

The Shortage of Consciousness in Adolescents Performing Congregational Prayers at Mosque

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ABSTRACT

This article aims to describe the lack of awareness of teenagers to pray together at the Al-Barokah Mosque in Cigola Village. This study focuses on the problems of teenagers in Cigola Village, namely why these teenagers do not pray in congregation at the Al-Barokah Mosque. In modern times, this is one of the factors that teenagers do not pray in the congregation at the mosque because they are busy surfing in cyberspace (social media), playing games, and so on, causing a feeling of laziness, thus there is a lack of awareness of teenagers to pray in congregation at the mosque. In this study, we use a qualitative approach that aims to describe the lack of awareness of teenagers to pray together at the Al-Barokah Mosque in Cigola Village. We collected this research data online interviews and observation. As for the results of our research, indeed many teenagers who do not participate in congregational prayers at Majid Al-Barokah, the majority of mosque congregations are filled by parents. This proves that there is indeed a lack of awareness for teenagers to pray in congregation at the mosque.

Keywords: Awareness, Youth, Congregation, Mosque

A. INTRODUCTION

In the 21st century, juvenile delinquency is increasingly worrying. Nowadays, any juvenile delinquents are no longer called juvenile infringement, but the behavior of juvenile wickedness has violated the laws and norms prevailing in society. The phenomenon of juvenile delinquency is evidence that adolescents are now far from moral values and lack awareness of religious life (Oktonika, 2020). Adolescence, which is known as a period of vulnerability, full of conflict, and has special characteristics so it needs guidance and guidance, to gain religious awareness which later will be a driving force and a guide in the process of forming an established religious soul (Rohmi Yuhani'ah, 2022). The responsible of the juvenile community can be heavy when the adults around them don't help to provide direction up to the above conditions (conditions) stable), because not infrequently the adults around him just assign tasks without knowing the needs and how to fulfill them the needs of the youth (Maisyanah, 2019). In line with their physical and spiritual development, religion in adolescents also participates influenced by this development. It means the appreciation of teenagers towards religious teachings and religious acts that appear in teenagers have a lot to do with with these developmental factors.

The development of the religious spirit in adults is marked by ways of critical thinking, positive, open, mature, and tolerant (Hully et al., 2021). In general, adolescents are vulnerable to religious problems because they depend on or deviate from the customary values that develop and grow in society based on Islamic values, or low religious spirit. In fact, in essence, adolescence begins with a tendency to study and think about their religion (Nurlaeliyah, 2018). Individuals with high motivation will always direct themselves to improve their quality of life better, direct their potential correctly, and achieve happiness in life. An important goal of motivation is to direct one's attention, manage efforts, increase potential and perseverance, and support the development of strategies for achieving goals or plans for action in a positive and directed manner (Hasanah, 2015). Religious consciousness in an adolescent can be seen from experience, faith, and worship that leads to the actual reality accompanied by appreciation Sincerely, individuals who have been guided by a religious approach since childhood and continuously Continually developing themselves in a religious family tend to reach maturity religious (Frimayanti, 2015).

Religious awareness in adolescents is also supported by several factors in environments, such as education, religious activities, social service activities, help, and experiences related to religion. The formation of religious awareness in adolescents This will be a provision of sufficient religious knowledge for teenagers to in their life in society and adapt well to the

surrounding environment (Wilananda, 2012). The consciousness of religion can be split into two both verbal and worship. Verbal awareness of religion is religious behavior related to verbal or verbal religious teachings. The context of this verbal awareness can normatively be related to the child's ability in using verbally related to the behavior of religious awareness such as reading the Qur'an and praying. The awareness of ritualistic religion is a dimension of religious behavior that reflects ritual obedience or worship (Jatmikowati et al., 2022). To react to religious awareness require numerous factor including the motivation from juvenile person because without self-motivation, to release of awareness continue hardship. Another factor is the social environment and academic culture together had a positive effect on religious awareness. Based on the findings, the implications for religious guidance and counseling require a comprehensive approach to fully empower the potential of students (Wahidin et al., 2022).

Based on the above theory, religious awareness in adolescents is starting to run low, especially worshipping places of worship such as mosques. Many factors cause teenagers not to go to the mosque, including themselves. When the religious motive in oneself begins to decline, the desire to go to the mosque decreases even though it is an individual obligation to God. In addition, the interest in going to the mosque is low because of the environment. When the family does not go to the mosque, the youth will not get used to going to the mosque. The habit of worshipping at the mosque must be accustomed from an early age so that it is used when it becomes an adult. When someone is an adult it will be difficult to arrange to go to a place of worship because adults will be different from children who are still children. The beauty and cleanliness of the mosque also needs to be considered so that it invites worshipers to worship because when the mosque is clean and beautiful, there will be other motives for going to the mosque. In this study, we no longer want to find what has been found by previous researchers but find other aspects including the factors that cause why teenagers today are reluctant to worship.

B. METHOD

This research was conducted at the Al-Barokah Mosque in Cigola Village, Ciaruteun Udik Village, Cibungbulang District, Bogor Regency, with the research title "Lack of Awareness Among Youth in Carrying Out Congregational Prayers at Al-Barokah Mosque in Cigola Village". The reason we chose this location for research is that there are many teenagers in Cigola Village, but the majority of the congregational prayers are filled by parents, while most teenagers when it is time for prayer just sit back and hang out with their

friends. This study is a research with a qualitative approach that aims to describe the lack of awareness of adolescents to pray together at the Al-Barokah Mosque in Cigola Village. A qualitative approach is a method of collecting data in a scientific setting, using the scientific method, and carried out by people or researchers who are scientifically interested. Qualitative research methods are systematic procedures that have been agreed upon to reveal a symptom that is the object of research.

This type of research is a descriptive field (field research). Descriptive research is research that aims to describe a situation or phenomenon as it is without manipulating the object of research. Which uses to investigate the truth that is relative, and theoretical, and uses hermeneutics as a step to find meaning and interpretation. In collecting this research data, we used an online method via WhatsApp chat in the form of voice and video recordings. The respondents in this study were 2 teenagers who were permanent respondents in this study because they discussed teenagers. The next respondents were ustad and DKM Al-Barokah who knew for sure about the congregation at the Al-Barokah Mosque, and who knew about the condition of teenagers in Cigola Village. With some of these respondents, it will be relevant and valid data that can be obtained to achieve the objectives of this study by providing more in-depth answers.

C. RESULT AND DISCUSSION

Awareness can be said as the ability of a person or individual to establish a relationship with the environment and with himself through his five senses. In the Big Indonesian Dictionary (KBBI) awareness comes from the word conscious which means to be aware, feel to know, and understand, while awareness is awareness, the state of understanding what is felt or experienced by someone. Awareness is remembering himself to do something based on the impulse that exists from himself in his soul and feeling that he is capable of realizing himself to the actual situation. Awareness can be interpreted as a state of knowing, understanding, and feeling. Awareness is understanding and knowing not only based on rules and regulations but also understanding and understanding based on laws, customs, and habits. Consciousness is thinking. If we want a change, either on a small scale or a large scale in the family, religion, community, work, or other environment, then we must choose the first step, namely by choosing our way of thinking. Everyone's consciousness is part of collective human consciousness. So, if we want a change, then we have to change something within ourselves. From some of the meanings described above, it can be concluded that awareness is a feeling of knowing and understanding what has been done or possessed by a

person (individual) to make life run existing laws to create a better change. good and involves all the functions of the human body and soul, then awareness includes aspects of affective, cognitive, and psychomotor. The affective aspect is seen in the experience of God, religious feelings, and longing for God. The cognitive aspect appears in faith and belief, while the psychomotor aspect appears in the actions and movements of religious behavior. In everyday life, these aspects cannot be separated because it is a complete system of consciousness in one's personality (individual).

This awareness is owned by all humans from various circles, including teenagers. Psychological conditions during adolescence have a huge influence on religious life. In adolescence, cognitive development has reached the formal operational stage. In Piaget's theory, he said that at the formal operational stage, adolescents are already thinking abstractly and critically. The critical attitude of the teenager can be seen in his religious life. With this, teenagers no longer accept religious teachings just like that given by their parents or others, even in childhood the teachings of their religion began to be questioned. For example, teenagers often ask "Why do you have to pray five times and one day? Why does prayer have to face the Qibla? Why did God create humans with various kinds?", and many more. In simple terms, adolescence is a period of transition from childhood to adulthood which includes all physical and psychological development. In essence, adolescence is a period of self-discovery to become a more mature person. This stage of adolescence appears at the age of 12 years to 20 years. According to Elizabeth B. Huloch, adolescence is a transitional stage, a problematic age, a period of searching for identity, an unrealistic period, and a threshold for the future. Thus, the characteristics of religion in adolescence that are very visible and prominent are the existence of doubts and conflicts in religion, this often occurs in adolescence. In this religious doubt, it is shown by the emergence of questions as mentioned above so that it often results in conflict in the youth themselves, because adolescents are between believing and not believing in the teachings of their religion, and at this time religious conversions also often occur.

This is not the only thing that creates religious conflict in teenagers, but also the existence of increasingly widespread social interactions, so that they get the teachings of other religions which are quite large. The differences and contradictions between the teachings of one religion with another, so that is what can lead to doubts and religious conflicts. These questions in adolescence are questioning, meaning that teenagers want to get the essence of the truth. In the questions asked by this teenager, if the question does not get a serious response, then sometimes the teenager will be apathetic, meaning that the

teenager no longer cares about religious issues, is agnostic, does not want to be religious, and is atheist (don't want to admit religion). Because in general, teenagers still have unstable emotional attitudes, search for self-identity, and even experience storms and stress, the way back to religion is a natural solution. Because religion can provide an alternative to dealing with emotional shocks. Speaking of religion, one of the recognized religions in this country is Islam. Islam has obligatory worship, namely praying five times a day that has determined and regulated the number of rak'ahs, procedures, pillars, valid conditions, and so on. Prayer is an obligatory worship that must not be abandoned for Muslims, there is a reward for doing it, especially for men it is recommended to pray in congregation in the mosque because the reward obtained will be multiplied. According to its etymological understanding, prayer means prayer, while according to the terminology, prayer is a set of words and actions carried out with certain conditions, starting with takbir and ending with greetings. Allah SWT. obliging the worship of prayer to humans, (Muslims) because prayer prevents evil, for the sake of human happiness itself, and obtains a degree of piety that can purify oneself from mistakes and disobedience to achieve the pleasure of Allah swt. namely the happiness of the hereafter. All activities must be regulated by various provisions, both in the form of worldly and ukhwari laws as well as the implementation of prayer, Islam, it has a position that cannot be matched by any worship, so prayer is a pillar of religion that cannot be upright unless it is carried out with full sincerity. The commandment to pray five times a day cannot be ignored, it is a law that has been revealed by Allah swt. through His Messenger, it is not just revealed, but there is wisdom or secret contained in it. Prayer is a helper for those who are pious.

Prayer serves to awaken humans so that humans are always aware that they are servants of Allah who must serve Allah. Prayer has a very important position so it is used as a barometer of the rise or fall of Islam. any lessons can be learned from prayer, including as a medium in approaching the servant and Allah SWT. Humans through prayer will not feel alone in facing difficulties or problems, because Allah is near. Allah is omniscient and merciful and almighty. A person who is devout in prayer feels that he is facing Allah. Even though you don't see Allah, you know that Allah sees you. Sincere prayer makes all the problems faced will be resolved. The soul will become calm and bright so that the mind can return to carrying out its duties. Prayer is a means of connecting with Allah there are two kinds of ways of doing it, namely alone or munfarid and praying in a congregation. Prayers that are done alone in the science of fiqh get a reward balanced with what is done. While in the congregation, people will get a lot of rewards. The fiqh scholars place the law of praying

in congregation as the sunnah mu'akkad (circumcision which is highly recommended), t many hadiths of the Prophet explain the virtues of praying in congregation. Congregational prayer is a means of social approach between the servant and Allah, the congregational prayer requires the presence of an imam with a congregation, the priest standing in front, and the congregation behind. Makmum follows the priest, starting from takbiratul ihram until the end of the greeting. As the word of Allah SWT: Meaning: And when you are in the midst of them (your friends), then you want to establish prayer with them, then let a group of them stand (pray) with you. (Q.S. An-Nisaa: 102).

In general, congregational prayers are prayers that are performed by two or more people, where one of them becomes an imam and the other becomes a congregation by fulfilling all the provisions of congregational prayer. While praying in congregation, in particular, is when we find an order or recommendation to pray in congregation, it's not just a congregational minimalist consisting of two people just like that, but several criteria come from applicable examples at the time of the Prophet SAW. People who pray in the congregation will get a high value of worship in the sight of Allah SWT because, Muslims who pray in the congregation, they will get a reward of 27 degrees higher than praying alone based on the hadith of the Prophet SAW from Ibn Umar ra. That the Messenger of Allah said, "Prayer in congregation is more important than praying alone by 27 degrees". (Narrated by Bukhari and Muslim). The hadith explains that praying in a congregation is more important than praying alone. The reward for praying in a congregation is 27 degrees higher than praying alone. 27 degrees is obtained by both many and few congregations. With the high reward promised by Allah SWT, a Muslim should have a high interest in praying in congregation.

Prayer in congregation is nothing but seeking the pleasure of Allah swt. and at the same time strengthening the ties of brotherhood for the Muslims themselves. Another benefit of praying in a congregation is as a bond between the priest and his congregation, between the leader and his people, even though the congregation only consists of one person. Here it can be seen that Islam does not recognize the difference between whites and blacks, for that by praying in congregation, Muslims recall that, one community is the same as each other, the difference only lies in the value of piety. Even when the Prophet was sick, he continued to pray in congregation in the mosque and when his illness got worse the Messenger of Allah ordered Abu Bakr to lead his companions. The companions were even carried by two people (because of illness) to perform congregational prayers in the mosque. If you read and pay close attention to the Qur'an, as-Sunnah, and the opinions and practices of the salafushsalih

it will be found that these arguments explain the obligation to pray in congregation in the mosque. If since childhood a child has been taught and accustomed to praying, it is no wonder that adults will get used to doing it. But the reality is, there are still teenagers who do not understand the importance of praying in congregation, and there are also teenagers who have not prayed in congregation in the mosque. Thus, if at a time when children are used to praying, then adolescence, especially at the age of 12 to 20 years, of course, they will still be diligent in praying.

Moreover, at this age, religion is included in the mukallaf or human being who has been borne by Islamic law. Therefore, the practice of prayer during adolescence must be carried out as well as possible, because by carrying out prayer many lessons can be taken, including making the soul calm and avoiding heinous and evil deeds. There was a case like this where teenagers still did not pray in congregation at the mosque where they lived, even though the teenager was at home or still in the area around the local mosque. Researchers found that in one of the mosques in Bogor Regency, namely the Al-Barokah Mosque in Cigola Village, there were mosque congregations, the majority of which were from parents, even though in the village there were a lot of teenagers, the mosque should have been filled by the majority of teenagers. Unfortunately, local youth lack awareness of the importance of praying together. Besides that, some teenagers who always congregate in the mosque. Based on the results of our interview with the local cleric, he said that "the majority of mosque congregations are filled by parents", this indicates that there are still many teenagers who do not pray in congregation in the mosque. Researchers made observations, and from the results of these observations many teenagers were cool to gather with their friends, but when the call to prayer sounded they were indifferent and did not rush to pray in congregation at the Al-Barokah mosque, where the mosque is the only mosque that is used as a congregational prayer in this Cigola village. Instead of rushing to pray in congregation at the mosque, he did not rush to pray alone.

It is very unfortunate to see this phenomenon, especially during this era of increasingly widespread globalization, which can cause humans, especially teenagers, to be increasingly interested in the world. Muslim youth are a generation that must uphold obedience to Allah SWT. In addition to other obligations that need to be considered, namely strengthening the relationship between Muslims by praying in congregation in the mosque. However, the phenomenon that appears to be carrying out congregational prayers in mosques, especially fardu prayers, is that the congregation who attends is not optimal. Among Muslim youth, awareness to pray in congregation at the mosque is still lacking.

D. CONCLUSION

From the perception above, several conclusions can be drawn that community participation is to carry out congregational prayers at the mosque. Al-Barokah Mosque in Cigola Village In increasing the active congregational prayer, it needs to be improved again. the results of our observations/interviews many teenagers are cool to gather with their friends, but when the call to prayer comes they are indifferent and do not rush to pray together at the Al-Barokah mosque, where the mosque is the only mosque that is used as a congregational prayer in this Cigola village. Instead of rushing to pray in congregation at the mosque, he did not rush to pray alone. It should be noted several indicators such as the need for mosque youth, educators such as teachers, parents, and religious scholars (ustad and ustazah). With these indicators the need for cooperation so that community activities can be carried out for the creation of civil society in Cigola Village so that they can increase awareness among the community, especially teenagers in terms of our obligations as Muslims, namely praying in congregation. The results of the analysis carried out can be concluded that there is an influence on the active participation of the community in congregational prayers. Participation in congregational prayer activities in this mosque needs support from the surrounding community and parents who must always supervise their sons and daughters in worship, especially prayer, at least given time between worship and playing because the influence of playing in a bad environment will have a tremendous impact on moral development child. The community should participate in more Islamic studies by adding experience through Islamic books then try to practice it in action, use time as well as possible, and show achievements for the nation and religion and be careful by setting your heart in a solid faith.

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