

POTENTIAL VIOLATION OF RELIGIOUS NORMS IN STUDENT LIFE AT UNIVERSITY AND ITS ANTICIPATION

Received: 2024-06-22 | Revised: 2024-07-15 | Accepted: 2024-07-16

Article Info

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Abstract

This research aims to explore the potential for violations of religious norms in the lives of students at the Indonesian University of Education and anticipatory strategies. The research background includes the important role of religious norms in shaping individual identity and behavior, especially in higher education environments which are often influenced by social pressure and academic demands. This research method involves surveys to identify factors that influence students in violating religious norms. The research results highlight various factors such as peer influence, high academic load, and lack of understanding of religious teachings. In conclusion, this research recommends anticipatory strategies involving educational approaches, social support, and fostering religious values to prevent potential violations of religious norms among students.

Keywords: *Violation of Religious Norms, Al-Quran-Hadith Views, Anticipation.*



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INTRODUCTION

The morality of student social relationships on campus is evident in how they choose friends, dress, speak, and worship. However, changes in culture, locality, and interactions alter this social morality (Octavia, 2014, p. 32). This study aims to explore potential violations of religious norms in student life and their anticipation strategies. In a broader context, religious norms play an important role in shaping individual identities and behaviors, especially in a college environment that is often affected by social pressures and academic demands. Student life is often a challenging transitional period, in which religious norms can be an important moral foundation.

This research is important because it can provide a deeper understanding of the factors that influence students in violating religious norms, as well as provide insight into effective anticipation strategies. By understanding the potential violations of religious standards among students, we can develop better preventive approaches to prevent negative consequences that may arise.

The current state of the field of research suggests that there is still a need for in-depth research into the interaction between religious norms and student life. Several related publications have highlighted the complexity of this dynamic, but further research is still needed to dig deeper into the impact of religious violations on student development.

The possible controversial hypothesis in this context is that violations of religious norms are not always negative, but it can also be a part of the process of identity exploration and personal values. Nevertheless, it is important to understand the limits of this perspective and to identify ways to direct students in a more positive direction and in accordance with their religious values.

According to Soerjono Soekanto (2014) book entitled "*Sosiologi: Suatu Pengantar*", norm violations are behaviors that break from the standards that govern society. This deviation might take the shape of modesty like not praying and using bad words to severe norm violations like bullying, stealing, *zina*, and hate speech. Typically, norm violations can be seen in a person's promiscuity, whether in how he interacts, behaves, or responds to situations. According to Jalaludin & Azis (2022, p. 55), promiscuity is a disgraceful act or deed that results in enormous losses for both the younger generation and others. As a result, certain norm instruments must be used to limit this, given the many negative potentials for violating norms that are still not binding on society.

The main objective of the study is to identify the factors that influence students in violating religious norms, as well as formulate effective anticipation strategies. Thus, the main conclusions of this study are expected to provide practical guidance to educational institutions and related parties in efforts to prevent potential violations of religious standards among students.

RESEARCH METHODS

This research method uses qualitative research methods that can produce descriptive data written from the respondents obtained. Moleong (2018, p. 67) defines qualitative research as a systematic endeavor to uncover and analyze complex meanings or occurrences in a natural setting, employing evidence in the form of written or spoken words from individuals and observable behavior. Technically, authors collected written descriptive data from the intended respondents. This study employs a qualitative approach because the authors seek to describe specific factors associated with religious norm violations.

The target respondents were students at one of the universities in Bandung (the university name is hidden to protect the honor of the university). Authors used 34 respondents of total

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students. Authors use the Google Forms platform to collect data through a questionnaire instrument, which is then analyzed and summarized. To analyze research data, authors also use a literature study approach that draws on the holy bible Al-Quran, hadith, and accredited journals.

FINDINGS AND DISCUSSION

In explanation, according to Dirdjosisworo (Pramono, 2017, p. 37) norms are the provisions of good and bad human behavior in the midst of their life, by defining the devices or regulators of rules that are orders and regulations and prohibitions. Prohibitions of such norms can include minor or major violations of norms, which can do harm to themselves or others, even disrupting public order and security.

Certainly, education also plays a major role in the limitation of the norms of every human being. In terms of the limitation of norms, morality becomes the primary nature of humans in behaving against a rule that begins with education. According to Dariman (2017, p. 5) education can be seen from the family environment because environment and family are the main pillars of education, especially the education of a person.

The study put forward three focus studies to dig about the potential violations of the norms committed by students. It is divided into three categories, the first is the type of violation of the norm, the second is the reason for the norm violation, and the last is the way to anticipate and prevent the norm violation from within the student.

Types of Norm Violations, Reasons for Students Violating the Norms, and How They Solve it

The authors took eight criteria for violations of norms that are mostly common among adolescents and students in general, such as pornography, gossip, rude speech, bullying, stealing, non-praying, alcohol, narcotics, cheating, even intolerance. Here, we got as many as 34 student respondents from one of the universities in Bandung.

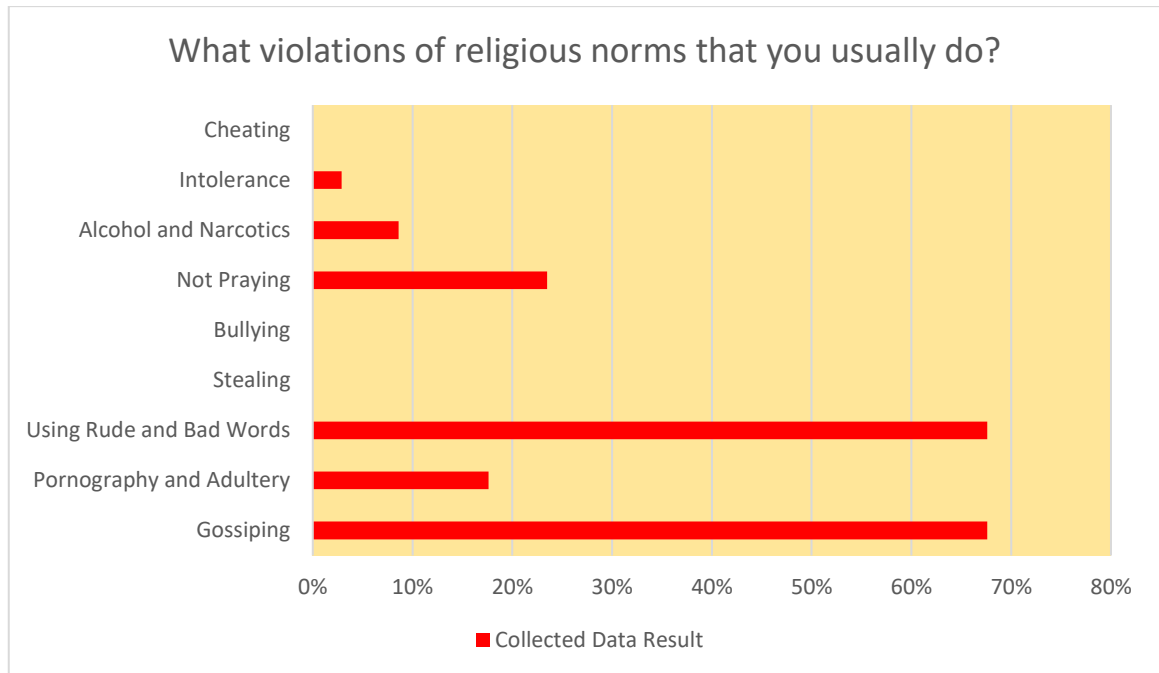


Table 1. Percentage of Religious Norms Violations

As data is shown in Table 1, the authors have obtained results that can be clearly seen. No student has the potential to steal, cheat, and bully, but the authors get results on other types of norm violations. Here, we will explain why the students do the norms violations, how they anticipated it, and what the Al-Qur'an and Hadith say in the view of Islam perspective.

Gossiping (Ghibah)

From the results of the questionnaire that has been disseminated, one of the most frequent norm violations that often do by students of one of the colleges in Bandung, is to do the *ghibah* (gossiping), which is dominated by 67.6% of chance. This is a fairly high number, where *ghibah* is one of the easiest way to do, but it is one of the things that Islam forbids to do.

The reason why the students are *ghibah*, is that they express it as an expression of disappointment, anger, as well as being carried by the social environment atmosphere of friends while socializing, even some of them doing it because its becoming their habit of gossiping when socialize with their friends, especially close friends. The way these students to not do the *ghibah* is by avoiding the gossip and reducing their habit of gossiping with each other. A lot of these students have chosen to be quiet and to be patient with their emotions, for keeping their words and attitude to be nicer when socializing.

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According to Ilyas (2018), *ghibab* expressly collects all types of negative information (that the person does not want to hear) from the source, transforming the listener into a unit that cannot be distinguished as the perpetrator of the *ghibab*. In a study entitled “*Kontradiksi Sosial Antara Realitas Sosial dan Normativitas*” written by Muawan (2020), *ghibab* (gossiping) appears when two or more people talk about bad traits of other people. Often, this *ghibab* begins with a scribbling that mentions the name of the person involved in a case, but there are also those who *ghibab* for their own pleasure (having fun when talking bad about others).

The Qur'an provides an example of anticipation of the *ghibab* in Surah Al-Hujurat verse 12, “*Believers! Avoid many suspicions, (for) indeed, some suspicions are sinful. And do not spy, nor backbite one another.*” which prohibits the behavior of *ghibab* (gossiping) others. An example of this anticipation is by reminding yourself not to take part in conversations or actions that involve gossip, and to know that Allah knows what we say and what we do.

The Prophet Muhammad gave an example of anticipation of the *ghibab* by declaring a ban and giving counsel to his people. The Prophet Muhammad said that, “*Whoever relieves a Muslim of some worldly distress, Allah will relieve him of some of the distress of the Resurrection Day, and whoever conceals (the faults of) a Muslim, Allah will conceal him (his faults) in this world and the Day of Resurrection. And whoever relieves the burden from a destitute person, Allah will relieve him in this world and the next. Allah will help His slave so long as His slave helps his brother. Whoever follows a path in pursuit of knowledge, Allah will make easy for him a path to paradise. No people gather in one of the houses of Allah, reciting the Book of Allah and teaching it to one another, but the angels will surround them, tranquility will descend upon them, mercy will envelop them and Allah will mention them to those who are with Him. And whoever is hindered because of his bad deeds, his lineage will be of no avail to him,*” (HR. Muslim). Thus, the example of the anticipation of the *ghibab* is to cover up the contempt of the Muslims and to not spread negative information about others, even if it's a very bad behavior and things that the person does.

Examples of *ghibab* anticipation based on other scientific research are by strengthening work culture that values privacy and avoids negative conversations about friends and colleagues. This can be done through training, corporate policy, and the promotion of positive work ethics values.

Using Rude and Bad Words

Having the same results as the *ghibab* results, the next most frequent norm violation to do by the students from one of the University in Bandung, is using rude and bad words. This norm violations have a high chance rate at a number of 67.6%, which is a fairly high number and can be said that students have a high potential to use rude and bad words in their normal conversations.

This norm violation is also an easy-to-do violation, and many young people in this era are making this norm violation a habit in their everyday life until it was considered as a non-norm violation.

The reason why these students used rude and bad words was to be an expression of anger and stress. Their social environment also makes the use of these rude and bad words *normal* which is also the reason why these students do this norm violation. These students anticipate to not using rude and bad words by keeping their attitude and watching the words that they use, controlling their emotions, and saying *astaghfirullah* if they use rude and bad words in the conversation. A reminder from a friend is also one way to reduce this habit.

Research conducted by Merentek (2021, p. 6), he said that the use rude and bad words is often used in the form of swearing, cursing, and insult. Students of Badan Tadzkir Fisip UNSRAT are using the rude and bad words in communicating when having a conflict, for showing their anger, for joking, spontaneously using the words when talking with their friends, and because they used to socialize in a social environment that also use the rude and bad words as their everyday conversations. According to Muhardisyah (2017, p. 18), communication ethics in Islamic context are principles governing human behavior that protect their speech from meaningless comments that may hurt them in this life and the next. In this sense, Muslims must maintain and avoid using derogatory language toward others, as well as be tolerant of all other religions.

In Qur'an, surah Taha verse 44, said: *"Speak to him gently, so perhaps he may be mindful of Me or fearful of My punishment."* According to HR. Tirmidzi number 2002, *"Nothing is heavier on the believer's Scale on the Day of Judgment than good character. For indeed Allah, Most High, is angered by the shameless obscene person."* And according to HR. Bukhari, The Prophet said *"Whoever does not give up false statements (i.e. telling lies), and evil deeds, and speaking bad words to others, Allah is not in need of his (fasting) leaving his food and drink."*

Not Doing Worship and Prayers

The third highest result after *ghibah* and using rude and bad words, the norms violation that is also committed by students at one of this University in Bandung is not doing prayers, with a result of 23.5%. Although these results are not as high as the previous results, not doing prayers is one the most unjustified violations in Islam, and as Muslims, we are obliged to do our prayers five times a day.

From the answers that have been obtained by authors, the reason why these students do not do prayers is because they do not remember to do the prayers and often forget the time of prayers.

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The way these students anticipate violations of these religious norms is by installing reminders for prayer, such as installing alarms for prayer, even installing a prayer reminder app on their gadgets and mobile phones.

According to Purnamasari (2023, p. 60), the factors that cause the lack of worship and praying practice in teenagers are: lack of awareness within the teenager himself or lack of internal motivation, the social environment that exists around them, lack of order and guidance from parents due to their lack of presence around, as well as lack of activities involving teenagers especially activities related to the teachings of Islam. This statement is supported by Hayati's (2017, pp. 184–185) research, which states that “the habits, education, and worship activities instilled from childhood greatly influence students' religious beliefs.” Worship activities are known to be strongly linked to students' social behavior, leading to the conclusion that if worship is often done by students, their social behavior will be fine, which means that education influences a person's morals and behavior from a young age, with parents serving as the primary educators.

According to the Al-Qur'an, surah Al-An'am verse 162, says that *“Surely my prayer, my sacrifice, my life, and my death are all for Allah the Lord of all worlds.”* Where Allah warns His believers to always pray, and also to follow His rules and commands in the very best way because our life, everything is given by Him and we will be back to Him only.

HR. Bukhari and Muslim say, *“Surely all praise is for Allah. We praise Him, seek His help, and ask His forgiveness. We seek refuge in Him from the evil of our own souls and from the wickedness of our deeds. Whomever He guides then nothing can make him lost, and whomever He makes lost then nothing can guide him. I bear witness that none has the right to be worshiped but Allah, alone, who has no partner, and I bear witness that Muhammad is His slave and His Messenger. May Allah send prayers upon him and upon his family and his Companions and those who follow them in piety until the Day of Judgement and may He send copious peace (upon them).”*

Pornography or Zina (Adultery)

The fourth highest result was pornography or *zina* (adultery), which had a result of 17.6%. Although the results of the violation of the norms that the authors obtained were not as high as the first, second, and third results, the violations of this norm were fatal to the psychic and physical health of the people who do it.

From the answers the authors obtained, students watch pornography content or do *zina* out of curiosity, and there are also those who said that they did it out of lust. The way the students can reduce this habit is by distracting themselves, such as by sleeping, watching something else like a movie, drama or anime, exercising and workout or gym, even worshipping and praying.

According to Haidar & Apsari (2020, p. 137-138), pornography is defined as anything in the form of images, writing, words, or body movements that contains obscenity and is intended to stimulate someone's sexuality. According to Maryandi (2018, p. 39), pornography and pornographic action have existed and been known since ancient times, possibly as long as human civilization has existed. However, there are several factors that make it easy to spread: first, the internet via various sites and social media that contain pornography. Second, television through numerous soap operas, celebrity stories, and music shows that includes sexual performances. Third, tabloids and magazines that publish photographs started from half-naked to fully naked, as well as real-life sexual stories.

Fujiana et, al. (2023, p. 5), in their research mentioned that 89.60% of Pontianak City students were exposed to pornographic content, with sources of sites that comes from social media that they use. Generation Z, which is predominantly 22 years old, is the age group most exposed to pornography. Another study carried out by Ghofur et, al. (2023, p. 5), in their research entitled "*Pendidikan Pornografi di Kalangan Mahasiswa*" mentioned that because of the very easy access to pornography, students are now more likely to watch pornography. Many people become addicted to pornography because of the easy access that they have. Porn addiction is not always physically visible. However, pornography addiction also has a huge effect and can lead to sexual abnormalities. This is what is now known as the Coolidge Effect. Coolidge Effect is a condition in which a person will have sex with a new partner, until the person is bored with their old partner. This will cause illness to their physical and mental health, especially the vulnerability to sexually transmitted diseases such as HIV and AIDS. It also means that if a person is bored and wants to have sex, they must be stimulated by watching pornography to arouse his lust and desire, which is totally contrary to Islamic beliefs.

According to the Al-Qur'an surah Al-A'raf verse 26: "*Children of Adam! We have provided for you clothing to cover your nakedness and as an adornment. However, the best clothing is righteousness. This is one of Allah's bounties, so perhaps you will be mindful.*" It's also stated in Al-Qur'an surah Al-Isra verse 32: "*Do not go near adultery. It is truly a shameful deed and an evil way.*" And in Al-Qur'an surah An-Nur verse 30: "*Prophet! Tell the believing men to lower their gaze and guard their chastity. That is purer for them. Surely Allah is All-Aware of what they do.*" Even though it is said three times in the Qur'an, it is very clear that Allah really forbids humans to commit *zina*.

The Prophet forbid *zina*, He also said that Allah has forbidden all His servants from approaching the *zina* and prostitute because it is an evil deed in the worst way. It explains why

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pornography and pornographic acts in the perspective of Islamic law are prohibited based on some verses in the Qur'an and some hadiths of The Prophet that strictly prohibit.

Alcohol, Drugs, and Narcotics

The fifth highest result obtained by authors was the use of alcohol, drugs and narcotics which obtained a result of 5.9%. Even though the results are relatively small, the influence of alcohol, drugs, and narcotics is more fatal than pornography because it can cause various kinds of physical and mental illnesses. Physically, consuming alcohol, drugs, and narcotics will harm the liver, induce heart disease, and impair brain function. Mentally, consuming alcohol, drugs, and narcotics will create depression and anxiety in the long term. Using alcohol, drugs, and narcotics will also put pressure on students to make healthy choices that are consistent with their personal beliefs and ambitions. This will reduce the user's academic performance since they will have difficulties in memorizing and concentrating.

If students use alcohol, drugs, or narcotics, it will cause many negative impacts on the campus environment. Starting with health and safety considerations, students who drink alcohol, drugs and narcotics will increase chances of developing medical problems and being involved in accidents. Disruptive behavior and violence will also increase on campus, and academic disruptions will increase such as missed lessons, poor performance on assignments and tests, resulting in low academic outcomes. All of these factors will contribute to the campus's negative reputation.

From the results obtained by the authors, students do this norm violation due to their curiosity, environmental influences and a supportive atmosphere, such as playing with friends during parties and New Year celebrations. Students who drink alcohol and take drugs overcome themselves by distancing themselves from these things, and drawing themselves closer to Allah more through worship and prayer.

Khamr is a phrase that refers to something intoxicating that is not permitted for consumption. According to Arisiana & Prasetiawati (2019, p. 256), the main essence of the term *khamr* the broad definition of *khamr* can cover all types of intoxicating drinks and food, and the prohibition on the consumption of *khamr* is not accompanied by a reason why the consumption of *khamr* is prohibited.

According to Taufikin (2015) some people assume that a person's self-confidence increases from shy to brave, all problems can be overcome or forgotten and minds become cooler when drinking alcohol, while there are many negative effects on one's health, started from impaired brain function, digestion, to liver damage. Based on research conducted by Maula & Yuniastuti (2017, p. 171) in their research entitled "*Analisis Faktor yang Mempengaruhi Penyalahgunaan dan Adiksi Alkohol*

pada Remaja di Kabupaten Pati”, mentioned that it is stated the factors that make these teenagers fall into alcohol addiction are caused by a lack of self-confidence, curiosity and trying, running away from problems, lack of knowledge, bad family, bad environment that significantly increase alcohol addiction in teenagers, and low education factors that less aware of significantly increase alcohol addiction in teenagers. According to Prasetyo (2019, p. 71), the concept of narcotics abuse in the Qur’an is by repressive action, which refers to a firm action or consequence on a dealer, bookie, or manufacturer, as well as condemnation under relevant law.

Allah emphasizes in *surah Al-Ma’idah* verses 90-91, *“Believers! Intoxicants, gambling, idols, and drawing lots for decisions are all evil of Satan’s handiwork. So shun them so you may be successful. Satan’s plan is to stir up hostility and hatred between you with intoxicants and gambling and to prevent you from remembering Allah and praying. Will you not then abstain?”* which explain that committing satanic acts such as drug and narcotic abuse has a great chance of causing hostility and hatred between humans. The Prophet said, *“Indeed it is not a medicine, but it is a disease”* (HR. Muslim, Abu Daud, and others). Also a hadith narrated by Imam Muslim that *“The Messenger of Allah said: Every intoxicant is khamr and every intoxicant is haram. Drugs whose use is taken by mouth, for example, are ecstasy pills. There are also types of drugs that are smoked such as hashish, heroin, and so on.”*

Another norm violation that has a small result is intolerance which has a result of 2.9%. Intolerance in Islam is also not justified, because Islam teaches to always respect one another, especially with other religions. There is a verse in the Al-Qur’an that explains tolerance, it is emphasizes in *surah Al-Kafirun* verse 6, which explains that, *“For you is your religion, and for me is my religion,”* meaning that with belief in Allah, Muslims must live a life of tolerance in accordance with the purpose of human creation, namely only worship of Allah.

Examining the Views of the Al-Quran, Hadith and Credible Literary Sources in Anticipating Violations of Religious Norms among Students

In order to strengthen anticipation of violations of the norms listed above, the authors conducted a literature study to look for several anticipations according to the Al-Qur’an, hadith and previous journals. The Qur’an teaches many Islamic values that are non-violent. Some of these values as follows:

The first is to maintain the purity of heart and mind. It is mentioned in *surah Al-Mu’minun* verse 97-98, *“And say, My Lord! I seek refuge in You from the temptations of the devils. And I seek refuge in You, my Lord, that they (even) come near me.”* This verse underlines the significance of keeping the heart

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and mind pure and free from Satan's temptations. In Islamic teachings, Satan is regarded as an enemy who constantly tempts humanity to do sins and depart from the straight path. Muslims are urged to be mindful of any bad influences that may have an impact on their hearts and thoughts. Thus, this verse teaches Muslims to always strive for purity in their hearts and minds, and to seek Allah's protection when faced with Satan's temptations.

The second is to strengthen worship, prayers, and piety. It is mentioned in *surah* Al-Baqarah verse 183, "*Believers! Fasting is prescribed for you—as it was for those before you—so perhaps you will become mindful (of Allah).*" This passage highlights Muslims' need to do fasting and improve their worship, prayer, and piety during the month of *Ramadan*. *Ramadan* fasting is one of Islam's five pillars and a duty for Muslims. Muslims learn to control their desires and keep their hearts and minds pure by abstaining from eating, drinking, and having marital relations from sunrise to sunset. Thus, this verse shows that fasting is more than merely abstaining from food and drink; it is also a way of attaining devotion to Allah.

Third is to maintain good association with good friends. It is mentioned in *surah* Al-Kahf verse 28, "*And patiently stick with those who call upon their Lord morning and evening, seeking His pleasure. Do not let your eyes look beyond them, desiring the luxuries of this worldly life. And do not obey those whose hearts We have made heedless of Our remembrance, who follow (only) their desires and whose state is (total) loss.*" This verse emphasizes the necessity of keeping relationships with those who have strong faith and consistently worship Allah, as well as avoiding associations with people who just pursue their own goals without regard for Allah's instructions.

Fourth, to get used to reading the Qur'an. It is mentioned in *surah* Al-Furqan verse 30, "*The Messenger has cried: My Lord! My people have indeed received this Quran with neglect.*" This verse emphasizes the need of reading, interpreting, and applying Qur'an principles in daily life. The Qur'an provides life principles, and the Prophet urged his followers to read it and utilize it as a guide, as well as give attention and respect to it.

Fifth, avoid environments and activities that are contrary to religious teachings. It is mentioned in *Surah* Al-Isra verse 32, "*Do not go near adultery. It is truly a shameful deed and an evil way.*" This verse highlights the prohibition on approaching adultery because it is a disgraceful crime committed in an evil (bad) manner. This verse advises Muslims to avoid all forms of adultery and anything that may lead to it. This is one of the precepts of the Islamic religion, which emphasizes the significance of keeping personal purity and respect while avoiding all sorts of immoral behavior.

Apart from the values in the Qur'an, the Hadith also provides extensive explanations about anticipating religious violence. Some of the explanations in Hadith are to maintain association with

good friends, maintain verbal speech and deeds, maintain behavior and morals and avoid immorality and sin. Here are some explanations in the hadith.

First is to maintain association with good friends. The Prophet said, *"A man follows the religion of his friend; so each one should consider whom he makes his friend,"* (HR. Abu Dawud and At-Tirmidzi). This hadith emphasizes the necessity of choosing good friends, because the impact of friends can influence a person's manner and religion.

Second is to maintain verbal speech and deeds. The Prophet said, *"Whoever believes in Allah and the Last Day, let him speak good or be silent. Whoever believes in Allah and the Last Day, let him honor his neighbor. Whoever believes in Allah and the Last Day, let him honor his guests,"* (HR. Bukhari and Muslim). This hadith emphasizes the significance of keeping words and actions in line with Islamic principles, as well as respecting and honoring others.

Third is maintaining behavior and morals. As the Prophet said *"Remember that in the body there is a piece of meat. If it is good then the whole body is good and if it is damaged then destroy the whole body. Know that the lump of flesh is the heart,"* (HR. Bukhari dan Muslim). This hadith emphasizes the necessity of preserving behavior and morality, as a good heart reflects a good entire body including the mind.

Fourth is to avoid immorality and sin. The Prophet said, *"Avoid the seven major sins: shirk towards Allah, witchcraft, killing souls which Allah has forbidden except for a righteous reason, consuming usury, consuming the property of orphans, running away from the battlefield, and accusing a believing woman of adultery,"* (HR. Bukhari). This hadith highlights the prohibition of seven major sins, including shirk, killing a soul, and other immoralities, as per Islamic teachings.

Some relevant literature results have confirmed that increasing the understanding and awareness of religious values through religious education programs on campus has an effective impact. Implementing religious education programs demonstrates an institution's commitment to promoting religious literacy among students. Beyond mere awareness, such programs can create critical thinking regarding religion beliefs, ethics, and their application in modern society. They can also encourage dialogue between students of different religions, developing mutual understanding and respect. By incorporating these programs into the curriculum, colleges can help to provide a comprehensive education that incorporates moral and ethical elements, preparing students to negotiate varied cultural circumstances with sensitivity and discernment.

Providing adequate facilities for students to perform worship and pray with convenience. This would encourage inclusivity and equity on campus. These venues not only meet basic needs, but they also represent institutional support for religious expression and identity. Furthermore, the

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design and upkeep of these facilities can demonstrate the universities' dedication to diversity and accommodation, thus instilling a sense of belonging in students from varied religious backgrounds. This provision can help to create a campus environment in which religious activities are not merely permitted, but actively created, thereby improving overall student well-being and satisfaction.

Conducting social or religious activities that can strengthen the student's religious identity and minimize the potential for violation of religious norms. Organizing activities to reinforce religious identification promotes a sense of community and belonging among students. These efforts can provide a forum for students to share religious ideals, traditions, and practices, enriching their spiritual and cultural experiences. By encouraging these activities, universities can assist to reduce disputes caused by cultural or religious differences, resulting in a more harmonious campus atmosphere. Furthermore, these activities can create reflection and personal growth, preparing students to face challenges to their religious beliefs or practices with fortitude and confidence.

Building a solid religious community on campus to support each other and remind each other of the importance of upholding religious norms. Establishing a strong religious community creates a supporting network in which students can find solidarity, direction, and encouragement on their spiritual path. Such groups can play an important role in sustaining religious ideals and ethics by providing peer support and responsibility. They also offer opportunities for mentoring and leadership development, allowing students to actively participate in campus life and beyond. By developing these communities, universities may instill a sense of responsibility for sustaining religious values while also promoting a culture of mutual respect and understanding among varied student groups.

CONCLUSION

In the study that authors did, *ghibah* and the use of rude and bad words became the most potential violation of the norm to be committed by students at one of the Universities in Bandung, followed by the potential to engage in non-worshipping or non-praying, pornography and adulteries, alcohol, drugs and narcotics, and intolerance. The violation of these norms they anticipate by keeping their words to say something nicer, restraining themselves from doing something bad, and learn to control their own emotions, as well as getting closer to Allah by praying. Students do this because of negative emotional feelings, and the main reason is because of their social environment and social relationships.

Authors advise students to guard their hearts and minds, to guard worship and remembrance of God, to keep their relationships with good friends, keeping behavior and morals to anticipate

them. Authors also suggest always remember Allah and read the Holy Qur'an, rather than doing less useful activities. Authors also recommends for future researcher to combine qualitative and quantitative studies. Conduct in-depth research on the problems that students have in preserving their religious traditions on campus, including both internal and external challenges. Enhance literacy skills and use tested sources is a must. And it its possible, implement policy changes to support religious diversity and accommodation. In this way, next researchers may actively contribute to the creation of an inclusive and supportive campus environment in which students of all religious origins can feel appreciated and grow academically and spiritually.

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