

Guru Danau's Religious Study, A Study of Scholarly Identity and Religious Citizenship Practices in Pandamaan Village

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Abstract: *This study aims to describe the scientific identity of Guru Danau as a religious figure recognized by the Pandamaan Village community. A qualitative approach is used to closely understand Guru Danau's exemplary role and his religious studies as a means of developing the religious character of adolescents in Pandamaan Village. Data collection began with direct observation of adolescent religious citizenship practices, continued with interviews with several community members to enrich perspectives, and documented the research atmosphere. Research subjects were selected purposively, namely those directly involved in the research events. The researcher sorted important data before further analysis, then presented the data systematically, and then drew conclusions based on the data that answered the problem formulation. It was found that Guru Danau's identity was constructed by his religious approach with the community, which gave his teachings moral and social legitimacy for the community. The Guru Danau study group is considered a potential vehicle for fostering religious citizenship among adolescents, with its practice manifesting not only in attending the group but also in transforming adolescents into individuals with social awareness and responsibility within the community.*

Abstrak : *Penelitian ini bertujuan mendeskripsikan identitas keilmuan Guru Danau sebagai tokoh agama yang diakui masyarakat Desa Pandamaan, Pendekatan kualitatif digunakan guna memahami secara dekat keteladanan Guru Danau dan pengajiannya sebagai sarana pembinaan karakter religius remaja Desa Pandamaan. Pengumpulan data diawali observasi langsung praktik religious citizenship remaja, dilanjutkan mewawancarai beberapa masyarakat agar memperkaya sudut pandang, serta mendokumentasikan suasana penelitian. Subjek penelitian dipilih secara purposive, yaitu mereka yang secara langsung terlibat dalam peristiwa penelitian. Peneliti memilah data penting sebelum dianalisis lebih lanjut, kemudian menyajikan data secara sistematis, lalu menarik kesimpulan berdasarkan data yang menjawab rumusan masalah. Ditemukan bahwa identitas Guru Danau dibangun oleh pendekatan religiusnya dengan masyarakat yang membuat ajaran beliau memiliki legalitas moral dan sosial bagi masyarakat. Pengajian Guru Danau dipandang mampu menjadi sarana pembinaan religious citizenship remaja, di mana praktiknya terwujud dari kalangan remaja yang tidak sebatas mengikuti pengajian, tetapi sekaligus mendapatkan perubahan positif menjadi individu yang memiliki kepedulian dan tanggung jawab sosial di masyarakat.*

Keywords : *Guru Danau, Religious Citizenship, Scholarly Identity, Religious Study, Community Participation.*

INTRODUCTION

Religious study groups (pengajian) represent one of the most prominent forms of non-formal Islamic education in Indonesian society. Beyond functioning as a medium for transmitting religious knowledge, religious studies also serve as social spaces where moral values are nurtured, religious

identities are reinforced, and social norms are internalized within community life. In rural communities, religious leaders often play a significant role in shaping social behavior, religious practices, and moral values through these educational activities.

Pandamaan Village, located in Danau Panggang District, Hulu Sungai Utara Regency, South Kalimantan, is a community that continues to preserve religious study traditions as an integral part of its socio-religious life. One of the influential religious figures in this region is Guru Danau. The religious studies led by Guru Danau function not only as a means of disseminating Islamic teachings but also as a platform for fostering moral development and strengthening social values among community members.

Within society, religious leaders are often perceived not merely as transmitters of religious knowledge but also as authoritative figures who provide guidance in addressing both religious and social issues. The scholarly identity of a religious leader is not inherently individual. Rather, it is socially constructed through processes of interaction, interpretation, and collective recognition by the community. Therefore, understanding how Guru Danau's scholarly identity is formed and interpreted through religious study activities becomes an important area of inquiry.

At the same time, contemporary social changes have introduced new challenges in the moral development of younger generations. The increasing influence of digital media, shifting social interactions, and changing societal values require educational spaces capable of cultivating religious commitment alongside social responsibility. In this context, the concept of religious citizenship becomes relevant for understanding how religious values are translated into social participation, concern for others, and active engagement in community life.

Previous studies have highlighted the contribution of religious activities to the development of adolescents' religious character and social behavior. Salsabila (2024) found that religious activities played an important role in fostering social awareness and responsibility among adolescents. Similarly, Khamidah (2021) argued that religion-based organizations could serve as effective platforms for strengthening young people's religious character. However, studies specifically examining the scholarly identity of religious leaders in relation to the practice of religious citizenship through religious study activities remain limited.

Based on these considerations, this study aims to describe Guru Danau's scholarly identity as a religious figure that is socially constructed, understood, and recognized by the community through religious study activities in Pandamaan Village. In addition, this study seeks to explore the practice of religious citizenship manifested by congregants through participation in these activities. It is expected that the findings of this research will contribute to the development of scholarly discussions concerning

non-formal religious education, religious authority, and the formation of socio-religious character within local communities.

METHOD

This study employed a qualitative approach with a descriptive research design. Qualitative research was chosen because it enables researchers to explore and understand the meanings individuals or groups attribute to social phenomena and human experiences (Creswell, 2010). In the context of this study, the qualitative approach was considered appropriate to examine Guru Danau's scholarly identity and the practice of religious citizenship manifested through religious study activities in Pandamaan Village.

The research was conducted in Pandamaan Village, Danau Panggang District, Hulu Sungai Utara Regency, South Kalimantan. The participants of this study consisted of religious leaders, community leaders, religious study administrators, parents, and community members who had direct knowledge of Guru Danau's religious study activities. Informants were selected using purposive sampling to ensure that the participants possessed relevant experiences and insights related to the research objectives.

Data collection techniques included interviews, observations, documentation, and literature review. Semi-structured interviews were conducted to obtain in-depth information regarding community perceptions of Guru Danau's scholarly identity and the manifestation of religious citizenship practices among congregants. Observations were carried out to examine the implementation of religious study activities and participants' social interactions. Documentation involved collecting photographs, activity records, and other relevant documents supporting the research findings. In addition, literature review was undertaken to strengthen the theoretical framework of the study.

Data analysis followed the interactive model proposed by Miles and Huberman (1992), consisting of data reduction, data display, and conclusion drawing. Data reduction involved selecting and simplifying relevant information obtained from the field. Data display was conducted through descriptive narratives to facilitate interpretation of the findings. Finally, conclusions were drawn continuously throughout the research process by identifying patterns, relationships, and themes emerging from the collected data.

RESULTS AND DISCUSSION

Guru Danau's Scholarly Identity as a Religious Figure Constructed, Understood, and Recognized by the Community

The findings revealed that Guru Danau's scholarly identity as a religious leader in Pandamaan Village was formed through an ongoing process of social construction. This identity did not emerge

instantly; rather, it developed through repeated interactions between Guru Danau and community members within religious study gatherings. Through these interactions, congregants gradually recognized Guru Danau as a credible source of Islamic knowledge and guidance.

One of the factors contributing to this identity formation was Guru Danau's consistency in conducting religious studies. The regular implementation of these activities strengthened public trust in his commitment to disseminating Islamic teachings and guiding the community. Furthermore, participants perceived Guru Danau as a knowledgeable religious figure capable of addressing various religious concerns encountered in everyday life.

Another important aspect was Guru Danau's ability to communicate religious teachings in a simple and understandable manner. Informants highlighted that the language used during the religious studies was accessible to audiences of different ages and educational backgrounds. The relevance of the topics discussed including family relationships, adolescent issues, morality, and social interactions enabled community members to connect religious principles with their daily experiences.

The study also found that Guru Danau's scholarly identity was reinforced by his exemplary behavior. Community members did not merely acknowledge his religious expertise but also admired the consistency between his teachings and personal conduct. His role as a moral role model enhanced the legitimacy of his scholarly identity within the community.

These findings support Berger and Luckmann's perspective on the social construction of reality, which suggests that social identities emerge through processes of externalization, objectification, and internalization. Guru Danau's identity as a religious authority was continuously reproduced through the recurring practice of religious studies and subsequently internalized by community members as a shared social reality.

Moreover, the findings are consistent with Ammerman's concept of everyday religion, emphasizing that religious authority in contemporary society is shaped not only through formal institutions but also through individuals' ability to relate religious values to everyday experiences. Guru Danau's success in contextualizing Islamic teachings contributed significantly to the community's recognition of his scholarly identity.

Religious Citizenship Practices Manifested by Congregants through Guru Danau's Religious Study Activities

The findings of this study indicate that religious citizenship practices among congregants in Pandamaan Village were manifested through three major dimensions: adolescents' involvement in religious study activities, the development of social awareness, and increased responsibility and social participation within the community. These dimensions demonstrate that religious values acquired

through Guru Danau's religious studies extended beyond the cognitive domain and were translated into concrete social actions.

Adolescents' Involvement in Religious Study Activities

The study found that adolescents actively participated in Guru Danau's religious study sessions. Their involvement was influenced by several factors, including parental encouragement, supportive social environments, and Guru Danau's engaging teaching methods. The use of simple language and examples drawn from everyday experiences enabled adolescents to understand religious teachings more effectively.

Participation in religious studies was not limited to physical attendance. Adolescents demonstrated enthusiasm by engaging in discussions, paying close attention to the delivered materials, and applying the acquired knowledge in their daily lives. These findings suggest that religious studies functioned as informal educational spaces where young people internalized religious values while simultaneously strengthening their social identities.

This result aligns with the concept of religious citizenship, which emphasizes the integration of religious commitments with civic engagement. Religious gatherings serve as important arenas where individuals develop a sense of belonging, moral responsibility, and social participation within their communities.

Social Awareness among Adolescents

Another significant finding was the enhancement of adolescents' social awareness following their participation in religious studies. Informants reported that adolescents became more willing to assist others, participate in communal activities, and demonstrate empathy toward members of their community.

Guru Danau consistently emphasized the importance of maintaining harmonious relationships, helping those in need, respecting others, and contributing positively to society. These values were repeatedly conveyed throughout religious study sessions, facilitating the gradual internalization of social responsibility among adolescents.

The findings support Berger and Luckmann's theory regarding the internalization of social values, which suggests that repeated exposure to specific norms and meanings within social interactions contributes to their incorporation into individual consciousness. In this context, religious studies functioned not only as platforms for spiritual learning but also as environments where social values were cultivated and reinforced.

Furthermore, the results resonate with Campbell's perspective that religion serves as a source of social morality capable of strengthening solidarity within communities. Adolescents' increased willingness to engage in collective activities illustrates the practical implications of religious teachings in shaping prosocial behavior.

Responsibility and Social Participation in Community Life

The findings also revealed that adolescents who regularly attended Guru Danau's religious studies exhibited greater responsibility and social participation. They became increasingly involved in community events, religious celebrations, village activities, and voluntary initiatives aimed at benefiting society.

Adolescents demonstrated improved discipline, a stronger sense of duty toward family obligations, and greater initiative in contributing to community programs. Their participation extended beyond religious contexts and encompassed broader aspects of civic life, indicating the emergence of active citizenship grounded in religious values.

These findings support contemporary perspectives on citizenship, which conceptualize citizenship not merely as legal status but as active engagement in communal affairs. Through religious studies, adolescents acquired opportunities to practice leadership, cooperation, and social responsibility within meaningful social contexts.

Overall, Guru Danau's religious studies contributed significantly to the development of religious citizenship among adolescents in Pandamaan Village. The process began with participation in religious learning, evolved into heightened social awareness, and ultimately culminated in active involvement within community life. Consequently, religious studies emerged as influential spaces for nurturing socially responsible and religiously committed young citizens.

CONCLUSION

This study concludes that Guru Danau's scholarly identity as a religious figure in Pandamaan Village was socially constructed through continuous interactions within religious study activities. The identity was shaped through three interconnected processes: social construction, community understanding, and collective recognition. Guru Danau's consistency in conducting religious studies, his ability to communicate Islamic teachings effectively, and his exemplary conduct contributed substantially to the establishment of his scholarly legitimacy within the community.

In addition, religious citizenship practices among congregants were manifested through adolescents' active involvement in religious study activities, increased social awareness, and enhanced responsibility and participation in community life. The values acquired through religious studies were internalized and subsequently translated into concrete social actions, including participation in communal activities, voluntary service, and contributions to village affairs.

These findings suggest that Guru Danau's religious studies function not only as a medium of non-formal Islamic education but also as a social institution that facilitates the development of religious character and civic responsibility among adolescents. Therefore, strengthening community-based religious educational initiatives may represent an effective strategy for promoting both religious commitment and social engagement among younger generations.

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