves, and of course he is able to take some of the responses and inputs about the outside world and also the inner world. He is also able to always involve himself in various things or various activities that exist in the outside world. The teenager has also been good at educating himself or organizing everything about himself by always giving meaning and lessons in his life later in life. The religiousness of adolescents is also not far from what is called religious in the self. Because religion is a support for a person's life, especially teenagers. With religion, a teenager will always guard and be awake from things that shouldn't happen. Religion in adolescents is a life guideline which means it is a direction or determination of the path for adolescents in the future so as not to be misguided.

Keywords: Diversity, Youth, Religion

Introduction

Education in general is a conscious effort in order to improve a student's skills by encouraging and chopping learning activities. (Muhibbin Shah, 2003: 1) Through this education, all basic talents or skills that exist in a person are needed so that they can be expanded properly. Ahmad Tafzir argues that education is an effort to develop in all respects. (Ahmad Tafzir, 1995: 6).

Thomas Lickona explained that character education is education to build human disposition through behavioral education. Then we will see the result in a concrete deed of a person, namely good, honest, responsible, respectful, and hardworking deeds. Therefore, the community

also needs an active role in advancing character education which is currently being tried to be driven by the government in Indonesia in the 2013 national curriculum and in the form of the Inauguration of Character Education (PPK). (Thomas Lickona, 2012).

Education is not only about communicating a news story about science from educators to students, but also going through procedures for establishing attitudes or behaviors. Education has 3 primary tasks. Namely the will of knowledge, the will of culture, and the will of value.

Therefore, education will be understood as a process of value modification in the context of preparing behavior in everything it adheres to.

In other words, education must be able to advance all basic human talents (fitrah), especially psychic talents, without dismissing one's physical talents. This is in line with Al-Ghazali's view that Islamic education needs to be activated and develop students' mind talents by not rejecting students' physical potential. At the sensibility level, Islamic religious education, by prioritizing the right faith (Aqidah), the practice of istiqomah worship (Sharia), and the cultivation of ethical morals (akhlak), it is currently called character education.

However, education in schools, especially religious education, still has many shortcomings. Because, according to Komaldin Hidayat, religious education focuses on learning about religion, so that as a result many people know the value of religious teachings, but the deeds are religion, it has nothing to do with the value of what teachings they admit. (Komarudin Hidayat, 1999: 35)

Religious education focuses on discussing religious psychic hypotheses and how cognitive religious knowledge is transfigured into "meaning" and "value" which is always lived by students through various means, media and forums.

Character is an urgent segment in the educational process in Indonesia. Law Number 20 of 2003 concerning the National Education System mandates in Article 3 that, "National education functions to develop abilities and form a dignified national personality and civilization in order to educate the nation's life". On the other hand, the purpose of education is "to develop the talents and abilities of students to become human beings who have faith and piety in God Almighty, have a noble character, are healthy, knowledgeable, capable, creative, independent, and become responsible citizens".

Character education implicitly also exists in the 1945 Constitution. In article 31 paragraph 3 which states, the government implements a national education system that can increase faith and devotion in order to educate the nation's life regulated by law (Sofanudin, 2020: 125).

Therefore, research must be carried out to be able to examine the concept of education more deeply. Morals or personality. From the explanations above, the author is interested in

taking the theme of " THE DIVERSITY OF TEENAGERS IN RAREUDA VILLAGE, KARO REGENCY, NORTH SUMATRA ".

The purpose of this study is, First, to find out the diversity of adolescents in the Jaranguda village, Karo Regency, North Sumatra. Second, to find out the factors that influence the development of adolescent diversity in The Jaranguda village of Karo Regency, North Sumatra.

Research Method

This researcher uses a method commonly used by journalists, namely a qualitative research method that uses an approach to phenomena that occur in the surrounding environment. With the research method contains several meanings that often occur from a number of individuals about the various life experiences they live regarding concepts or phenomena. Phenomenologists focus only on being able to describe what often happens from each participant when they experience a phenomenon (e.g. a universal thing like the news of sorrow). The main purpose is to be able to cover the experience of the individual on phenomena to a description of the essence and essence that is universal (a distinctive understanding of something). (John Creawell, 2015: 105)

Qualitative research method is a research that is used to be able to find out or find information, investigate then can find, can also describe, describe, tell, and can explain the quality or peculiarities of its social influence which then cannot be explained or described through a quantitative approach. Furthermore, because this analysis is something that must be made in depth, therefore this research does not use research methods using quantitative methods. (Frans and Priscilla, 2020: 16).

Qualitative methods themselves take a diverse approach to scientific research rather than quantitative methods. Actually, these two studies have the same process of working on it, but what distinguishes it is that the qualitative method is more about using data in the form of images or text that has its own data analysis process based on different research strategies. Qualitative research methods according to readers to be trained in accordance with the research

objectives. It refers to a certain design, it slowly reflects the role of the researcher in his research, in the research the data taken is endless as well as using special steps to be able to record data, and analyze information from various steps of analyzing, analyzing the accuracy of the data collected. (John Creswell, 2016: 245)

Metode kualitatif sangat efisien di dalam ilmu kemanusiaan, tujuan utamanya yaitu adalah agar dapat memahami gejala ataupun fakta dan peristiwa yang di alami manusia. Fenomena yang terjadi bisa di pahami secara berbeda bagi mereka yang mengalaminya, dan sebagian besar hidup manusia hanya bisa di pahami fan di mengerti, dan tidak dapat dihitung secara kuantitatif.

The data collection method used by the author is to reveal something through stories from other people which is commonly called story telling. This story telling plays a very important role because the theory assumes that everyone who must be able to tell about their experiences. And through this method, we can also understand what the participants are feeling. They will also not hesitate to communicate and also easily express their feelings and heart. That way we also find it easier to understand and absorb all the information taken from the story telling participants.

The purpose of this research method is to be able to understand the people around in one cultural context and how their behavior plays a role in other cultural contexts, their similarities and differences. All material cultures that can be produced by humans that have the basis of the results of one's ability to think about and produce meaning in common life. We as human beings being in this world are as fagkr and a very important step in our understanding of phenomena that occur, facts or realities. An event that has been experienced will not be possible to understand if the city does not understand the context in the surrounding area, where an event that occurs can cause symptoms then have meaning. A context of the problem can be in the form of cultural, political, economic, and social religious conditions. So, in understanding. The symptoms, you need to be able to put yourself in the situation that you are actually experiencing. (Raco, 2010: 40-42)

And the results of this research are special, unique and particular because they are from a certain source or place and it is not easy to apply it elsewhere. The specific purpose of the research is that the results of the research have a cause for the community, the environment, the culture around it and different ideologies. This research method is open, not only from one view, but also obtained information from its participation.

In this method, it uses a qualitative research method that is used by investigators in finding and collecting various ideas and information obtained from participants, through short conversations then looking for a theme to build a new thought. Taking a deep meaning from the information obtained from the informant. As well as in qualitative research in the form of interviews that raise 5W + 1H questions, namely how, why, what, where, when and who.

The participants in question are participants who definitely have the information needed. A person who can share experiences or provide the information the researcher needs, and participants who in the sense of direct experience, are actually involved in symptoms, events, or problems who want to participate in the collection of interview data. Interviewing is a method of collecting data through conversations between the interviewee and the interviewer. The interviewee was the head of the Youth Mosque in Jaranguda Village.

In qualitative research methods have a general purpose. Each question mentioned is also general in nature, this allows participants to get as many answers as possible. The answer comes from their experience which was not actually determined by them before. The goal is to explore the participants' understanding of what they are experiencing. The number is limited, because the most important thing is that the reliability and richness of participant information is not the number or representation. Because it comes from what they experienced directly, not from the researcher's own engineering. Participants were able to tell the truth because they experienced it.

Result and Discussion

The teenagers in the village of Jaranguda are very diverse, consisting of several religions, tribes, and so on, but it is not an obstacle for them

to unite their thoughts in order to prosper the village and keep the village safe and peaceful. Although these teenagers have religious differences, it is not an obstacle for them to socialize, sometimes they hold meetings sitting in coffee shops to discuss, exchange thoughts, and look at each other, for example, like yesterday's Community Service activity, we were with the mosque teenagers in The village of Jarangu and held the 1 Muharam activity by holding an adhan competition, reading short surahs, burlap running competitions, well here the enthusiasm of the teenagers is very good they helped us students and students submit proposals that will be handed over to donors in the village, and non-Muslim teenagers also help to secure the situation of the village in order to make the 1 muharam activity carried out by students of the Negri Islamic University of North Sumatra a success, here it can be seen that the teenagers in the village of Jaranguda have high solidarity.

An example of the activity is when the mosque teenagers in Langkauda village visited the UINSU student post to look at each other, drink coffee and also joke together to be able to strengthen brotherhood, and make plans for how the activities will be carried out in the village while we serve.

The activities carried out by students with mosque teenagers in Jaranguda village are certainly a lot, for example, such as doing mutual cooperation around the village around the village, cleaning the mosque together, pulling grass, and cleaning the area outside and inside the mosque. The existence of these UINSU students is very warmly welcomed by the surrounding residents and teenagers of the mosque, both from the village head, his staff, and the surrounding residents, sometimes when these students want to pray congregationally in the mosque, carry out teaching activities, the residents enthusiastically welcome it warmly, and no disturbances whatsoever occurs in the area.

For example, students and teenagers of the mosque visit the mosque and surau to teach ngaji, become imams, and teach children around to teach prayers, read the Quran correctly, there are many benefits that are felt and wisdom that

students get when they are doing this community service activity.

The wisdom obtained is:

1. How to tolerate a nonmuslim society
2. Appreciating differences
3. Strengthen brotherhood with teenagers in the village and so on.

These teenagers also gave a good response to the arrival of the students, and fully supported the activities carried out in the village of Jaranguda, because they saw that there were so many children in the village. The children in Jaranguda village are very active with the holding of 1 muharam activity they are competing to come with their friends, their parents, even their teachers also take their students to be able to participate in competition activities held by students and mosque teenagers, this shows that the cohesive attitude between students, mosque teenagers, is welcomed and supported by the people of Langkauda village, Karo regency.

The religiousness of mosque teenagers in the village of seldomuda karo regency is damaged by the development of their thinking, things that can affect it, for example, such as the practice of religion that exists within themselves so that it affects their self-development. Adolescence can be said to end when they can take responsibility for themselves, they can accept the responsibility towards themselves. The problems that occur in the rare villages of karo district have several main problems that can affect their spiritual development, namely:

- 1) Attitudes and Interests

There is an expert opinion that explains about attitudes that have the meaning that attitudes are a set that determines beliefs and has a tendency towards situations or objects. From this statement, it can be explained that there is a person's tendency towards something to do an action, for example, such as accepting or rejecting the action that has been given, because the attitude given can be negative or positive. In addition, the experience factor in The Village of Jaranguda also has an important role. If

the teenager lives in an environment different from his daily life then it is certain that his life attitude can be influenced by the neighborhood, but the Muslim teenagers in the village of Jaranguda are not affected and they stick to their stance with their religion, with a note that they still maintain solidarity and can mingle with the surrounding community of different religions.

2) Mind and Mental Growth

The confidence that adolescents receive in childhood is no longer of interest to them. In adolescence, of course, they have begun to have a keitis mind about what they learned, for example, about religion. They must have begun to realize what they had to do in order to strengthen their religion. Teenagers certainly begin to have critical thinking, especially about religion, the culture around them, and other life values. Muslim youths in The village of Jaranguda have created the Organization of Youth Mosques, with this activity they have further increased their solidarity. For example, like helping each other and not looking at ethnicity, race, or religion. Not only the activities of the Youth Mosque, they also often hold other religious activities and invite ustadz to be able to deepen their knowledge about the Islamic religion. Based on the results of the study, it shows that islamic religious teachings influence the minds of adolescents to stay always in their religion and not be influenced by other religions. From the results of the study, it can be concluded that the development of thinking and mentality of adolescents can be influenced by the attitude of the teenager in religion.

3) Moral Development

A newborn child cannot be said to have morals, because morals can be formed through the experiences that a child goes through. The moral development of a child will only be able to be said that they have morals is when they have already entered the age of

adolescence, in those days the development of their intelligence has been completed.

Basically, the difference between morals and religion does not exist, a person who is religious certainly believes in Allah Almighty, and they admire his creator, it means that if a person has a sense of trust and respects Allah then that person has shown that he has good morals. A religious person needs an attitude to try to harmonize life with Allah Almighty (attempts to harmonize). Morals and religion certainly have a close relationship, in fact many people say that morals are one part of religion. In this village of Jaranguda they have cultivated religious traits in themselves strongly enough that they have good morals this can be seen by their habit of being obedient to both parents, teachers at school, not fighting with friends and praying congregations in the Mosque.

Ramayulis said in his book entitled Religious Psychology about the morals of adolescents who have several types, namely:

- a) Self derective is obeying religion or morals from personal considerations
- b) Asdaptive means being able to adjust to the situation and environment without conflict
- c) Submissive means being able to feel doubts about moral and religious teachings
- d) Unadjustive i.e. not being able to be sure of religious and moral truths
- e) Deviant i.e. rejects the moral religious legal basis of society.

This is different from Daradjat's opinion in his book entitled The Science of the Soul of Religion which confirms that God for teenagers is a moral imperative rather than an emotional backing. Even sometimes teenagers have the mind to rebel and deny God's words and doubt Him, but they are still on

something that connects themselves to God, this is also a necessity for them so that they can control their morals.

4) Social Consideration

Adolescence is a time full of contradictions in his religious life, so it can cause disputes between moral and material considerations. Often teenagers also feel confused in making their choice. While what is happening today is that life in the world in can be influenced by material interests, most teenagers today have a tendency within the soul to be materialist in their lives. It is not uncommon for them to leave a life based on moral or religious values in their lives (Jalaluddin, 1996: 74). In the village of Seldom, the teenagers are able to control their morals well so that they can socialize without having to deviate from the rules of their religion.

Indonesia is a multicular country with all its diversity, be it culturally, ethnically, linguistically, or religiously. This diversity must always be supported, and maintained for the integrity of the Indonesian State. This is what makes society multicultural, especially a society consisting of various types of diversity.

In addition to religion, the diversity found in Indonesia is cultural diversity. Cultural diversity is essential for every Indonesian to live peacefully and harmoniously in diversity. However, this cultural diversity in Indonesia usually often causes social conflicts caused by the fanaticism of certain people. This cultural fanaticism often raises problems related to tolerance between peoples. In life in society, tolerance is very important for all people. Man himself can create a harmonious life.

Tolerance can also be understood as the attitude of allowing others to do as they please according to personal preferences. There are different forms of tolerance, including religious tolerance. Religious tolerance means not prohibiting all forms of religious activities by followers of other religions to maintain a conducive atmosphere for religious believers. In social life, the function of religion is not only a spiritual function, but religion will carry out a social function to create a good life.

Actually, religious tolerance in the village of Rareuda does not prohibit a person from being able to adhere to only one religion, nor does it require different religions to be the same, or it can be mentioned that religious tolerance can guarantee religious freedom. As contained in the Constitution article 28 paragraph 1 which states that everyone has the right or freedom to choose the religion he will adhere to. It can be mentioned that indirectly, the attitude of tolerance is to be free in religion. Having tolerance can give believers the means to express their freedom with wisdom and responsibility.

Jaranguda Village is an area that has many kinds of diversity, be it in terms of culture or religion. The diversity itself certainly makes Jaranguda village more colorful in community life in Langkauda village, Karo regency. This is because there are several cultures that are still widely diverse in the village. However, what we researched was only the Muslim community, for example, when the month of Muharrom came or called the Islamic New Year, they carried out activities to commemorate it, this activity was certainly followed by all Muslim communities in the village of Jaranguda. Even so, non-Muslim communities can still respect, tolerate each other, and help make these activities successful, so that these activities run smoothly.

In the community of Langkauda village, they tolerate each other by cleaning activities in the places of worship of each religion together. They carry out this activity in order to build harmony between people of meyoritas and minorities so that there is no division between people of different religions.

This tolerant attitude can be seen from the majority and also the minority in the village of Langkauda, they strongly uphold the values of religious differences. This can certainly make the majority and also the minority of The Village of Langkauda, Karo Regency, away from conflicts and problems between people of different religions.

In everyday life, of course, the word religion is often heard but certainly not everyone can identify it. According to experts there are some arguments that can be used as an excuse in response to words. The first is because of religious experiences that refer to spirituality.

Then, often people who don't have emotionally ubtyk spirits are scrambling about religion. The last is the concept of religion which is influenced by the purpose of the person who gives the understanding of religion.

There are several definitions of religion according to experts to strengthen research:

- a. A. Robert H. Thouless explains the definition of religion as the relationship of manudia with something believed to be a higher dzat.
- b. According to Quraish Shihab, it can be defined as adalh religion as a revelation given by Allah Almighty to the Messenger of Allah agr can be taught to manudia then taken as a guide in life.

From the understanding of these experts, it can then be concluded that religion is a system that is believed to be used as a life guide for humans, because religion can guide the relationship between man and his God, the relationship between man and his fellow man, and the relationship between man and the environment.

Religion comes from the word "religion" then the word religion is formed, and added the affix to-and-ness. (Haris : 529). In the Big Dictionary of Indonesian it can be interpreted that religion is a guide for human life to regulate beliefs and worship to God, man's relationship with others, and man's relationship with his environment (Yusron Masduki and Idi Warsah 2020: 34).

Religion and religion are two words that have different meanings. Religion is a type of noun, while religion is a word that has the meaning of nature or condition. So it can be mentioned that the meaning of religion is the state or nature of a person who embraces a religion. According to Jalaluddin, diversity can be defined as the essence of human life which has meaning as love, wanting to merge one, and wanting to be close to something transcendental. (Jalaluddin 2016: 293).

From the above understanding and explanation of religion, it can be concluded that religious knowledge is everything that a person knows about the religious teachings he adheres to so that with his knowledge it can increase his religion both in terms of faith, worship, obedience to God's commandments and

prohibitions, as well as his behavior towards others and with his environment in daily life.

From the conclusion above, we can learn from the lesson that the diversity of adolescents in the village of Jaranguda does not hinder their activities to undergo worship according to their respective religions and beliefs. They still live their habits such as worship or something else, even they can help each other. Muslim youth there also have a Mosque Youth organization that can increase their solidarity. So religious diversity is certainly not a barrier for them to carry out activities.

Religious attitudes and behaviors of teenagers in the village of Jaranguda. The attitudes and behaviors of adolescents there are determined by several factors. This factor usually comes from the family or the community environment. This has been recognized by Dr. Zakiah Darajat in his book entitled "The Science of the Soul of Religion" which says that: In general, a person's religion is determined by the education, experience and practice that he has gone through in his childhood. A person who in his childhood never got a religious upbringing, then if he grows up later he will not feel the importance of his religion in his life. It is different if the person who was at a small time had religious experience, for example, if the father's mother was a person who understood religious knowledge, in addition to religious education at home, school and in the community. Then the person will naturally have a tendency to live based on religious rules, he will be accustomed to carrying out worship, be afraid of violating religious rules and can feel how delicious it would be if he lived religiously (Zakiah 1979: 48).

The village head in The Village of Jaranguda in relation to the implementation of religious activities in the community can be said to be one of the supporting factors, because all kinds of activities in its form are the responsibility of the local village head. The village head must always support activities, although not directly support, but through an intermediary in charge of his religious development. The village head must always provide motivation so that it can be said that the village head cares for his community even though the people in Jaranguda village are mixed between Muslims and non-Muslims.

Although sometimes not all activities may be supported by the village head because the majority of the people are nonmuslim and the village head is also nonmuslim, they still display a good attitude towards religion. As stated by the father of the village head of Jaranguda:

"The people here even though they are majority nonmuslim but they can still tolerate each other, help each other, and can respect each other. For example, the Muslim community holds a mosque youth organization activity, of course, non-muslim communities can appreciate and vice versa. So the diversity of adolescents or the society here does not affect their religious activities. They still help each other and have a good spirit of solidarity."

A. Understanding Youth

In adolescence this is often known as the period of switching or transition, namely from childhood to adolescence, in adolescence this is a time that is very vulnerable, sensitive to things, and a time when these teenagers struggle to adjust to all the changes that occur in themselves where changes affect attitudes and behavior. In adolescence, there are its own challenges where at that time adolescence is considered more established than the previous period or childhood, at this time adolescents are considered to be able to take responsibility for something or themselves (Haerani and Nurssakinah 2020: 98). According to the expert opinion (Zakiah Drajat 1996:67-70) that adolescence is a transition period taken by a person from childhood to adulthood.

There is a quote that explains that adolescents are a stage of a person's physical and psychological growth process that lasts between the ages of 12 years and 22 years, until that age adolescents will experience changes both in the physical, physical, and spiritual parts. Adolescence can be characterized by the presence of a number of characteristics as follows:

- 1) Reaching at the stage of mature friendships with peers
- 2) Able to choose and prepare for a career in the future according to his talents and abilities
- 3) Can develop a positive attitude towards the life being lived.

B. The Development of a Religious Spirit

In adolescence the development of the religious psyche has a great influence on physical and spiritual development. In adolescence, there are many things that are often experienced such as unstable emotions, often not confident, feeling that he is always right, always wanting to be independent because he already considers himself an adult, wanting to always look attractive. All the things that teenagers experience are things that are common because they are in accordance with the stage of growth and development of the teenager. Therefore, it is necessary for religion to face all adolescent problems in order to make him realize that religion is important as a guide in dealing with adolescent problems. According to (Santrock 2002:23) the beginning of adolescence begins at the age of 10-12 years and ends at the age of 21-22 years.

The above opinions are then strengthened by expert opinions on the development of religion in adolescents consisting of several aspects, including:

- a) Growth of the mind and mental
- b) Emotional development
- c) Social considerations
- d) Moral development
- e) Attitude and mentality
- f) Worship

C. Religious Attitudes In Adolescence

Religious attitudes in these msa remaja can certainly change, both in terms of their understanding, their beliefs and also their experiences. Actually, there are many things that affect the thinking patterns of adolescents that are influenced by the environment or from within themselves. This is certainly related to the physical development process of the adolescent. There are opinions of experts that can strengthen the above quote which is about the 4 religious attitudes experienced in adolescents (Ramayulis, 2002:52):

- 1) They believed but because they jumped on the bandwagon.

- 2) They believe on the basis of their own self-awareness.
- 3) They are indecisive in religion.
Not confident

The religious attitude of the teenagers in Jaranguda Village, they strongly prioritize their tolerance for mutual respect, help each other helping each other between people of different religions. The religious differences in the village of Jaranguda are not a barrier for them to blend in and help each other. Without insulting the differences that occur between them, in fact what happens is that the community and also different teenagers can mingle with each other and can understand each other's differences, they can adjust to each other and can prosper the surrounding community with the presence of mosque teenagers.

There are several ways that teenagers in The Village of Jaranguda do to bring themselves closer to the community, including:

- 1) Respect and uphold the first precept of Pancasila.
- 2) Not offensive about religion or race.
- 3) Helping others even though they are of different religions, because in Jaranguda Village there is such a thing as IRNIJ PEDULI (Ikatan Remaja Masjid Nurul Iman Jaranguda) which means that even though we are different religions, we still help. For example, such as: The occurrence of a fire disaster, we donate used clothes suitable for use, cash and basic necessities, or other disasters.
- 4) Invite to do sports together regardless of religion.
- 5) Gather with young women in Langkauda village to be able to tell each other stories or exchange thoughts and express opinions on how to prosper the Jaranguda village so that it remains peaceful, safe, comfortable, peaceful and can coexist despite different religions or races.

D. Factors That Can Influence the Development of The Religious Psyche In Adolescence

There are several psychiatrists who often talk about factors that can influence the development of the religious spirit in adolescence. According to experts, one of them, Abu Ahmadi Munawar Sholeh, said that the factors that can influence it are heredity or inheritance and also environmental factors. According to the opinions of other experts, namely (Jalaluddin, 2016: 253) the development of the religious spirit of these adolescents is influenced by education, for example such as formal, informal, and non-formal education.

While the factors that affect the religious psyche of adolescents in the village of Jaranguda are:

- 1) Supported by the surrounding community;
- 2) Support from parents;
- 3) The enthusiasm of the teenagers themselves to be able to prosper the village.

Conclusion

Adolescence is a period where in this phase it is very sensitive and very vulnerable both physically and psychically. All of it is influenced due to the process of their development. The change occurs because adolescents have just experienced new and different circumstances and situations, it can be mentioned that this time is a time when they are still adjusting to new circumstances. Their souls were not stable, therefore there was an unsettled religious soul. There are times when the teenager is convinced and there are also times when the teenager hesitates, then at certain moments the teenager is very, very disconnecting Allah Almighty, and at that time he really needs Allah Almighty as a helper because he feels that only Allah is able to help him.

The religious spirit in teenagers should develop well, therefore from the quotations above it can be concluded that the activities of mosque teenagers are very important for religion in the teenagers themselves, especially since they live in areas with minimal religious knowledge. Even so, they can still tolerate each other even though there are many different religious societies there. They

also always hold activities on big days such as August 17 or Islamic holidays such as the implementation of the Prophet's Maulid and Isra'Mi'raj. And they also always hold the excitement of other Islamic holidays. They tolerate each other if there are communities affected by disasters or calamities such as fires they usually donate clothes or in the form of money, or if there are other calamities that make them blend into the community and they can help each other regardless of ethnicity, race, or religion.

Bibliography

- Abuddin Nata, 2006. *Metodologi Studi Islam*. Jakarta: PT Raja Grafindo Persada.
- Ahmad Tafsir. 1995. *Metodologi Pengajaran Agama Islam*. Bandung: Remaja Rosdakarya.
- Casram. 2016. *Membangun Sikap Toleransi Beragama dalam Masyarakat Plural*. Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya. Vol. 2, No. 2.
- Creswell, John W. 2016. *Research Design Pendekatan Metode Kualitatif, Kuantitatif, dan Campuran*. Edisi ke-4. Yogyakarta: PUSTAKA PELAJAR.
- Creswell, John W. 2015. *Penelitian Kualitatif & Desain Riset*. Edisi ke-3. Yogyakarta: Pustaka Pelajar.
- Darajat, Z. 1996. *Ilmu Jiwa Agama*. Jakarta: Bulan Bintang.
- Darajat Zakiah. 1979. *Ilmu Jiwa Agama*. Jakarta: Bulan Bintang.
- Frans & Priskila. "Peran Keluarga dalam Pendidikan Anak Pada Masa Pandemi Covid-19". *Jurnal Teologi Pantekosta*, 3 (1), (2020),16.
- Hidayat Komarudin, dalam Fuaduddin. 1999. *Dinamika Pemikiran Islam di Perguruan Tinggi*. Jakarta: Logos.
- Jalaluddin. 1996. *Psikologi Agama*. Jakarta: PT. Raja Grafindo Persada. Cet. I
- Jalaluddin. 2016. *Psikologi Agama*. Jakarta: Raja Grafindo Agama.
- Jamrah, S. A. 2015. *Toleransi Antar Umat Beragama: Perspektif Islam*. *Jurnal Ushuluddin*, Vol. 23, No. 2.
- Lickona, Thomas. 2012. *Character Matters (Persoalan Karakter)*. Jakarta: Bumi Aksara.
- Muhibbin Syah, 2003. *Psikologi Belajar*. Jakarta: Raja Grafindo.
- Nur Haerani dan Nurssakinah Daulay, 2020. *Dinamika Perkembangan Remaja*. IPPHIMPSI. Jakarta: KENCANA.
- Raco, Dr.J.R.M.Sc. 2010. *Metode Penelitian Kualitatif (Jenis, Karakteristik dan Keunggulannya)*. Jakarta: PT Grasindo.
- Ramayulis. 2002. *Pengantar Psikologi Agama*. Jakarta: Kalam Mulia.
- Ramayulis, 2011. *Psikologi Agama*, Jakarta: Kalam Mulia. Cet. IX.
- Santrock, J. W. 2002. *Addescence Perkembangan Remaja*. Jakarta: Erlangga.
- Sofanudin, Aji. 2020. *Literasi Keagamaan dan Karakter Peserta Didik*. Yogyakarta: DIVA PRESS.
- Zakiah Daradjat, 1991. *Ilmu Jiwa Agama*, Jakarta: Bulan Bintang. Cet. XIII.