Community Participation in Shaping the Religious Character of Mosque Youth in Asahan Regency as Informal Islamic Education

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ABSTRACT

This research aims to analyze: Community participation in shaping the character of mosque youth, in the form of strategic steps, supporting and inhibiting factors, efforts to overcome obstacles for mosque youth in Asahan Regency. This research uses a qualitative method with a phenomenological approach, data collection techniques using observation, interviews and document study, and techniques for ensuring the validity of the data using credibility, transferability, dependability and comfirmability. The results of this research are that; The similarity of views in developing the religious character of teenagers is not optimal, the pattern of fostering the religious character of teenagers includes, involving teenagers in community activities, controlling teenagers in destroying mosques, coaching in the form of economic independence for teenagers such as selling to break the fast.The conclusion of this research is that parents do not agree with mosque teenagers, the optimization of the approach has not been achieved, for teenagers themselves who like to get together.

Keywords: Community Participation, Religious Character, Mosque Youth.

A. INTRODUCTION

The development of science and technology has been able to reveal the secrets of nature, and has even succeeded in conquering nature in serving and fulfilling the needs of life which continue to fluctuate. (Tuhuleley, 1993), without feeling the changes and developments from time to time, so that it will automatically change and shift all existing aspects such as religion, culture, social, economic, ideology, and the defense and security of a better society (Dalimunthe et al., 2023; Fauzan et al., 2024). Directly affected by the effects of scientific changes are teenagers who tend to experience changes (Aly et al., 2023).

Currently, whether we realize it or not, the impact of globalization and modernization can be clearly seen through the loosening of human grip on religious teachings, plus the fact that everything can be achieved with science (Irwan et al., 2023). This causes religious belief to begin to decline, belief in Allah SWT is only words, prohibitions and commands of Allah SWT are no longer heeded (Rubino et al., 2023). When a person's grip on religious teachings weakens, the power of supervision that he has is lost. The supervisory power of society with its laws and regulations becomes just a concept and display.

Adolescence is a transition period from childhood to adulthood, which is marked by the onset of sexual maturity, namely between the ages of 11 and 20 years, namely before young adulthood. Adolescence is also known as a period of life where emotions are prominent and peaking and problems tend to arise, even teenage problems from the past until now are still clearly visible. (Daradjat, 1975).

The readiness of teenagers to accept modernization in all things is something that is a special consideration in looking at and analyzing the phenomena that accompany it (Ritonga et al., 2024). This can be seen from the symptoms of teenagers' filtering towards the progress of the era which greatly influences things that are normative, for example obedience to religious teachings, obedience to both parents, obedience to existing norms, will gradually decline and this is the picture observed in the research area (Latif, 2021; Yaumi, 2016).

Juvenile delinquency is part of the negative emotional maturity of teenagers themselves, so it is not uncommon for teenagers to explode their emotions in front of other people. (Ali, 2018) is usually hit by teenagers who fail to undergo the processes of mental development, both during adolescence and in childhood. Childhood and adolescence are very short, with rapid physical, psychological and emotional development (Indainanto et al., 2023; Yusuf, 2014). Relationships with parents experience problems, so that they do not find protection, affection, or even guidance from their parents, until children become teenagers who grow up experiencing a lack of the spiritual energy that they should receive from children.

Teenagers are the smallest part of society, a group of people who still want to find their true identity, even though it is acknowledged that the needs for growth and development of teenagers still include physical needs and social psychological needs which are more prominent. (Sunarto, 2008). Mosque youth is an Islamic youth organization that relies on mosques and hopes that aspirational and representative thoughts will emerge from them. Aspirational means they are able to carry out the mandate of the people's conscience, maintain the norms that exist in society (by implementing Islamic teachings well), while representative means representing

their generation as pillars who defend the upholding of Divine teachings throughout the earth. Mosque youth who understand the potential in their organization will participate in thinking about the future of the Muslim community, taking responsibility for the prospects for the development of Islamic broadcasts in the future (Jaeni, 2003).

Community participation in shaping the character of teenagers certainly cannot be separated from human physical and spiritual potential, and it is a necessity that teenagers must receive education so that their existing potential can grow and develop (Gunawan, 2012). Physical potential is all potential that has a tangible form including human senses, while spiritual potential is all equipment that cannot be seen in reality, namely something that is spiritual (Daulay, 2012)

B. METHODOLOGY

This research was designed using a qualitative method with a phenomenological approach. This phenomenological approach concentrates the view on the conscious experience of individual humans, which positions humans as actively interpreting experiences, so that they can understand the environment through personal experiences with their environment (Morrison, 2019). Descriptive research is research intended to collect information regarding the status of an existing symptom, namely the state of the symptom according to what it was at the time the research was carried out (Arikunto, 1998; Andayani & Majid, 2007). The subject of this research was directed at searching for data from the management of the Mosque Youth Organization, starting from the chairman and apparatus of the Nurul Islam Mosque Youth, Aek Kuasan District and the chairman and apparatus of the Nurul Iman Mosque Youth, Setia Promise District, the chairman and apparatus of the IRMATA Mosque Youth, Pulau Bandring District. Next, the data search started with the chairman of the Mosque BKM and the District Mosque Youth administrators as key informants using snow-ball sampling. Data was also taken from secondary sources, namely the chairman of the District MUI and from government elements.

C. RESULT AND DISCUSSION

Community Contribution in Shaping the Religious Character of Mosque Youth.

Forming the character of mosque teenagers cannot be imagined as turning over the palm of the hand, but is full of processes carried out, especially by parents and the mosque BKM, in which there are mosque youth associations. Religious character formation process activities need to be carried out in a planned and organized manner. This character formation process is not only at the hardware level but also software which is the main control in approaching teenagers in the unstable category and in a condition of searching for identity which puts them in a situation that is not yet under control according to the period they are experiencing.

The hardware in question is that in forming character, there is a need for coercion to combat bad teenage habits which have become a characteristic of the interactions between them, such as liking brawls, gambling, fighting, drugs and even theft. Things like this cannot be done without cooperation with law enforcement officials, so that teenagers return to the

right path. The lesson from hardware here is for teenagers to recognize that their actions have been running away from social and normative regulations.

Meanwhile, software is taking various approaches from all stakeholders in society to jointly participate and play a role in saving and protecting teenagers from falling into the brink of destruction. Because teenagers are future humans who will continue their next life, if today they are damaged in their morals, attitudes and thoughts, you can imagine, they will definitely become humans who cannot play their maximum role and ultimately become spectators rather than players on the stage of this life.

Components related to software related to the formation of teenagers' religious character are deepening religious knowledge by producing complete belief in Allah SWT as the God who made them, giving teenagers awareness of the importance of religion so that with that awareness will emerge obedience in worship, and as much as possible. perhaps carry out refractions involved in religious life which manifest into a pious person both in the context of oneself as an individual and socially. It is inevitable that if this is owned by teenagers then society's aspirations to prepare teenagers to take part in the future will certainly be realized.

The essence of religion for teenagers is the foundation for becoming the next generation who can control themselves against things that are negative and threaten their lives. So don't ever separate religion from teenagers. If religion is separated from teenagers, it means separating religion from teenagers' lives. When this happens, you can already imagine what will happen, there will be destruction, even permanent destruction, thus breaking the chain of civilization. and religion. So religion and character education are two things that cannot be separated in teenagers' lives and all their activities

Based on research results, Siti Sehroh Humayroh (2022) said that mosque youth develop religious character in society through mosque youth activity programs in adding Islamic values which can change human attitudes from bad to good. The contribution made by the community in shaping the religious character of mosque youth in the area that the researchers studied revolves around providing role models for all stackholders to teenagers. Meanwhile, according to Abdul Majid and Dian Andayani, they state that character education can be internalized through the Tazkirah Model, which is an abbreviation of the words show example, direct , encouragement, zakiyah to learn, behave and do), remind, repetition (repetition), organize, and touch the heart. Giving appreciation and appreciation, Shockley stated that appreciation is giving importance to something or someone which is related to the value attached to that something or someone. (Shockley, 2009)

Be honest and open. Honest culture has an important role in the history of human life. The good and bad of humans can be seen from the good and bad of the culture that existed at that time. The era of ignorance had a negative claim because it had a bad culture. Therefore, culture has a role in shaping human behavior. Teaching politeness. polite, and provide good inspiration to teenagers. According to Andayani and Majid, polite behavior is actions and words that do not conflict with applicable ethics and norms and are expressed towards oneself

and others. (Andayani and Majid, 2012)

Inhibiting factors for mosque youth organizations in developing the religious character of youth include internal factors from administrators having different opinions which ultimately hinder the activities of mosque youth organizations, besides that, when a change of management causes the mosque youth organization to disengage from activities, apart from that are inhibiting factors. Another thing is that the mosque youth organization does not have its own place, currently it still uses the mosque to hold meetings and gather teenagers for mosque youth activities, in terms of funding the mosque youth organization also has obstacles, every time there is a religious activity, mosque youth still have to ask the community , and finally because the funds owned by mosque youth are very minimal, this has a very big influence on activities that are to develop the religious character of mosque youth.

Patterns of Religious Character Development for Youth Mosque

Character development can always be realized in the implementation of religious culture. There are several things that can be used as indicators of a person's religious culture, namely; 1) commitment to religious commands and prohibitions, 2) enthusiastic about studying religious teachings, 3) active in religious activities, 4) respecting religious symbols, 5) familiar with holy books, 6) using a religious approach in forming choices, 7) teachings religion is used as a source of embodiment of ideas (Muhammad Alim, 2006). The indicators above are worthy of being used as guidelines for developing the religious character of mosque youth. First, building the religious character of mosque youth towards religious commands and prohibitions.

Religious commands and prohibitions are the main points in Islamic teachings and are contained in the Koran. Commands in Islamic teachings or in the Koran such as the command to perform the five daily prayers, the command to fast, the command to pay zakat, the Hajj and other commands. Likewise with prohibitions, including the prohibition on abandoning prayer, the prohibition on speaking dirty words, the prohibition on associating partners with Allah with others and other prohibitions. The training carried out for teenagers at the Asahan district mosque is training to carry out the five daily prayers. Prayer is a pillar of religion and practice that is first judged by Allah SWT. Religious character development related to the implementation of religious commands and prohibitions such as the five daily prayers for Asahan Regency mosque youth is generally carried out by BKM as the main guidance for mosque youth.

Religious Character Development of mosque youth in Asahan Regency in terms of love for the holy book. The Koran is the core of religion, keeping and studying it means upholding Islam. So the priority of studying it is more important than anything else. The Al-Qur'an is not just a book and reading, but the Al-Qur'an is a noble reading and full of wisdom. Every verse and every surah in the Qur'an has its own special qualities. (Haidar Ahmad al-A'raji, 2007).

Reading the Koran is a noble act of worship, and Allah promises a double reward for those who do it. Reading the Koran is absolutely recommended and preferred, except in certain conditions which are prohibited by religion. The Qur'an is a guide and guidance for human life.

Reading the Qur'an is sometimes done individually and also together.

Mosque teenagers who take part in these activities have various motivations, both religious motivation to obtain fadhilah, motivation to experience spirituality, and social motivation. The guidance carried out for mosque youth regarding the religious value of being familiar with the Qur'an is by providing guidance and teaching in reading the Qur'an. Learning to read the Koran from an early age or as a child is a must, because childhood is the best time to learn the Koran.

Guidance on reading the Qur'an is carried out in mosques under the responsibility of the respective youth administrators and BKM, where up to now Al-Qur'an learning activities have also been held in people's homes. During this coaching, Al-Quran learning activities were centered in the mosque under the coordination of BKM.

Every organization has advantages and disadvantages in carrying out its functions, which is normal and rational. Likewise, Islamic youth organizations whose function is as youth empowerment organizations certainly have supporting and inhibiting factors in running them well from the management, local government, community and so on. The smooth running of an organization that engages in various activities is determined by personnel factors, human resource factors, as well as by funding factors, facilities and complementary equipment needed as well as good management.

The supporting factor for the mosque youth organization which is still active today is the extraordinary dedication of its administrators, their enthusiasm for developing and inviting all teenagers in Asahan Regency to actively participate and play a role in this organization, in addition to the support from the District government, although it is not yet optimal. provide all attention and support to mosque youth.

Inhibiting Factors in Developing the Religious Character of Mosque Youth

In the journey of an institution or organization there are bound to be obstacles and obstacles in running the organization, and all of this for an organization is a stage of organizational maturation to make it more authoritative and responsible for the organization's activities as stated in the organization's vision, mission and goals.

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From the description above, it can be concluded that the inhibiting factors in developing the religious character of mosque youth are;

a. Internal organization

namely, there are differences of opinion and interests between mosque youth members, then when the management changes it is one of the obstacles to the activities of mosque youth organizations where the enthusiasm of the members begins to adjust so that well-programmed activities do not run as they should.

b. Funding and Place Factors.

It turns out that funding itself is not only a supporting factor but also an inhibiting factor for mosque youth organizations in developing the religious character of teenagers. Because the funds owned by the mosque youth organization are still unable to support the activities that have been planned, the alternative is to ask for self-help assistance from the community. Regarding the location, the mosque youth organization does not yet have its own secretariat, but still uses the mosque as a place for the activities of the mosque youth organization

c. The opinion of some teenagers is sad.

That the mosque youth organization is only intended for pious and pious Islamic teenagers, while teenagers who have less good attitudes do not have to participate in the mosque youth organization in terms of becoming members or taking part in the activities of the mosque youth organization.

Efforts to Overcome Obstacles in Developing the Religious Character of Mosque Youth.

If obstacles in an organization are not addressed quickly and carefully, they will actually cause any organization to experience a deadlock or dead end and can even destroy a mosque youth organization. So the efforts to overcome these obstacles are; *First,* Cadre formation of a capable organization, thereby producing mosque youth who are solid with their organization. From this solidarity, a sense of belonging to the organization will emerge and will result in a great responsibility towards the organization in which he organizes.

Second, It is acknowledged that funds play a very important role in whether or not mosque youth can carry out work programs that have been neatly conceptualized. It is natural for organizations to turn to how to find funds independently, this is of course carefully prepared, because various future preparations are needed to start looking for money in the organization's own business. Researchers have an argument about how to ensure that teenagers do not depend on donors, namely by creating a home industry where the income earned will be saved. Then the mosque teenagers move into the world of marketing such as selling and other things that can generate money for organizational needs.

Third, Mosque youth is actually not only a forum for good teenagers, but all teenagers can join, because the mosque youth forum is on one side an organizing institution, on the other side it is an educational institution for teenagers to learn, work in providing knowledge for the future. . So, so that there is no assumption that teenagers who do not participate say that mosque youth is only a place for fine teenagers, then this assumption must be eliminated by carrying

out various kinship and kinship approaches, as well as outreach to teenagers who have not yet joined mosque youth.

It is hoped that the formation of youth mosques can minimize the rate of crime development. Community participation in shaping the religious character of mosque teenagers who are fostered by the Mosque Prosperity Agency and the community in three sub-districts, namely Aek Kuasan, Setia Janji and Pulau Bandring in their development require; a) Maturation process, b) Learning process and c) Innateness or talent

Looking at the three things above, their interrelationships influence each other, especially in the exploration of human life, especially for young people, if cognitive functionality, talents and processes (not instantaneously), especially for students in a state of passivity, can almost be used and intermedicated in the development of life (the living of expand) certainly feels like there is active exploration and it is realized well and authentically. (Syah, 2010) Such education is of course based on youth principles that are embedded in decentralism. The ideal and essence of education is the existence of a normative science and scientific process, education also distributes the social life of teenagers in the community and their current and future lives. The scientific discipline education contained in it requires the interpretation that children's exploration (the transformational change from childhood to adolescence is of course influenced by or influenced by the plurality of family, society or social community until it reaches an institutional level. Implementation of normality with good and correct behavior, deliberately distributed to the learning community who gain knowledge and knowledge in educational institutions. (Suryabrata, 2006)

Adolescents are not only taught or introduced to conditional norms, but are also taught to the norms of nationalist and international life. The ethics and aesthetics of teenagers' struggles in adapting are also taught in terms of how their struggles are programmed with the aim of constructing behavior in social and state life (meaning that teenagers are educated on how to prepare them to build national and state life towards baldatun thayyibun wa rabbun ghafur.

Based on the results of field research, new research was obtained regarding Community Participation in Forming the Religious Character of Mosque Youth in Asahan Regency which can be described as follows: The essence of parents who have children, of course, will protect and save their offspring in all aspects of life that accompany them. So parents or the Mosque Prosperity Agency (BKM) who have high enthusiasm in gathering teenagers in one organizational forum called mosque youth certainly hope that teenagers will be able to replace the position of parents for the future, so the efforts and efforts of parents in achieving The goal is to monitor youth activities. This monitoring can be carried out as well as possible when teenagers are in a bond that is bound by agreed organizational regulations.

The next effort made by the parents/BKM of the mosque is to provide guidance both physically and spiritually. It has a big influence on teenagers for their life capital when they grow up. Physical development is development of the physical aspect by creating a sports club, so that they are engrossed in sports, will forget negative thoughts so they can avoid negative

things. Spiritual formation for teenagers is a process of spiritual maturation to make them stronger so that they are not easily hit by current technological developments which make the impossible a reality. One of these forms of development is gathering teenagers.

The next effort is to instill aqidah into the knowledge conveyed to teenagers. Where this aqidah is a solid foundation in religion, without it the promise of Allah SWT as God within oneself will be fragile. Then sharia is the second basic principle after monotheism, where sharia is something that deals with the aspect of worship of Allah SWT which is related to the validity and invalidity of the worship we do because of Allah SWT. All of these aqidah and sharia are for humans to get to know Allah SWT better. This is part of community participation which is still dominated by parents to mobilize it.

Forming the religious character of teenagers is certainly not an effort and effort that can be done quickly because it all requires a process that is tied to time and space. So that these efforts and efforts are carried out with careful planning towards complete implementation. Then the process of forming religious character is not something that can be applied in general, therefore the process is more conditional, meaning that with efforts made in a place that might be successful, once applied in a different place it might not be successful. This is what is meant by conditional.

In forming a teenager's religious character, the first thing is to foster a teenager's love for the mosque, so that his heart depends on the mosque. When his heart is dependent on the mosque then the next aspect will definitely emerge, namely his love for making the mosque prosperous and bringing the mosque to life, in accordance with the function of the mosque as a house of worship, a place for deliberation and muzakkaroh on human affairs.

Forming the religious character of teenagers with morals or terms equivalent to them, the point is that teenagers have noble morals. When owned by teenagers, teenagers will be able to monitor themselves, avoid being persuaded and invited by bad people. The essence of morals that can be realized is the example set by parents, so that this will be imitated by teenagers, becoming their own preparation to be like their idols. Today these idol figures for teenagers are almost no longer found, ultimately teenagers lose documentation of their role models, this is a dilemma for anyone.

The next religious character is directly related to practice, namely training teenagers to always be in congregation at the mosque, so that they always pray in congregation, so over time it will have a positive effect on the physical and psychological development of teenagers. That is the true character that mosque teenagers aspire to.

After the internal arrangement in the form of character is good, the next step is to organize an Islamic way of dressing, clothing that is correct by the Islamic religion, clothing that has rules based on the provisions of the Koran and Al-Hadith, both clothing for women and men. -man.

Then, the regulation of social relations between men and women, in general religious

and community leaders agree on the regulation of social relations between men and women. In the area being researched, this is strongly emphasized by the mosque's youth leaders, so that they are not alone, riding in a vehicle of the opposite sex, or close together when carrying out activities, the aim is to guard against the possibility of this happening.

The Mosque Prosperity Board (BKM) in the research area each provides direct confidence to teenagers to take part in religious and social activities. This means that in matters of worship activities, teenagers play a role, such as being the prayer leader, the call to prayer and so on, which are handed over to the teenagers while they are still under the guidance of the BKM or mosque youth management. The trust given by BKM and youth administrators has a positive effect, such as teenagers becoming more confident, creating mutual cooperation in carrying out their mandate, teenagers being more responsible for the mandate they have been given, and teenagers being more motivated to be the best in society.

D. CONCLUSION

The community's contribution in shaping the religious character of mosque teenagers can be used as an alternative in shaping the character of teenagers. Therefore, so that the religious character formation of mosque youth based on community participation can be realized well, the Asahan Regency-mosque youth need to collaborate with the Mosque Prosperity Agency (BKM), religious and community leaders, and the government so that the implementation of character formation can proceed in accordance with what is intended. has been programmed through the mosque's youth organization work program, although the basis for teenagers having a religious character ideally starts from the family first, how parents treat children, how parents communicate with children, how love is built in the family, all of this has a big influence on formation of adolescent religious character. Becoming figures in society, both religious and community leaders and parents need to be examples for mosque teenagers, religious and community leaders and parents also need to be guides so that teenagers become individuals who are disciplined and have good morals. The right way for parents to do it, if they want to make teenagers who have religious character, is through the tricentre of education, namely family, school and society, who have good character development. Ideally, informal education is given by parents at home, regarding preparations for children to be able to adapt in the community environment. This education includes parents being idols for their children, parents being able to solve problems that occur in the family environment wisely, parents being able to provide support. the best for their children, parents are able to give appreciation to their children, parents are able to develop children in terms of their religious character. So after their informal education has matured, children can easily enter the next realm of education Formal education is a place where learning and teaching takes place, if at home the parents are coaching children, then at school the coach is the teacher, the teacher must be able to provide the best example so that the teacher becomes an idol for the learning participants, the teacher is able to transfer knowledge to the learning participants, Teachers must be able to train students to solve problems, and teachers must be able to prepare students to become mature humans which include mature thinking, mature behavior and mature feelings.But when teenagers are outside the home, parents and the community become educators and guides in real life, where the direct learning medium is

nature and the surrounding phenomena, the learning material, and societal upheavals are the tests that society must introduce to teenagers, especially mosque teenagers. After formal education is established, children can enter the next realm, namely non-formal education in society, at that time the child becomes part of society and must comply with the norms and regulations that exist in society. In this environment, children must be able to insert themselves into society, so that they can eventually become part of the society where they live.

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