



FORMATION OF MINORITY STUDENT IDENTITY AND SCHOOL LEVEL EDUCATIONAL POLICY RESPONSE

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Abstract:

This article examines how minority students form and assert their identities in school's public spaces, particularly in interactions with majority groups. This qualitative research uses interviews and documentation studies, focusing on several minority students in schools in East Java. The research results show that the identity of minority students is formed through religious expressions, which include verbal expressions, attitudes of prayer, and greetings on holidays. These three expressions function as a means for minorities to assert their identity among the majority. This research concludes that identity formation depends on significant religious expressions and small actions carried out repeatedly. Therefore, schools need to provide equitable social spaces for minority students, with policies supporting equality and respecting differences in school social life.

Keywords: *Identity, minority students, minority-majority relations, religious expression.*

INTRODUCTION

The relationship between minority and majority groups has a unique role in the structure of social life. This relationship reflects the fact that the two groups are often in an unequal position. This imbalance can cause various frictions, even trigger conflict. Various efforts have been made to study, analyze and find the best solution when minority-majority relations reach the peak of tension in the form of horizontal conflict. In general, this tension is often triggered by the strengthening of identity between these groups. This identity emerges as a logical consequence of the drive of each entity to express itself in various external forms.

Identity is formed through internal and external factors. Internal identity includes elements that are inherent to the individual, such as characteristics innate or expressions of belief that are used symbolically. This identity can be reflected through names or attributes chosen voluntarily to show who the individual is. Meanwhile, external identity is formed through the views or assessments given by the majority group or other minority groups towards certain minority groups. This perception has a psychological influence on minority groups, because they are often considered different by the majority based on their views and reactions.

In the same social space, the emergence of identity conflicts between majority and minority groups often occurs, especially when the majority tries to maintain their identity and reject the identity of other groups (Tutut Chusniyah, 2019). This conflict is often triggered by the view of the majority which views minority groups as something different or separate from them. When the majority tries to maintain its identity and is reluctant to accept the identity of the minority, this can create tension—if the majority imposes its will, this has the potential to lead to discrimination or oppression of minorities. Conversely, if minority identities are accepted by the majority, this can lead to changes in the majority identity structure, introducing more inclusive and diverse social dynamics.

Each individual's religious identity has various ways of expressing it, depending on the rituals carried out in that religion. As a country that recognizes the Almighty God, Indonesia provides equal space for the diversity of religious communities, including in the way they express their religious identity. This is stated in Article 29 of the 1945 Constitution, which guarantees the freedom of every citizen to embrace religion and practice worship according to their beliefs. This guarantee also encourages the state to issue regulations related to religious freedom, as reflected in Law no. 39 of 1999 concerning Human Rights and Law no. 1/PNPS/1965 concerning Prevention of Abuse and/or Blasphemy of Religion (Fatmawati, 2011; Constitution of the Republic of Indonesia 1945, 1945; Law No. 1/PNPS/1965 concerning Prevention of Abuse and/or Blasphemy of Religion, 1965; Law No. 39 of 1999 concerning Human Rights, 1999)

This research examines how minority students' identities are formed and expressed in the school environment, as well as how leaders respond to the building of minority students' identities at school. The data in this research was obtained from minority students' confessions through an interview process.

RESEARCH METHODS

As research that uses a qualitative research approach, this research seeks to explore the depth of social facts through interviews, observations, and studies of documentation in the form of fact documents or analysis documents, which have been produced by previous research. This research interviewed minority students from various schools in East Java, and was also complemented by interviews with students in other provinces. In East Java, this research interviewed several students in Gresik and Surabaya in depth. The informants sought were religious minority students who were in the majority of schools whose religion was different from their own.

RESULTS AND DISCUSSION

This research reveals that minority students form their identities through religious expression, which functions as a way to strengthen their identity in the face of social dynamics that often place them in marginalized positions (Juliawan, 2019). These religious expressions not only reflect spiritual beliefs, but also serve as a means to show their differences and diversity in a broader social context. This process of identity formation is increasingly strengthened along with the development of identity politics, where issues related to minorities, gender, race, ethnicity and other marginalized social groups begin to receive greater attention in the public sphere. The identity that is built through religious expression provides space for minority groups to assert their existence amidst the pressure of homogeneity that comes from the majority group, as well as being a form of resistance to social marginalization (Abdullah, 2017).

Expression of Religion as Identity

Religious expression as a way of forming identity is closely related to how religious people display their identity in public spaces. As previously explained, religious expressions tend to be more dominant among Muslims, considering that they are the majority group in Indonesia. However, in certain areas, the religious expressions of other religious groups are also clearly visible, especially in areas where they dominate. For example, in the eastern part of Indonesia where the majority is Christian, or in Bali where the majority is Hindu, their religious expression also appears as part of their social identity at the local level.

Expressions of religion as part of identity can also be seen in the actions of individuals or communities when carrying out certain rituals. Habibi Zaman RA illustrates this through methods such as praying, reciting the Koran, and giving alms, which are forms of personal expression that cannot be separated from the expression of individual beliefs (Ahmad, 2014). In other words, individual behavior in public spaces related to religiosity is an external manifestation of the process of internalizing their religious beliefs. Both minority and majority groups each have a unique way of expressing their religion, because this is related to the process of self-disclosure (outcoming) from the internalization of the religious beliefs they hold.

Indeed, in general, majority groups tend to be more expressive in displaying

their identity, while minority groups are more careful in expressing it. This is often seen in the way they express themselves in public spaces, where the majority are more free and open to show their beliefs or characteristics of their identity. It is important to understand that the caution or even reluctance shown by minority groups is not a form of surrender or a lack of identity expression, but rather a strategy to maintain social harmony. Minority groups often avoid excessive expressions of identity as a form of respect for the norms and values that apply in larger society, in order to prevent tension or even identity conflict. In this context, the reluctance of minorities does not mean they have no identity, but rather an effort to maintain peace and avoid tension with the majority group, so as to create a social balance that can be accepted by all parties.

In the social ecosystem of education, the tendency of minority groups to be more silent or not highlight themselves is often influenced by their relatively small numbers in schools, so that they rarely receive special attention in various activities outside of teaching and learning. This condition creates a situation where affirmation of minority group identity, both in the form of social support and extracurricular activities, is almost non-existent. In particular, religious activities as a space to express their religious identity often receive little attention or recognition from the school. However, students from minority groups can still be involved in various activities organized by schools, even though they are not directly related to religion. They can take part in activities organized by the OSIS, which are usually more inclusive and open to all students regardless of religious or ethnic background, as well as participate in non-religious activities such as study tours, comparative studies, or practicums (Interview with KS-SMAN 1 Menganti, Gresik, 30 November 2020; Interview with WKS-SMKN 2 Surabaya, 3 December 2020; Interview with WKS-SMKN 1 Pungging, Mojokerto, January 6, 2021). Through these activities, even though they do not explicitly accommodate their religious expressions, minority students can still build social networks and interact with their classmates, which in turn helps them to feel accepted in the broader school community.

This article reveals that the process of forming the identity of minority students in the majority of schools emerges through simple religious expressions such as verbal expressions in religious celebrations, attitudes shown when praying, and through greetings on holidays. This article finds these three expressions as a form of recognition of minority identity by the majority school group.

'Alhamdulillah', 'Hallelujah', 'Astungkara'; Identity in Verbal Expression

The formation of identity expressed through religious practices can be seen in the form of verbal expressions that describe the freedom of minority students to voice their beliefs in front of friends without fear or awkwardness. This spontaneous expression shows that they feel accepted and not alienated even though they are in an environment dominated by the majority group. This action reflects acceptance of minority identities, allowing them to speak and behave in accordance with their religious beliefs without fear of being ostracized by their peers.

Minority identity can be seen from their reflective behavior in front of the majority group. This reflective behavior refers to the actions taken by minority students to apply their religious teachings in everyday life, which are often done automatically without much thought (Salim, 2020). These actions can be expressions of certain words, attitudes or actions that reflect the teachings of the religion they adhere to. Usually, this behavior is influenced by the religious values they received from an early age from their family, religious environment, and other socio-religious communities, which in turn shape the way they interact with the world around them.

These reflective acts should not be considered simply as visible expressions of religion or simply part of everyday social interactions. On the contrary, this behavior needs to be placed and seen as the result of habituation and consistency in applying the religious values that have been embedded in students, without paying too much attention to the reactions or influences of the environment around them. Thus, this reflective action becomes a reflection of the process of internalizing the religious teachings they believe in, which is reflected in their daily speech, attitudes and

behavior.

"I often say 'hallelujah', 'praise God', as an expression of my joy or gratitude to God. "First of all, there were those who reacted, 'Iku artine opo?'"

This statement illustrates that the process of religious internalization in minority students results in reflective actions, such as the confession: "I always say 'astungkara'. It was spontaneous" (Interview with S-Hin-4, Gresik, 26 November 2020) The frequency with which minority students act in accordance with their religious beliefs shows that they no longer feel hesitant or reluctant to express their religious identity, even though they are in a majority religious environment. different. However, this habit sometimes causes reactions from the majority group, who often respond with questions aimed at confirming or questioning the identity of the minority.

Phrases such as "Praise God," "Hallelujah," and "Astungkara" are forms of verbal celebration used by minority students at school. When the majority of students reacted, they explained that these expressions were similar to "Alhamdulillah." This fact indicates that minority students' identities are expressed through their verbal communication. In this article, this is referred to as verbal celebration of joy, namely expressions that appear along with the joyful situations they experience in the school environment (Pranoto, 2017). This expression reflects the belief that God is always present in their lives, and gratitude is the best way to get help from God.

In a study of the worship that is most favored by God in Christianity, Joni Tapingku through analysis of the text Amos 5:21-24 highlights that gratitude is one of the forms of worship that is most appreciated by God. He concluded that worship accepted by God should focus on God Himself, which can be realized in celebrations that include fellowship, praise, worship, and expressions of gratitude (Tapingku, 2020). Apart from that, worship that is favored by God is also closely related to good behavior implemented in daily life, such as acting fairly, not discriminating, being honest, obeying regulations, and trying to spread peace in society.

In Islam, verbal celebrations of joy often manifest in the expression "alhamdulillah," which literally means "Praise be to Allah." This expression is used as a form of gratitude to God Almighty for all the blessings and gifts He has given. Gratitude, in this context, is not just a word, but also reflects the inner attitude of a servant who always remembers God, appreciates every blessing received, and realizes how small he is before Him. Gratitude is a servant's way of expressing gratitude, maintaining humility, and reminding oneself not to be arrogant or arrogant. In an Islamic perspective, gratitude also means awareness to always be grateful in every situation, whether in happiness or in difficulties (Mahfud, 2014).

The strength of minority groups in forming their identity through verbal joyful celebrations shows that they feel comfortable and not intimidated even though they are in the midst of the majority group. For the author, this process of harmonious interaction between the minority and the majority contributes to strengthening the identity of the minority, as a group that is able to demonstrate and affirm their identity in front of the majority. One important aspect that also encourages the affirmation of minority identity is the willingness of minorities to continue to act in accordance with the teachings of their religion, even though they are in a majority environment, while ignoring reactions that may arise from the majority group. Minority students who show an indifferent attitude towards the majority's response can be considered an example of the process of forming a minority identity at school.

"When we feel joy, we automatically say praise to God. When it comes to praying, we always pray, I even do that in class and outside of class. Just normal, nothing like this or that. Khan already knows that I'm not a Muslim" (S-Kat-3 Interview, Gresik, 26 November 2020). "Just reflex, I'm used to it. If you get good grades, thank God it's better than yesterday" (S-Kat-9 Interview, Surabaya, 3 December 2020).

According to this student's account, the majority group's acceptance of minority religious identities can be seen through their understanding of the position of minority religions, which is reflected in verbal celebrations. On the other hand, in a different

context, verbal celebrations among students of certain religions also cause confusion. There were no similar expressions uttered by them, as expressed by their Muslim friends, as explained by this student:

"When I'm sad, I don't know what to say, there's nothing special. "Usually Muslim friends say 'astaghfirullah'" (Interview S-Hin-6, Gresik, 26 November 2020).

The various forms of celebration or expression that appear in happy or sad situations vary greatly, depending on the teachings of each religion. However, there are similarities between all religions, namely the teaching of recognizing human limitations—both in happy and difficult conditions—as well as the affirmation that there is a greater power outside of humans. This shared understanding, shared by students, ultimately encourages them to accept the existence of minority groups. They realize that, both minority and majority groups, both have the same limitations and recognize the existence of a power higher than themselves. This awareness in turn helps them to respect and acknowledge each other.

Identity in the Attitude of Prayer

The formation of identity through religious expression can be seen in the attitudes shown when praying, especially the hand movements made by minority students. This hand gesture becomes a symbol of their identity in a different environment. Minority students' habit of praying helps them form an identity in front of the majority group. This explanation focuses on how minority students construct their identities through hand movements in their prayer practices at school. Even though it seems like a normal thing, there are students who initially feel awkward about this prayer attitude. It was said that one of the students felt that the hand movements in prayer should be done with the hands on the chest. However, because he did not feel fully accepted, he chose to put his hands in his lap when praying, so that his actions would not be seen or cause reactions from those around him.

Each religion generally has its own way of making hand movements when praying. Theologically, this movement reflects the belief that there is a greater power outside humans, which requires a certain attitude to achieve or respect it. In other words, every religious individual needs a solemn moment when praying, as a form of respect and communication with God (Kuswandi, 2018). Research shows that this devout prayer attitude can strengthen a person's religious character, especially among students (Noviveni et al., 2015). Solemn events are usually marked by a calm attitude, a soft voice without noise, and calmness that is not rushed, so that hand movements are carefully regulated so as not to move freely during the prayer.

"When our teacher started the lesson, he told us to pray according to our respective beliefs. Then we prayed, and someone asked: are you ndungo what?, isn't he looking at my hands like this" (S-Kris-2 Interview, Gresik, 26 November 2020). When this student finished praying, his hands stretched out to form the sign of the cross. It is a *khusyu'* practice of praying, asking God.

The practices implemented by this teacher illustrate an appreciation for the diversity that exists in the school. This diversity is recognized by providing opportunities for each student to carry out prayer services according to their beliefs. Students who come from various religious backgrounds follow the teacher's directions by showing attitudes that are in accordance with the teachings of their respective religions. For example, one minority student explained that most Muslim students prefer to raise their hands when praying, while others prefer to place their hands on the table. The student himself chose to put his fingers together and end the prayer with the movement of the cross symbol. On the other hand, several other students chose to place their hands on their chests in a worship position, while bowing their heads.

The process of forming the identity of minority students through their actions in prayer is clearly reflected in the example above. This shows that symbolic expressions of prayer, as part of their identity, are carried out in various ways in the school environment. These identities are valued and acknowledged by the teacher, who emphasizes the importance of the principle of "praying according to one's own beliefs" and the attitude of respect that accompanies it.

Practicing religious beliefs is fundamental for every individual who adheres to the teachings of their religion, and this also applies in public spaces. Therefore, expressions of social piety and disclosure of religious identity are often seen through a person's attitudes, behavior and speech in everyday life, including at school, as can be observed in minority students. This practice emerged as a result of habits that were ingrained in their lives, which were instilled from an early age in the family environment. At home, they are taught religious values through various routine activities, such as praying together, reciting the Koran, or discussing religious teachings with their parents. Apart from that, children also receive religious instruction outside the home, such as learning religious knowledge from religious leaders in places of worship or through other religious activities in their community. All of these experiences, both in the family environment and in places of worship, play a major role in shaping the religious behavior they demonstrate in public spaces. This reflects how religious beliefs embedded from an early age become an integral part of their identity, which they continue to practice in daily social interactions.

"Father always said: no matter where you are, whatever time you want, you have to pray. If you are in a hurry and don't have time to say a prayer, you can just sign the cross. That's enough" (S-Kat-9 Interview, Surabaya, 3 December 2020).

The practice of hands in prayer, as part of religious expression, has become something that is taken for granted as an identity. The majority of students generally do not mind this. For minority students, the use of this prayer practice is a simple way to affirm their identity among the majority. Minority students' identities are often formed through the symbolic expressions they show in front of the majority group. Even though these expressions tend to be symbolic, the message they want to convey is still understood by the majority group. In fact, the majority of students responded in the form of questions such as: "Why is that?", "Does it have to be like that?", or "Isn't there another way?". These questions are a reaction to the different identities demonstrated by minority students. In the context of this research, the process of identity formation carried out by minority students does not always run without obstacles. However, the response that emerged from the majority group showed that the expression of minority identity succeeded in attracting their attention. Luckily, their teacher appreciated this expression by saying, "Pray according to your respective beliefs." This statement has an important meaning because it shows that minority identities are recognized and respected, and their existence is guaranteed in the school environment.

Happy Holiday Greetings as an Affirmation of Minority Identity

The formation of identity through religious expression can also be seen through the habit of giving each other happy holidays. This remark, although simple, reflects the recognition between the majority and minority groups. The recognition given by the majority group to the minority group is a form of affirmation that clarifies and acknowledges the differences in their identity. Likewise, the recognition that comes from minority groups towards the majority shows that they are aware and appreciate the differences that exist between them. The courage of minority groups to recognize the majority group is more than just a form of appreciation, but rather an affirmation of their identity as a different group.

By providing mutual recognition, a shared space is created to build a deeper understanding of diversity and tolerance among them. The holiday greetings conveyed by the majority to the minority emphasize that despite their differences, they both respect each other. Affirmation of identity through holiday greetings can be understood as an achievement for minority groups in negotiating and displaying their identity in front of the majority. This success, of course, cannot be separated from the role and participation of school policies that support the habit of religious tolerance in the educational environment. Apart from that, both majority groups, minorities, and parties involved in school policy, all have a sufficient understanding of the importance of maintaining harmony and peace in living side by side despite differences in religion and belief.

This achievement cannot be separated from the educational patterns

experienced by minority students, both what they received at school and what they received in their previous education, including the initial education they received in their family environment. Family education plays a very important role in shaping a child's character and religious patterns. If children grow up in a family environment that teaches the values of tolerance and respect for differences, they will more easily accept and appreciate differences as part of the reality of life in a pluralistic society.

"If the age of a student or high school student is like this, it still depends a lot on what the teacher says for guidance. "If the teacher is moderate, tolerant, *tasamuh* then the students are too" (GPAI Interview, Surabaya, 3 December 2020).

The mutually recognizing relationship between minority and majority students is a reflection of respect for each other's identities. When minority students recognize the existence of the majority group, and vice versa, both of them indirectly appreciate and respect existing differences. Recognition of minority identities by the majority often takes the form of symbolic or spontaneous expressions, which reflect the way they practice religious teachings. In this case, the role of family education is very important, because families can encourage minority students to be more open in expressing their identity. Apart from that, families can also create a space that allows majority students to better understand and accept existing differences, so that interactions between students can run more harmoniously in the school environment.

"The day after our holiday celebration, several friends came to our house to join us for a meal. Mama has provided various dishes such as during holidays for Muslim friends" (Interview S-Hin-6, Gresik, 26 November 2020).

Identity is not only reflected through external symbols, but also through attitudes and behavior that are visible in everyday life. Minority groups, with the religious symbols, attitudes and actions they display, emphasize their different identities from the majority group. Even though there are several similarities, minority identities still have characteristics that differentiate them, which can be seen in the way they dress (for example, female students are not obliged to wear headscarves), the way they pray, and the choice of attributes or accessories they use. All of these elements are forms of religious expression that differentiate them from the majority.

Even though in the school environment this identity often does not receive adequate recognition or attention, minority students still strive to express their identity consistently. This expression of identity is one way for them to assert their identity in public spaces. Even when school policies do not provide enough space, minority students can still display their identities well. This is driven by the strong internalization of religious values that have been embedded in them, as well as recognition from the majority group that these differences in identity need to be respected and celebrated together.

Harmony in Public Spaces and School Policy Responses

Identity is a sign attached to a person or group, which differentiates them from others. This identity can be very personal or collective, and is usually seen in various aspects such as symbols, habits, how to dress, or how to interact with other people. Both individuals and groups who have certain identities will always be aware of these differences, and these differences become part of how they understand themselves and how they are perceived by others.

The formation of identity by minority groups through their religious expression at school does not appear to encounter major obstacles. This process takes place through the adaptation stages that they go through when they first enter the school environment, through to more intense negotiations with the majority of their friends in the environment. For minority students, their ability to express their religious identity openly at school is an achievement in gaining recognition from the majority, although this often takes the form of more symbolic expressions or everyday behavior that does not seriously disrupt social order.

It should be noted that this acceptance of minority identities tends to be limited to lighter and more symbolic matters. For example, greetings for holidays or how to dress that shows their religious identity. When it comes to deeper matters—such as

holding larger religious events in schools or efforts to persuade the majority to understand or follow the teachings of their religion—acceptance on the part of the majority may be more limited. Nevertheless, the fact that a minority student was elected as chairman of the OSIS at SMA GIKI 1 Surabaya shows that relations between minorities and the majority, especially in the context of competition or leadership, can work well. This illustrates that even though differences in identity exist, they do not prevent minority students from being accepted and respected even in more complex situations.

"After finding out that I had won the election for OSIS chairman, the first time I did that was I was grateful, happy because my friends trusted me to lead this organization." (S-Kris-12 Interview, Surabaya, 18 December 2020).

The victory of this minority student shows that he has been accepted as part of the majority group. Even though the number is only 7.18% of the total students at the school, his election through direct election proves that relations between minorities and the majority at the school are going well. From the perspective of Muslim minority students in Kupang, this situation illustrates their ability to relate well despite differences (Interview S-Isl-13, Kupang, 19 December 2020; Sulanam, 2018; Hutagalung, 2015)

In schools of diverse ethnicities, cultures and religions, school management has the responsibility to promote the harmonization of life in the school environment. The term "harmonization" was chosen to describe the relationship between minority and majority groups who are in the same social space, but often do not run smoothly (Pamungkas, 2014, 289). This is caused by competitive interactions, where various groups compete for space, which has the potential to cause tension or conflict. This conflict can occur in a very small and invisible form, or in a larger and more open form, both in the form of individual disputes and between groups (Jamrah, 2015). All of these dynamics are part of the school's responsibility to ensure the creation of social harmony. In other words, the use of the term harmonization reflects the possibility of disharmony in social interactions at school, especially those related to religion. One indication of this disharmony is the concern expressed by Nadiem Makarim regarding the three major sins of education.

Social harmony in the context of school life reflects harmony that recognizes the diversity of each individual within it, by respecting each individual's differences, uniqueness and potential (Huda, 2017, 292–293). This concept emphasizes the importance of recognizing diversity in the same social space, which means providing space for the growth of understanding and acceptance of differences in identity. In this way, every individual in the school can interact with each other and coexist peacefully. Social harmony is created when school members show maturity in interacting and respecting each other (Masyhuri, 2019, 154).

Achieving social harmony in the school environment is not only an individual responsibility, but also a shared obligation between school management and the entire school community. School management plays an important role in developing and maintaining this harmony, because they are responsible for maintaining and developing school culture in a sustainable manner. Meanwhile, students are only in school for a limited period of time, namely as long as they are studying at that level. Therefore, it is important for schools to consistently enforce existing rules and positive habits, as well as remind students to always comply with the traditions and values that have been instilled in the school.

Social interactions, which basically involve conflict, need to be understood and anticipated so that potential disharmony in schools can be detected and handled early. Children will interact by utilizing three main aspects: social skills, culture and language (Harun, 2017, p. 54). All three have a big influence on the way they interact in social spaces. Among the three, language skills are often considered the most influential factor in children's interactions in public spaces, because language is used as a tool to express themselves and communicate verbally with other people. The smoother and more polite one speaks, the more it reflects the depth of the child's culture.

In this context, students need to be taught to adapt to the new environment at school (Sari, 2013). They face a double challenge, namely adapting to school culture as the main culture (host culture), as well as interacting with various social groups of students, which in this paper are divided into minority students and majority students. As a host culture, the school environment plays an important role in guiding students to adapt and behave in accordance with the norms and traditions that apply at school. If this adjustment process does not go well, there will most likely be a cultural clash between students.

Minority students face great challenges because they have to adjust to the new school culture as well as the culture brought by the majority group at the school. In situations like this, school policies are very important to provide support so that all students can develop socially well. Every student needs to be guaranteed equal access to school policies and the same social space in the school environment. Therefore, schools must pay special attention to their students, emphasizing that differences between them are normal and should be seen as part of the normality of life, including religious differences (Samiyono, 2017, p. 201).

After the school succeeded in creating a harmonious environment among students, the hope of creating equal relationships became the common desire of all school members. Equal relations between minority and majority students are then realized in the form of interactions that prioritize wisdom and mutual understanding. Schools only need to implement the rules that have been prepared for the common good, so that students can study in peace and their needs can be met properly.

This ideal condition is certainly the hope of all parties, namely a school that can create peace and tranquility for all school residents. However, challenges in harmonization in schools remain, especially along with the development process of students who are searching for their identity. This constant search brings them a variety of life experiences. On the one hand, if they fall into negative things, the potential for juvenile delinquency arises. However, on the other hand, if they succeed in maintaining themselves on a positive path, various achievements can be achieved, which is of course the hope of parents and schools. All of these dynamics cannot be avoided, so schools must be prepared to face challenges in building and maintaining harmony in the school environment.

CONCLUSION

This research shows that the expression of minority identity in school public spaces is obtained through three main forms—namely verbal expressions, prayer attitudes, and holiday greetings. All three serve as an affirmation of the diversity that exists among students. Through verbal expressions, both minorities and majorities convey recognition of the greater power in their lives, which also reflects mutual understanding and respect. Meanwhile, the attitude of praying is their way of acknowledging the existence of a higher power, which is able to provide peace in their lives. As for holiday greetings, whether they come from the majority or minority, they signify mutual recognition and understanding of existing differences in identity, strengthening their relationship as fellow school members.

The findings in this research illustrate that minority religious expressions, even though they are carried out spontaneously, have created a new dialectic in the relationship between minorities and the majority. This dialectic not only shows the majority's acceptance of minority identities, but also emphasizes the importance of diversity in school life. Harmonization of social relations in schools, which is a shared responsibility, requires an active role from school management in providing equal social space for all students. Thus, schools need to be able to create an inclusive environment, where differences in religion, culture and other identities are respected and understood as part of the richness that can be celebrated together.

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