# Structural Conflict Handling Through Characteristic Congregational Prayer in Islamic Elementary School

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**ABSTRACT:** The parental involvement in schools not only improve the quality of education, but also affect the child. The children of school committee or korlas (class coordinator) tend to be more confident, dare to show their existence, and dominate so that social classes are formed that feel they have power. This gives rise to structural conflict between students. This study aims to describe the structural handling of conflicts through habituation of congregational prayer (shalat berjamaah) at MI Al-Falah. The method used in this study is a case study. The data collection techniques used are in-depth interviews with teacher and student as informants, observations, and documentation. The data analysis technique uses the Miles and Huberman model with stages of reducing data, presenting data and drawing conclusions and verification. The data credibility test is carried out with a member check. The results of the research obtained are that habituation to congregational prayers can reduce structural conflicts by fostering a sense of brotherhood, familiarity, building concern, eliminating aggressiveness and social inequality, and realizing that human standing is the same before Allah SWT.

**KEYWORDS:** Structural conflict, Habituation, Congregational prayer

## 1. INTRODUCTION

Parental involvement has an important role in education. Therefore, in 2020 a school committee was formed whose function is to encourage parental involvement in order to improve the quality of education (Misbah, 2009). As one of the madrasas with high registrant interest, MI Al-Falah UM Jakarta has a regular Madrasah Majlis program in the form of parent-student meetings filled with recitations and various information related to school activities. The Madrasah Council is driven by committees and schools which are intended to empower and increase the role and cooperation of parents and the community in creating conducive education delivery. (Megiati, 2016). Members of the MI Al-Falah UM school committee consist of people from alumni and parents of students.

Ruholt, dkk (Yosef et al., 2021) states that the role of parents has an influence on students. According to him, children whose parents are actively involved in school partnerships have higher self-confidence and self-esteem than other students. Active parents also affect children's social competence in understanding their existence as part of society. This is reinforced by the results of interviews with teachers. The committee or korlas children look more confident and dare to show their existence and even tend to dominate both in learning and outside learning. If observed further, this condition actually leads to new problems.

In the structural perspective of conflict, in fact there is no regular social relationship forever. It is certain that there will be tensions caused by domination, coercion and differences in power (Rohman, 2020). The results of observations and interviews with teachers and students show that committee children tend to be dominant, take over group assignments, always want to appear, seek 'safe' positions and sometimes act as they please in short just out of breath. While the other children chose to remain silent because they did not dare, did not feel good or were reluctant to fight. Without realizing it, visible or not, there has been a structural conflict between students where social classes are formed who feel they have power and those who do not have power. (Wulandari in Maunah, 2015). This conflict is related to feelings of being underestimated, unappreciated, feeling annoyed which at any time can spark anger and affect the continuity of educational activities. (Zulkarnain, 2015).

This dilemma situation must of course be handled wisely so that it does not enlarge and widen which can contribute negatively to the quality of education. MI Al-Falah UM as a madrasa under the auspices of the ministry of religion whose curriculum refers to the national curriculum with religious content (Kemenag.go.id, 2009), the religious approach is used as the basis for the implementation of education, including in the handling of structural conflicts that occur between students. To quote Maksum, Dani & Putri (2020) mentions that the sociological theory of Islamic education is useful in social relations in the world of education. According to him, the Islamic approach can run dynamically following social changes and can be a control or controller of a person's attitudes and behavior in groups or in society. Madrasas are the core area that is obliged to empower the learning environment in an effort to improve, initiate, perfect, and strengthen positive attitudes and behaviors of students. (Wiyani, 2012).

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Referring to previous research by Safudin & Bhakti (2018), In his research, it was found that the habit of praying in congregation can form self-control for Madrasah Aliyah students. Therefore, this research was conducted as an effort to deal with structural conflicts that occur between MI students. This research is also to enrich Kholis's research (Kholis, 2019), in his journal it was reported that congregational prayers were used as therapy in handling youth deviant behavior in Tlambah Village, Karangpenang Sampang. Not only that, the research is a follow-up to the research of Najib, et al (2014) who wrote that character education can be pursued by making school mosques a laboratory for moral improvement and Islamic teaching education is not only a place of worship.

This study focuses on the habit of praying in congregation as an effort to deal with structural conflicts in the formal education space, namely Madrasah Ibtidaiyah. Habituation is the most effective method in forming aqidah and straightening morals by practicing habits continuously and consistently so that it is embedded in students. (Mudjib, n.d.). In Surah Al-Baqoroh verse 43 which reads:

$$\text{وَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَٱرۡكَعُواْ مَعَ ٱلرَّٰكِعِينَ}$$

Meaning: "And establish prayer, pay zakat and bow with those who bow."

In the interpretation of As-Sa'di, Shaykh Abdurrahman bin Nasir as Sa'di states that the sentence "and bow down with those who bow" means the command to pray in congregation with faith. This shows that you have united your sincerity to God and do good to others (TafsirWeb, n.d.), This means that congregational prayer has an influence on social worship. Congregational prayers are seen as public relations worship that can train oneself in maintaining social rights and strengthen one's self-control (Zein, 2012).

Reported by the coil, Wawan Shofwan said that among the wisdom of praying in congregation is eliminating heart disease, fostering a spirit of togetherness, and having the grace to be led. (Kumparan.com, 2021) so that it is hoped that there will be no classes or domination by certain students through the habit of praying together, because habits (habituations) and school culture are the key to inculcating character in students. (Wibowo in Andriani et al., 2018)

Based on the explanation above, this study will describe the structural handling of conflicts between students through the habit of praying together at MI Al-Falah UM Jakarta.

## 2. METHOD

This research uses a qualitative approach with a case study method. Data collection techniques used were in-depth interviews with teacher and student informants, observation, and documentation. The data analysis technique uses the Miles and Huberman model, which reduces the collected data to focus on research problems. Then the data is presented so that it is easy to understand for further conclusions and verification of data related to the handling of structural conflicts through the habit of praying together. The data credibility test is carried out by member check, which is a check by the data provider on the data obtained by the researcher (Sugiyono, 2017).

## 3. RESULTS AND DISCUSSION

Entering the new normal era where health protocols must continue to be strictly implemented, the habit of praying in congregation at MI Al-Falah UM has changed. Congregational prayers are currently held per class in turns. This is done to limit the number and interaction between students that can trigger the spread of the Covid-19 virus. The congregational prayer habituation program at MI Al-Falah is as follows:

### Wudu

Before praying in congregation, students perform ablution together accompanied by 2 to 3 teachers. Teacher mentoring, not only overseeing the orderliness of students but also directing the correct sequence and method of ablution. Because ablution is a condition for valid prayer, invalid ablution has the potential to not receive the prayers performed (Al-Amin, 2021). Students line up and wait patiently for their friends to perform ablution. This activity trains students' self-control to obey the rules. The character that is instilled through ablution together is a disciplined character (Annisa, 2019). Furthermore, students take turns reading the prayer after ablution.

### Pray

Some of the students who had performed ablution were waiting for other students in the hall to pray, accompanied by a teacher. The habit of praying is intended so that students ask for safety and blessings from Allah, love the Prophet, cause longing for the Apostle, imitate the character of the Prophet, and get a reward. (Safitri et al., 2022). According to the teacher, chanting sholawat also aims to soften the hearts of students so that they are easily given positive direction so that students have an internal drive to do good, not the result of pressure and doctrine. (Mukharoh & Ningsih, 2022). Heydar Ast Tsaqif admits that he likes prayer more and more. He is increasingly listening to various prayers because at school he is introduced to many prayers. He was happy to be appointed to lead the prayer.

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### Choose a muezzin

The teacher selects two students to announce the call to prayer and iqomah the week before. At the beginning of the implementation of habituation, students who are used to dominating scramble to appoint themselves to become muezzins, but with the direction of the teacher they are willing to accept decisions. Panji Besariyanto, a 5th grader, admitted that he practiced with his father at home before serving in iqomah. Not only does it introduce the value of worship to students, it also fosters flexibility, self-confidence and student responsibility.

### Zuhur prayer in congregation

Zuhur prayer will be led by students who have been selected a week before. The Imam is chosen by the teacher in turn based on certain criteria. "We choose students in general who are good in prayer movements, good in character, fluent in reading the Koran," said one teacher. Other students who are not elected as priests must be tolerant of being led by a priest regardless of their social background, committee students or not, students who are dominant in school or not, even students who are considered "low" in position. Student acceptance of other students' positions as leaders can reduce structural conflicts that occur between students. As Usman's opinion (Aryawan, 2021) that conflict can occur because of the ambition of a group or the pressure felt by an excluded group.

Before starting the prayer, the imam guided by the teacher reminds the congregation to close and straighten the rows (rows). In general, no one should be in a position more advanced or behind the line, all must be in a straight line. Syarbini ( Hanafi, 2022) argues, the wisdom of straightening and tightening the rows is to eliminate the potential gap for the devil to whisper enmity to one another. Students do not choose who is on their right or left side or in front of their back. They have an obligation to follow the orders of the priest.

Observations showed that at the beginning of the congregational prayer after the Covid-19 pandemic, students were still seen choosing rows. In fact, it is not uncommon for rows that have not been filled even though the prayer will soon be carried out. The teacher repeatedly directs and instructs students to want to fill in the empty rows. Students admitted that they wanted to pray near their friends or did not want to pray near person A or person B because of the differences they had. However, as the habit of praying in congregation at MI Al-Falah goes on and with the guidance of the teacher, this habit slowly decreases.

Straightening and tightening the rows has proven to be able to reduce structural conflicts between students through changes and awareness that so far do not want to admit equality. (Rohman, 2020), differences in student backgrounds as well as disputes and tensions (Aryawan, 2021) within the scope of the school. Shafs that are tight and straight in congregational prayers illustrate the existence of integrity, unity of motion and feelings that can create a sense of brotherhood, harmony, and togetherness (equality) among students. (Hanafi, 2022).

As in congregational prayers, the congregation must follow the movements of the imam (leader). This eliminates egoism, a sense of power, a feeling of feeling better, a feeling of being superior or inferior to one another (Hanafi, 2022). As makmum, they must follow the movement of the priest well by not leading the movement of the priest so that it can lead to self-control in regulating and managing behavior in a more positive direction by being able to read every condition and situation they face. (Syaefudin & Bhakti, 2018).

When the prayer took place the atmosphere was very quiet. Under the leadership of the priest, all immersed in solemnity, concentrated thoughts, and kept away the various problems that bothered the mind in worshiping Allah. It instills a feeling of inferiority before Allah (tawadhu ') and fear of Allah's power and strength (khauf). (Syaefudin & Bhakti, 2018). Habituation that is carried out consistently and continuously can eliminate the feeling of ambiguity in the committee and korlas children or other gaps. Cultivate the feeling that there is no higher position than Allah. As humans, we are nothing, all humans are equal before God, said a teacher.

The results of the interview are in line with Darmawan's opinion quoted by Hanafi (2022) that prostration in congregational prayer has a deep meaning, namely humbling oneself before Allah SWT and as a form of depicting the similarity of the entire community in one row regardless of the difference between rich, poor, officials and the people and can cultivate the love of fellow Muslims.

### Pray together

After performing the dzuhur prayer in congregation, all pray together led by the priest accompanied by the teacher. Praying together as a means of asking Allah SWT, self-reflecting that no one can grant all requests except Allah, shows the weakness of humans and makes students aware that they have the same goal and should not disagree. We wish the best for parents, families, schools, and the nation. We also ask Allah for the good of the world and the hereafter and gain useful knowledge, said Deffina Maharani, one of the students.

Based on interviews and observations, the series of habituation of congregational prayers carried out by MI Al-Falah as an effort to handle structural conflicts between students was effective. It can be seen from the mixing of students in forming rows, there are no more students who choose to pray with A or B. Students also understand to fill in the empty rows before forming a new row. Sometimes it is seen that students share prayer mats with other students who do not bring prayer mats. After praying together, they

left the hall while chatting with anyone regardless of the students' background. In line with Hanafi's opinion (2022) that congregational prayer can build emotional relationships, build concern for one another so that ukhuwah can be established that can eliminate the gap in status with each other, shows the element of intimacy that fellow Muslims are brothers (Syaefudin & Bhakti, 2018).

Students who usually appear dominant accept gracefully against the chosen imam or muezzin. That way, conflicts caused by emotional factors such as feelings of anger, distrust, displeasure or fear of certain individuals (Zulkarnain, 2015) What has been happening to students who are not students of the committee or korlas can be handled. The series of habituation of congregational prayers is proven to be able to effectively prevent students' aggressiveness, anxiety and anxiety (Syaefudin & Bhakti, 2018).

Structural conflicts between students are also caused by incompatibility, because one student feels that he does not have things that are compatible with other students. So by praying together, students realize that they actually have the same goals in education and life. Minimizing incompatibility becomes a middle ground for parties with different views, by being aware of similarities, the structural conflict can be reduced (Aryawan, 2021). The habit of praying in congregation at MI Al-Falah which is carried out through habits and revives it as a culture (school culture) has implications for strengthening and inculcating character in students (Andriani et al., 2018).

According to Talcott Parson (Prasetya et al., 2021) to reduce structural conflict, each social component must go through stages as an absolute prerequisite with Adaptation, Goal attainment, Integration, and Latency (AGIL). In this case, MI Al-Falah students have gone through various stages including, Adaptation, namely students must be able to adapt to the rules in organizing congregational prayers at school; Achievement of goals (goal attainment) where students realize that they have the same goals in education and in life. The stages are done by praying together; Integration (integration), where each student works together so that the implementation of congregational prayer runs conducive. These include maintaining order during ablution, straightening and tightening the rows, being solemn in performing prayers, and praying together. This can work well with mutual respect and respect; Latency, namely the habit of praying in congregation which is carried out consistently and continuously so as to create cultural patterns and maintain the shared character. As opinion Ningsih (2018) that character is the muscles that are formed and continue to develop through a long and consistent training process.

Based on the research that has been done, the habit of praying in congregation at MI Al-Falah can be a means of handling structural conflicts in the world of education. In line with Rohman's opinion (2020) that education (school) is a class or status variable that has the potential for conflict to arise. Therefore, education must have a conscious and programmed effort in creating quality learning arrangements by being able to develop students' potential in religious spirituality, self-control, good character, personality, intelligence, and skill in placing themselves in the social environment.

## 4. CONCLUSION

The series of habituation of congregational prayers at MI Al-Falah can reduce structural conflicts between students. The ablution activities by lining up in an orderly manner and queuing train students' self-control to be patient in getting their turn. Sholawat activities can cause a sense of surrender to Allah SWT and love for the Prophet. Sholawat also softens the heart so that students are more easily directed. Muezzins and priests who are selected by the teacher based on certain criteria foster grace in students to be ready to be led and obey the leader. Through activities of straightening and tightening rows, fostering emotional relationships of brotherhood, unity, intimacy, concern, realizing that all humans have the same position before Allah SWT. Holiness in performing congregational prayers raises feelings of inferiority and fear of the power and power of Allah SWT. Praying together after prayer raises awareness that they have the same goal and pray only to Allah SWT. Habituation of congregational prayer that is carried out consistently and continuously can create cultural patterns and maintain shared characters so that structural conflicts can be handled properly.

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