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Fostering Community Awareness of the Importance of Religiosity to Minimize Conflict and Violence

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Abstract: *This community service aims to teach the people of Solo about the importance of religiosity in minimizing conflict and violence. In the context of Solo's multicultural and multireligious society, conflict and violence often arise as a result of tensions between groups or individuals of different faiths. Through strengthening religiosity, we hold a series of activities such as seminars, workshops, and group discussions to increase understanding of religious values that value peace and tolerance. The active participation of various community groups, including religious leaders, community leaders, and youth, enables a rich exchange of views and a deeper understanding of how religiosity can be the foundation for building a peaceful and harmonious society. Evaluation of activities shows an increased understanding of the importance of religiosity in dealing with conflict and violence. At the end of the project, there was an increase in awareness of the importance of interfaith cooperation and rejection of conflict and violence as a solution to differences of faith. Thus, this dedication is the first step in efforts to build a more tolerant and peaceful society in Solo.*

Keywords: *community building, religiosity, minimizing, conflict, violence.*

INTRODUCTION

The growth and development of a society are not only measured by material progress but also by the spiritual and moral depths possessed by its citizens. In this context, we humbly present our community service program which aims to foster and enhance religiosity among the people of Solo [1]–[3].

Solo, as one of the centres of culture and tradition in Indonesia, has a very deep spiritual wealth. However, in recent years, we have witnessed that violence—both physical and verbal—has spread in different walks of life. This is a challenge that requires serious attention from all of us [1]–[3].

Through this community service, we want to invite all components of Solo society to return to religious values and spirituality that teach peace, tolerance, and respect for others. We believe that by strengthening our attitude of religiosity, we can create a safer, more harmonious, and more prosperous environment for all Solo citizens [4].

In this program, we will organize various activities such as seminars, workshops, and group discussions aimed at Educating people about religious values that teach compassion, peace,

and justice. Encourage interreligious dialogue to strengthen interreligious tolerance and cooperation. Providing spiritual guidance for the younger generation to form a strong character and integrity. Gather support from various parties, including religious institutions, local governments, and civil communities, to minimize violence in the community. In its implementation, the service team invites all levels of Solo society to join and contribute to this effort. Together, let us build a society based on the values of religiosity, where every individual is respected and treated with compassion [5].

The Indonesian Child Protection Commission (KPAI) coordinated with the youth office of Gatot Bambang Hastowo in Central Java over a viral video in 2020 showing a teacher in Solo being bullied by someone. The meeting resulted in students being asked not to repeat their actions. Based on information received by the Indonesian Child Protection Commission (KPAI), the school has summoned and nurtured students involved in viral videos in 2020. The students were also asked to write a statement stating that they would not repeat similar jokes, such as in the viral video [6]–[8].

In addition, in the following 2021, it was the turn of the student's parents to be called by the school and make a joint commitment to advise or reprimand their children not to repeat the same mistakes and to respect the teacher more [11]–[3]. The Indonesian Child Protection Commission (KPAI) said Commissioner Retno Listyarti in a written statement [4]. The meeting was attended by teachers, school supervisors, students, and community and city heads in Solo.

The Indonesian Child Protection Commission (KPAI) appreciates the Solo Office for quickly handling the viral video case and reporting the progress to the Governor of Central Java and the Indonesian Child Protection Commission (KPAI). Officials said the school and teachers admitted that the behaviour in the viral video was a joke and not violent [5]. However, the school considered the joke too exaggerated [6]–[8]. Both the school and the teachers involved said the video was a farce and not an act of violence or mobbing [9], [10]. However, the school admits that it is unethical and disrespectful for some students to make jokes or play tricks on teachers.

So the main problem of religiosity to reduce violence illustrates the complexity of the relationship between religion and human behavior. Solo as a city rich in cultural and religious backgrounds has become a stage for sharing incidents of violence related to differences in religion and belief [12], [13]. Although religion is often seen as a source of peace and unity, ironically it has also sometimes been a justification for acts of violence and intolerance [14], [15]. Community service in Solo emphasizes the importance of exploring the role of religiosity in reducing conflict and creating social harmony [16], [17].

Religiosity, which is one of the important aspects of solo people's lives, can play an important role in reducing violence if utilized properly. However, challenges arise when religion is used as a tool to justify acts of violence or reinforce intolerance [18], [19]. In addition, Solo faces the problem of the emergence of radical groups that use religious narratives to reinforce their violent agendas [20]–[23].

This devotion will explore how religiosity can be a key factor in fostering interfaith dialogue, fostering a deeper understanding of pluralism, and building mutual respect between communities. However, to achieve this goal, the people of Solo must identify and address the factors that hinder interfaith understanding and tolerance [24]–[26]. Therefore, this devotion will provide valuable insights on how to harness the potential of religiosity to create a more peaceful and harmonious society in Solo, Indonesia.

In addition, the World Health Organization estimates that more than 1.3 million people die from violence each year, making it the fourth leading cause of death among people aged 15 to 44 globally. A worldwide survey of 187 countries showed a 45% increase from 1990 to 2023, and sharps use increased by 32.6% [27], [28]. In addition, violence has a long-term impact on

psychological and social impacts, with economic consequences, including high treatment costs, increased use of mental health services, emergency care, and criminal justice.

Due to the high incidence of violence, more and more prevention initiatives are being developed and implemented, supported by the latest version that recommends the use of cultural perspectives in treating victims of violence [29], [30]. Among the proposed complementary strategies for mental health recovery programs, there is evidence that religiosity or spirituality (R/S)-based interventions can be beneficial [31], [32]. Similarly, devotion shows the effectiveness of religiosity or spirituality (R/S) in reducing and preventing violent behaviour [33], [34].

Other authors have developed the "expensive religious sign theory", which states that "expensive rituals" may be "difficult to fake" movements, by incorporating the idea of "cultural commitment" among a group of people. Since the level of commitment cannot be measured, rituals that require a lot of time and extensive effort can show that only individuals who honourably serve the community belong to that group (in this case, religion). Still focusing on the idea of an evolutionary perspective, another related hypothesis is the "theory of moral development", which is based on increasing awareness of moral and spiritual beliefs as we age [37], [38]. According to this theory, as we age, a person goes through different stages of moral development in life, including changes and reflections on moral and spiritual issues, which can prevent violent behaviour.

Despite a growing body of evidence suggesting this relationship, previous authors have not fully explored mediating factors. More recently, intermittent binge drinking has been described as a partial mediator of church attendance against sexual drinking conducted on a sample of adolescent boys [39], [40]. Other drugs and social support, however, were not investigated as potential mediators of this relationship.

LITERATURE REVIEW DEVOTION

Devotion to the role of religiosity in reducing violence has become a major focus in various communities, including Solo, Indonesia. Various Community Service highlights that participation in religious activities is positively associated with reduced levels of violence. In the context of Solo society with its rich cultural background and strong religious pluralism, religiosity plays an important role in shaping moral values and social ethics [42], [43].

Empirical devotion suggests that religiously active individuals tend to have higher levels of empathy and greater tolerance for differences, and are less likely to engage in aggressive or violent behaviour [42], [43]. Moreover, in a broader context, religious institutions and spiritual leaders are often important agents in mediating social conflicts and promoting peace [44], [45]. However, it should be noted that the positive impact of religiosity in reducing violence is not always consistent, and there are contextual factors that can influence this relationship, such as extreme religious interpretations or politicization of religion.

Therefore, while religiosity has the potential to minimize violence, efforts to promote tolerance, interfaith dialogue, and inclusive religious education are also important components in creating peaceful and harmonious societies in Solo, Indonesia, and elsewhere [48], [49].

SITUATION ANALYSIS

Situation analysis for community service on Solo community development on the importance of religiosity to minimize violence requires a deep understanding of the social, cultural, and religious context in Solo. Solo, as a city with a rich and diverse cultural background, has unique social dynamics, including challenges in terms of violence and conflict between individuals or groups. Understanding that violence is often influenced by factors such as incomprehension of religious values, conflicts of interest, and social tensions is key in designing community development programs.

It is important to identify that Solo has significant religious diversity, and an understanding of the religious values held by the community is a crucial element in efforts to minimize violence. In analyzing the situation, it is also necessary to pay attention that violence can appear in various forms, both physical and verbal, and can occur in various environments, ranging from households to public spaces.

In addition, it should be recognized that the importance of religiosity in minimizing violence can be a foundation for interfaith collaboration. Interfaith cooperation can strengthen a common understanding of the principles of peace, tolerance, and respect for differences. However, challenges also arise in the form of interfaith tensions, stereotypes, and intolerance that can hinder collaborative efforts.

The situation analysis should also include an evaluation of pre-existing programs or initiatives to promote religiosity as a means to reduce violence in Solo. This includes assessing the successes, weaknesses, and constraints faced by such programs.

By understanding this context thoroughly, community service programs can design appropriate and relevant strategies, such as religious counselling, conflict skills training, the establishment of interfaith cooperation networks, and education campaigns on peace and tolerance. With a holistic approach based on a deep understanding of the social and religious realities of Solo, these efforts have the potential to create positive change in minimizing violence and building a more peaceful and harmonious society.

PARTNER ISSUES

One of the issues that can be raised in community service about fostering the Solo community regarding the importance of religiosity to minimize violence is the low understanding of religious values and lack of application in daily life. Many individuals claim to be religious but lack an understanding of the teachings that should guide their behaviour in interacting with others. This can lead to the emergence of attitudes of intolerance, radicalism, and violence that are contrary to religious teachings that teach peace and tolerance. In this context, community development needs to be focused on increasing understanding of the true values of religiosity and its application in daily life, so that people can better understand the importance of religiosity as an effort to minimize violence and create harmony in diversity.

SOLUTIONS OFFERED

One solution that can be offered for community service in fostering the Solo community about the importance of religiosity to minimize violence is to establish educational and socialization programs that educate about peaceful and tolerant religious values. These programs may include training, workshops, and seminars that provide an in-depth understanding of religious teachings that promote peace, justice, and mutual respect among religious communities.

In addition, collaboration between religious institutions, government, educational institutions, and civil society organizations can also be utilized to spread messages of peace and tolerance through various community activities, such as public discussions, social campaigns, and humanitarian activities.

In addition to the educational approach, building interfaith cooperation networks and rallying interfaith solidarity is also an important step. Through this collaboration, communities can jointly overcome differences and conflicts by dialoguing, understanding, and respecting each other, thus creating a harmonious atmosphere amid diversity.

The importance of women's empowerment should also not be forgotten to minimize violence. Providing wider access for women to participate in religious and social activities can help reduce tension and conflict in society.

By implementing these solutions comprehensively and sustainably, it is hoped that the people of Solo can become an example for other regions in building a strong attitude of religiosity as an effort to minimize violence and create a peaceful and harmonious society.

OUTPUT TARGETS

The output target of this research is publication in reputable International Journals (Terindexed Scopus), and Service Articles published in ISSN Journals.

ACTIVITY SCHEDULE

Table 1 Schedule of Activities

No	Activities Activities	Months and Years 2023-2024				
		Juli- Agustu	Septeml Octob	November- December	January- February	March-Apr May
1	Making service proposals developing data collec strategies					
2	Field observation and commu development					
3	Compilation of the results dedication and analysis					
4	Compilation of service rep and publications					
5	Publication of community serv results					

BUDGET

The HIT research budget is following the ceiling in the guide, amounting to IDR. 40,000,000,- (Forty Million Rupiah).

IMPLEMENTATION AND SUSTAINABILITY

Social control theory seems to support these findings independently of violent behaviour. A second explanation for this finding can be found in the "Cost Signaling Theory of Religion", which establishes that only those who are truly committed and engaged in sharing the ideas of a particular group will be able to abandon a pleasurable or productive activity to participate in it. As a result, the group will participate in public life with a more generous attitude. A third explanation is the "theory of human development" based on moral essays, which speculate that as one age, a person enters a more reflective stage of life, the nature of beliefs, meanings, and purpose in life becomes prominent.

The influence of the importance of religion is stronger among adults than adolescents. These results are supported by previous Devotion which found that inmates over the age of 24 who had a personal religious affiliation were less likely to engage in gangs and fights. But this is not the case with inmates who attend religious services [50], [51]. Other devotions suggest that the decline in theft rates was mainly due to youth participation in religious worship and youth religiosity [52]–[54]. The attribution of religious interests is considered personal religiosity, a concept independent of formal religion, which can raise awareness and prevent destructive social behaviour.

In addition, religiosity or spirituality (R/S) is a multidimensional concept consisting of various pathways that influence human behaviour. Regarding the mediating role in this relationship, social development factors, such as bonds and antisocial beliefs, are fully responsible for mediating various acts of religiosity or spirituality (R/S) and violence in the adolescent sample. However, to our knowledge, no Community Service has examined social

support as an indirect impact of religiosity on violence. Encouraging positive social behaviour may be a more important way to play a role in religiosity [55].

Alcohol dependence, on the other hand, has an important mediating role that undermines religiosity and sustains its impact across age groups [56]. A study using BNADS' first database, showed that individuals with higher levels of religiosity or spirituality (R/S) had more opinions in favour of alcohol control policies, such as limiting sales and advertising time, raising the legal drinking age, and raising taxes [57],[58]. The role of religious barriers may be greater in alcohol as a drug, which is a secular institutional problem that must be controlled [59].

The observed relationship between religiosity and domestic violence is entirely mediated by the effects of alcohol abuse or dependence. This finding was corroborated by previous findings showing that episodes of drinking mediated the protective effect of church attendance on sexual violence during two years of student follow-up and by a Community Service showing that discussions with partners regarding spiritual or moral values, domestic violence victims and perpetrators, thus reducing 71% of cases of violence [60]–[62].

It is not uncommon to find simple results from an analysis of religiosity or mediated spirituality (R/S), which may be due to the complexity of this multidimensional concept. We recommend further devotion to other mental health disorders that may be mediators of religiosity or spirituality (R/S) and violence, such as antisocial and borderline personality disorder, which may be associated with more aggressive behaviour.

In addition, the design of intervention methodologies to reduce aggressive and criminal behaviour has shown satisfactory results and should be considered when exploring possible mechanisms of action of the dimensions of religiosity or spirituality (R/S). This devotion has some limitations that must be considered. First, although we assessed two important and previously studied variables, it should be noted that the R/S dimension should be considered a multidimensional concept and assessed by different measures [63]–[65]. The use of more detailed and validated questionnaires to assess religiosity or spirituality (R/S) compared to a single question will probably yield different results. Second, our Devotion design is cross-sectional, so inferences from causal relationships cannot be drawn [66].

Third, although it is nationally representative, the survey reflects the context of Solo Indonesia. Some authors argue that cultural aspects influence religiosity and violent relationships [67],[68]. Although a recent meta-analysis found no difference between Services performed in the United States and Services performed in other countries, it is important to note that Solo Indonesia is a deeply religious country [69]. Therefore, cultural influences must be set aside when interpreting the results of this Devotion [70].

Fourth, although Devotion has previously supported our decision to only ask individuals living with their partners about domestic violence, those who are in relationships but not together can also be violent towards their partners [71],[72]. Likewise, this variable may be less significant for the young population, since it requires individuals to marry or live with a partner.

Finally, an analysis was carried out using dichotomous variables. This approach was created to facilitate analysis and provide power because the percentage of such events is relatively low. However, the results we obtain may be average (i.e. those who are abusers may be higher than the permissible variables).



Figure 1. Fostering Religiosity in Employees to Minimize Violence in Solo

Source: Author's Creations

DESCRIPTION BEFORE AND AFTER MENTORING

Overview before and after the dedication to building awareness of the importance of religiosity to minimize violence in the people of Solo:

Before Service: Before the service begins, the people of Solo often face major challenges due to the high level of violence that occurs in various contexts. This violence is often triggered by differences in beliefs and a lack of understanding of religious values as well as a lack of awareness of the importance of religiosity in daily life. Conflicts between groups often occur and pose tensions and threats to peace and stability in the region.

After Service: After a service that focused on building awareness of the importance of religiosity to minimize violence, significant changes were seen in Solo society. Through a holistic and participatory approach, people begin to understand that religious values, such as tolerance, compassion, and peace, are a strong foundation in community life. With structured religious formation and education programs, awareness of the importance of religiosity is increasing in the community. This is reflected in a decrease in the incidence of violence and an increase in harmony between groups with different religious backgrounds. Thus, the people of Solo are now undergoing a positive transformation towards a more peaceful and inclusive environment, where religiosity is the main pillar in building peace and unity.



Figure 2. Peace Yes, Violence No. Interactive Dialogue with Students and Employees

Source: Author's Creations

Table 2. Description before and after devotion in tabular form:

ects	Before Service	After Service
Level of Consciousness	Low, lack of understanding of the importance of religiosity in preventing violence.	Increasingly, people have a deeper understanding of the important role of religiosity in minimizing violence.
Attitudes and Behaviors	There are high levels of conflict and violence, a lack of interfaith tolerance, and indifference to religious values.	There have been positive changes in people's attitudes and behaviours, where the level of conflict decreases, interreligious tolerance increases, and religious values are more valued.
Community Participation	Lack of community participation in education and advocacy activities related to the importance of religiosity in preventing violence.	Increased community participation in education, training, and advocacy activities aimed at understanding and implementing religiosity as a preventive measure against violence.

With this table, the differences in conditions before and after service are clearly illustrated, giving an idea of the positive impact of these service activities.

CONCLUSION

Community service on community development in Solo highlights the importance of religiosity in minimizing violence. These interventions aim to increase understanding of religion as a source of peace, educate about interfaith tolerance, and promote peaceful religious practice. Through this approach, it is expected to create a more harmonious and safe environment in Solo by reducing incidents of violence.

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Author Contribution

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest.

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