

Religious Development for Youth Ar-Rohmah Mosque

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ABSTRACT

The rapid development of technology and the influence of the environment play a very important role in shaping the personality of adolescents. There are many cases involving adolescents, this becomes a problem in the process of religious education for adolescents. Therefore, the Ar-Rohmah Mosque Youth Association (IRMAR) was formed which aims to prevent them from this influence. This study aims to carry out religious coaching to youth of the Ar-rohmah Mosque through religious programs. Data analysis used descriptive qualitative analysis with a mix method approach with Participatory Action Research (PAR) design. Based on the results of the study it was found that the pattern of religious development for youth at the Ar-Rohmah mosque, the point of emphasis is coaching through religious programs such as recitations of the Qur'an, Marawis Training, Adhan Training, and Muhadharah.

INTRODUCTION

The mosque is a place of worship for Muslims, a building related to humans and the social environment of society. A mosque is not only a place for the five daily prayers, a yasinan, or a place to hold recitations or a building with a beautiful shape and interior. However, the mosque has a very important position for the religion of Islam both in the effort to shape personal and social values between communities (Imam Tabroni, Muhammad Naafi'ul, nd) . However, the problem currently faced is the lack of awareness from various parties in the prosperity of mosques, one of which is the lack of contribution from youth.

Teenagers and mosques have a very close relationship. However, the development of science and technology which is growing rapidly has been mastered by the majority of children, youth and parents. one of the impacts is, it takes up the free time of children, teenagers and even adults who should be in the ta'lim assembly, prayer room or mosque, but the reality now, especially among teenagers, prefers to spend time playing gadgets , such as watching YouTube , playing online games and others that take up quite a lot of their time to carve out their beliefs from an early age (Imam Tabroni & Ismiati Ismiati, 2021).

The current condition of adolescent behavior and personality is very far from what is expected, because their behavior tends to deviate from the values of Islamic religious teachings, social and cultural values (Tabroni & Purnamasari, 2022) . Like many teenagers who fall into promiscuity, use illegal drugs and fights between students (Tabroni et al., 2021) . This shows how teenagers are when they are in big trouble (Tabroni et al., 2022) . Seeing these conditions, it is necessary to have special actions to overcome this, one of which is to create an Islamic environment, which supports the development of their imagination positively so that they are able to become individuals who have good morals. An Islamic environment will provide convenience in the youth development process, namely through the establishment of the Mosque Youth Association (IRMA) organization.

According to (Kambey, 2013) Coaching is an effort made by someone to go in a better direction. Coaching is an act, updating, perfecting, efforts, actions and activities that are carried out continuously to achieve the goals that have been planned. (Najwa Nurfajriah et al., 2020) . Coaching can raise and strengthen one's motivation to do the best way to achieve the goal. Coaching can also be in the form of creating or maintaining and perfecting something that already exists to make it better (Tabroni, 2019).

Religion is a belief in faith and belief, the relationship between humans and religion is a natural relationship (Tabroni, 2019) . Religious life is one of the many sectors of life that really needs to get great attention to create human beings who are in accordance with the norms that apply in people's lives. (Tabroni & Juliani, 2022). According to (Jaeni, 2003) Mosque youth is an organization or forum for Islamic youth associations that use mosques as the center of their activities. In other words, mosque youth are a group of teenagers or youths who gather at the mosque and carry out activities aimed at the prosperity of the mosque.

Based on the theory above, researchers can understand that mosque youth have a very important role in a mosque because they are able to develop the quality of the mosque by forming religious activities such as holding recitations, praying, and other activities. However, if the youth of the mosque do not receive religious guidance, it will actually eliminate the function of the youth of the mosque itself. It's like using a mosque to play games because there is no love or will in making the mosque prosperous (owd 01). Mosque youth around RW 03 are human resources who are very supportive of organizational activities, as well as being the main object of da'wah . Therefore, they must be nurtured gradually and continuously, in order to be able to have faith, knowledge, and do good deeds. In addition, it also educates them to have broad knowledge and have skills that can be relied on. To grow this, researchers collaborate with related parties such as mosque administrators, mosque youth coaches, and the community, namely by providing guidance through religious programs (Maulida & Ismawati, 2021) .

The mosque has a role as a coaching medium for the formation of adolescent morals. One of them is by participating in activities held at the mosque. This is in line with research conducted by (Yuliana, 2019) that through religious programs such as holding recitations, prayers, reading the Qur'an and getting guidance from ustadz and religious leaders are able to have a significant influence in increasing youth's interest in going to the mosque besides being able to foster positive behaviors, one of which is able to use spare time (Sustainable, Yuni Hana, 2019) .

Thus it can be understood that religious development is an effort made by someone who is conscious, directed, organized and responsible with the aim that humans live in a more directed manner in accordance with Islamic law (Tabroni et al., 2020) . This is in line with (Musdalifah, 2019) those who argue that coaching and religion are interconnected because in religion there needs to be special coaching so that in religion it increases and increases. Therefore, the researcher invites the community, both mosque administrators, mosque youth advisors, and alumni to contribute to each program that will be carried out so that they are able to provide motivation and example to mosque youth. So that teenagers will be more enthusiastic to come to the mosque.

Mosque youth is a mosque youth association that carries out social and worship activities in the mosque environment. In Ciwareng village, especially in RW 03, there is the Mosque Youth Association (IRMA) organization which is located at the Ar-Rohmah mosque. Which was formed for several reasons, including to fill free time with positive activities to avoid deviant behavior. This mosque youth plays an important role in a mosque and in the community. Based on the results of observations, interviews and documentation conducted with IRMAR Trustees, DKM Ar-Rohmah Mosque, RW 03 administrators and IRMAR alumni. The problem was found that teenagers were very unenthusiastic in participating in youth mosque activities, this can be seen from the lack of active youth in participating in youth mosque activities. Teenagers prefer spending time playing gadgets at the patrol post rather than participating in mosque

activities. This can be seen when researchers invite teenagers to go to the mosque with a loud answer and immediately refuse because they are playing games.

After identifying through observation and in-depth interviews, researchers found that this was due to a lack of intensive coaching from IRMAR coaches and parental support, one part of the social structure did not work in balance with the others. As is often the case, there are disputes between mosque administrators, IRMAR supervisors and RW administrators. Apart from that, some youth and IRMAR alumni said that the programs carried out tended to be less interesting and boring and that was all. So that it has an impact on the development of adolescent morals and a lack of religious knowledge. So that teenagers have not been able to fortify themselves in committing deviant acts.

Based on the results of in-depth analysis in order to be able to find solutions to these problems. Then after being analyzed, the researcher finally decided to carry out coaching for youth through religious programs by collaborating with IRMAR coaches, mosque administrators and ustadz in RW 03. The programs to be implemented consist of daily programs, weekly programs, and annual programs. As for the daily program, namely recitations of the Qur'an, and marawis training. Meanwhile, the weekly program is holding yasinan activities every Friday night, muhadharah every Saturday and prayer gatherings which are held every Sunday night and the call to prayer training is held once every 1 week every Thursday. Then, for the annual program, namely the commemoration of Islamic holidays, and holding a Ramadhan boarding school.

By holding daily, weekly and annual activities, youth will be kept busy with positive activities. According to (Tarikhuddin, t.t) one of the main factors that often interfere with adolescent development is the inability of adolescents to take advantage of free time. Apart from that, in research (Herman, 2013) which suggests that the emphasis in fostering mosque youth is carried out in the family environment, holding seminars or training, forming mosque youth organizations, and holding recitations. By carrying out coaching such as holding basic leadership training (LDK) for mosque youth, then building communication and collaboration between units such as DKM, coaches and local RT/RW administrators in providing thought and financial contributions in organizations is one way for youth to fortify themselves from something negative and grow youth with personal morals. (Rumondor, 2019)

This research will enrich previous studies regarding the pattern of youth development in Ciwareng Village, Babakancikao District, Purwakarta Regency. Meanwhile, this research is different from previous studies, where the pattern of coaching for mosque youth was carried out in collaboration with the Ar-Rohmah mosque administrators and IRMAR supervisors. Based on this analysis the researcher will conduct religious programs at the Ar-rohmah mosque youth association (IRMAR) consisting of daily, weekly and monthly programs. The purpose and usefulness of this research is to provide religious understanding, foster and grow youth interest in the prosperity of the mosque.

IMPLEMENTATION AND METHODS

This community service method uses a Participatory Action Research (PAR) design. Where this research is collaborative by involving the surrounding community, namely as resource persons and objects of action (Creswell, 2012) . As for the objects of action in this study were members of the youth association of the Ar-Rohmah mosque (IRMAR), namely as many as 30 people taken from all youth members of the mosque to carry out religious guidance/guidance through religious programs. The vulnerable age of mosque youth is 10 to 15 years. So it still really needs guidance.

This program is carried out as an effort to reactivate mosque youth in the RW 03 environment and to grow youth who have good morals. This research was conducted in 4 stages, namely observation/observation, preparation, implementation/action and evaluation. At the observation stage the researcher identified and understood the problems through interviews with mosque administrators, IRMAR supervisors, RW 03 heads and IRMAR alumni to obtain initial data. Furthermore, at the preparatory stage the researcher invited mosque administrators, RW 03 heads, IRMAR coaches, IRMAR alumni and local religious leaders to hold deliberations regarding issues . Then, the implementation or action stage refers to the results of the deliberations that were carried out then the researcher re-analyzed the problem in more depth to take effective and solutive actions to overcome the problems in these adolescents. And finally, the evaluation stage , the researcher looks at the impact of religious development programs on mosque youth by looking at the percentage of attendance, responsibility, independence, courage of youth in each activity carried out.

The observation phase was carried out from 07 to 11 March 2022, then the preparation stage was carried out on 12 to 15 March 2022, then the action stage was carried out every Wednesday to Saturday from 16 March to 10 April 2022 and finally the evaluation stage was carried out concurrently with action activities

RESULTS AND DISCUSSION

An overview of the implementation of religious guidance in improving the morals of youth at the Ar-Rohmah mosque in the RW 03 Ciwareng Village, Babakancikao District, Purwakarta Regency can be described as follows.

Observation Stage

Observations were made by observation and interviews. At this stage the researcher observed the surrounding conditions related to the activities of teenagers who were in the Ar-Rohmah Mosque environment. In addition, researchers attended every youth activity in the mosque with the aim of being able to identify directly.

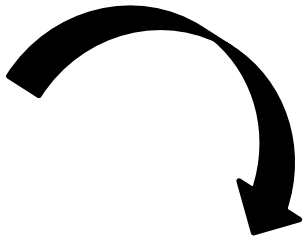
After the series of observations is complete. Then proceed with interviews with the mosque's DKM to find information about what activities or activities are carried out by mosque youth. Based on these data it is stated that mosque youth do not yet have consistent activities or programs so that when they come to the mosque they only have to chat.

Preparation phase

After obtaining the initial data, planning for religious development at IRMA Masjid Ar-Rohmah begins with compiling youth activity tools through daily programs, weekly programs, monthly programs and annual programs. Then to measure the progress of these programs the researcher looked directly at the presence, responsibility, independence, and courage of youth in each program implemented.

Table 1. IRMA Ar-Rohmah Program

Indicators:
1. Recitations of the Qur'an
2. Marawis training
3. Muhadharah
4. Azan training



Indicators:
1. Presence
2. Responsibility
3. independence
4. Courage n



Figure 1. Deliberation with IRMAR Regarding Preparation for Action

Implementation/Action Stage

The process of religious development for mosque youth is carried out every Wednesday to Saturday from 16.00 WIB to 17.30 WIB. The following is a description of the implementation of the religious program carried out by youth at the Ar-Rohmah Mosque.

1) Recitations of the Qur'an

Recitation of the Qur'an is the first new program held by IRMAR which is based on the results of collaboration between researchers and related parties. Before the program was held, children came to the mosque just to play or just take pictures (o, w, d.2). Al-Qur'an recitations are carried out before starting the activity led by IRMAR members who are assigned every week. In the first action, the researcher gave a schedule for the division of tasks to lead Al-Qur'an recitation activities. At this stage, when given a schedule to lead recitation activities they tend to be shy, there is no independence and a sense of responsibility. Of the 30 members, only 15 attended the event. And those who were absent did not provide information regarding their absence. The activity was still not running smoothly, because there were still people chatting and activating cell phone tones. So that the excitement did not feel solemn.



Figure 2. Al-Qur'an Recitation Activity

2) Marawis Training and Azan Training

IRMAR programs themselves. However, the program has not been implemented consistently. It's even very rare. The lack of guidance from IRMAR coaches and the inactivity of IRMAR members was the cause of this activity not running (o, w, d.3). As the first action, the researchers reactivated the activity by scheduling the call to prayer and marawis training. Marawis training is held once a week, namely every Thursday. As for the call to prayer training, it is held once a week, namely Friday. Apart from that, researchers also collaborated with IRMAR supervisors to guide the course of these activities. This program is enough to attract teenagers to be active again in the mosque. This can be seen from the 30 members of the 25 people who attended the activity. 3 people gave a statement of illness and 2 people without a description.



Figure 3. Marawis and Azan Activities

3) Muhadharah

Muhadharah is an activity in order to train youth *life skills* , namely training in rhetoric. As the first action, IRMAR researchers and alumni collaborated by holding this Muhadharah program by providing understanding and guidance to IRMAR members regarding the implementation of Muhadharah. This activity was held to address the problem of the lack of interest in youth participating in activities at the mosque because they feel unable and embarrassed to join their friends. Next, the researcher provides material about muhadharah and puts it into practice. at this stage, out of 30 IRMAR members, 30 people attended the activity. IRMAR members also tend to be shy, and don't want to be used as muhadharah officers because they lack courage (o, w, d.4) . Then in the second action, IRMAR researchers and alumni made a schedule of officers who would appear every week. Namely consisting of the *Master of Ceremony* (MC), Al-Qur'an Readers, Shalawat Readers, fillers of studies/lectures and closing prayers. This activity is held for 1 week, namely every Saturday afternoon. During the first week of implementation, researchers and alumni were still assisting IRMAR as mentors. But at this stage, members begin to look enthusiastic and begin to feel a sense of responsibility in carrying out their duties. Thing This can be seen from the process of preparing the tools used for muhadhrah such as *sound systems, microphones, Marawis tools* and others. The percentage of attendance also increased, all IRMAR members, totaling 30 people, were able to participate.



Figure 4. Muhadharah Lectures & MC Activities

Evaluation Stage i

According to (Purwanto, 2010) evaluation is an activity to make decisions about the extent to which teaching objectives have been achieved. Thus the pattern of religious development through religious programs also has several stages of evaluation which are seen based on changes in behavior from each meeting and seen from the results of the questionnaire distributed to IRMAR members. In the process of religious development activities through religious programs for young people of the Ar-Rohmah mosque in RW 03 Ciwareng village it was observed to have had a significant influence on IRMAR activities which began to enthusiastically carry out activities at the mosque. Although, this research has only been running for a month and a half. This can be seen in the implementation of the Al-Qur'an recitation program, when before starting the activity they had prepared the Al-Qur'an to start the recitation and carried out a series of activities that had been scheduled. In addition, IRMAR members looked very enthusiastic and began to be consistent in carrying out activities (o, w, d.5). Even this was proven by the percentage of attendance of 30 people, all of whom were capable of this activity, then there was a change in behavior, namely they had started to have the courage and started to be responsible in carrying out the religious programs that were being held. The activity was running smoothly after the order was given to turn off the cellphone *or* change it to vibrate mode so that the activity could run solemnly.

Then in the implementation of marawis and call to prayer training activities. To provide motivation for mosque youth, researchers with IRMAR and DKM mosque supervisors held an activity, namely prayer gatherings which are held every Saturday night and call to prayer competitions which are held once every 2 weeks . By holding religious programs, they are able to form their courage, independence, and sense of responsibility (o, w, d.6). This was shown when the call to prayer schedule was made at the mosque, they were ready and began to be consistent in carrying it out. This shows that the program is able to increase the motivation of youth in prospering the mosque. So far the implementation of the marawis training and gebyar shalawat has been carried out 4 times and the call to prayer competition has been carried out 1 time.

Apart from that, the muhadharah program has a significant influence on the process of religious development for mosque youth. Muhadharah activities have a major influence in increasing a sense of courage and improving speaking skills. I do (Munawir, 2021) This is in line with the research being conducted so that they are used to speaking in public and accustomed to conducting or leading an activity. (Tabroni & Juliani, 2022) This was shown in the implementation in the second and third weeks, they were able to do it independently, all members who were selected to become officers carried out their duties properly with a sense of responsibility.

Apart from this, in terms of providing religious guidance to young people at the AR-Rohmah mosque, there needs to be good communication between the parties involved. Such as mosque administrators, IRMAR supervisors and other community leaders. To realize this, namely by carrying out the intensity of the relationship between the parties involved. As a process of action in solving the problem of lack of good communication between mosque administrators, IRMAR supervisors, and RW heads in providing guidance to mosque youth. Namely by holding deliberations related to coaching to IRMAR. The meeting was attended by mosque administrators such as DKM, treasurer, and all staff. Apart from that, the event was attended by IRMAR coaches, heads of RW 03, several religious leaders and alumni as well as IRMAR members. The mosque should have become a forum for coaching youth so that they have the expected morals (o, w, d.7). With the support of the facilities that have been provided by the mosque. Carrying out intensive communication with several related parties aims to align activities so that mutually reinforcing synergies occur, therefore mosque youth are made part of the mosque's management structure. This is in line with (Taufik, 2010) coaching for students showing that the coaching process partially involves units of social institutions. Such as the prosperity council of the mosque and conducting other training and recitation programs (Tabroni et al., 2021) .

Based on data from each religious development program, it has a significant influence on the religious behavior of mosque youth in carrying out the IRMAR program. With intense coaching, it can increase the enthusiasm of teenagers and activate and organize renewable programs that are more creative and innovative. Apart from that, the religious development of mosque youth which is carried out through religious programs increases the sense of responsibility, independence, and courage in carrying out these programs.

CONCLUSIONS AND RECOMMENDATIONS

Adolescents are the successor of the nation or generation who have an important role in bringing change to the surrounding community. Teenagers who have good religious knowledge and are able to implement it in everyday life, then these teenagers will be able to build their environment to be in accordance with religious norms as was done by Rasulullah.

This is what underlies research on religious coaching for youth at the Ar-Rohmah mosque (IRMAR) through religious programs. Which aims to foster youth interest in carrying out activities at the mosque and participate in the prosperity of the mosque so that it will form positive behaviors and be able to fortify themselves from negative behavior.

Through religious coaching through implemented religious programs, an increase in youth interest in the prosperity of the mosque has been achieved. Seen from the presence and liveliness in running the program. It is the hope of the researchers for the programs that have been held to continue and be developed so that adolescents are able to avoid deviant behaviors and are able to fill their free time with positive activities.

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