

THE ROLE OF RELIGIOUS LEADERS IN SHAPING THE CHARACTER EDUCATION OF DILIGENT WORSHIP IN ADOLESCENTS IN KEDAI DURIAN VILLAGE DELI SERDANG DISTRICT

Adzro Aqilah Faiza¹, Muhammad Putra Dinata Saragi²

^{1,2}Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

Email: adzro0102202077@uinsu.ac.id

Abstract: The purpose of this study was to determine the role of religious leaders in shaping character education diligent worship in adolescents, as well as supporting and inhibiting factors in shaping character education diligent worship in adolescents. The research method used is qualitative method. Islamic religious leaders in this case are Islamic religious instructors of KUA Delitua Subdistrict, ustadz, and Islamic religious education teachers who live in Kedai Durian Village. Respondents of this study were obtained using purposive sampling technique. The data collection techniques used were interviews, observation, and documentation. The data analysis technique used was data reduction. The results showed that religious leaders act as educators who provide education to teenagers, provide information, defence, and become consultants in terms of teenage worship. The methods used are lectures, special guidance, and giving examples of actions. Supporting factors are positive *feedback* from adolescents, the enthusiasm and motivation of adolescents in terms of studying, as well as support from parents and the presence of youth Islamic organisations in Kedai Durian Village. While the inhibiting factors are the unstable condition of adolescents, the times that have a negative influence on the practice of teenage worship, and the indifference of parents to the efforts made by religious

leaders in shaping character education diligent worship in adolescents. So it can be concluded that there needs to be a positive response and cooperation between religious leaders and the entire community, both teenagers and parents, so that the formation of character education for diligent worship in adolescents runs as expected.

Keywords: Character; Education; Religious Leaders; Worship.

INTRODUCTION

Adolescence is the transition from childhood to adulthood, where individuals experience significant developments that prepare them to become adults. (Alwi, 2014). According to Wirawan, the definition of adolescence should be adjusted to the culture of each region or country. In the Indonesian context, adolescence is defined as the age range of 11-24 years and includes unmarried individuals. (Putro, 2017). Adolescence is a period of transition from childhood to adulthood. At this time, adolescents are in dire need of guidance to understand themselves, as they tend to be egoistic and have a very high curiosity. This high curiosity means that teenagers need more than just religious teachings to practice; they also need recitation activities that

allow them to learn and understand Islam as a guide to their lives.

According to John W. Santrock, adolescence is a stage of development that transitions from childhood to adulthood. During this period, various changes occur, including biological (such as puberty), cognitive (such as the ability to think abstractly), and social-emotional (such as the development of identity and social relationships) changes. (Khadijah, 2020). Adolescents are individuals who have just entered the initial phase of adulthood. In this phase, they begin to understand the difference between right and wrong, recognise the opposite sex, understand their role in society, accept the identity bestowed by Allah Subhanahu wa Ta'ala, and develop all their potential. (Jannah, 2017). Adolescents are individuals who are just beginning to enter the early stages of adulthood. In this phase, they begin to learn to distinguish between right and wrong, get to know the opposite sex, understand their role in society, accept the identity that has been given by Allah Subhanahu wa Ta'ala, and are able to develop all the potential that exists in themselves. (Miharja & Wahidah, 2023).

Juvenile delinquency is one example of a problem that often occurs in Indonesia. *Juvenile delinquency* is a delinquency or mischief that tends to be done by youth and is a pathological attitude. Delinquency that occurs in adolescents in Indonesia has since become increasingly widespread discussed by experts both experts in the field of law, psychologists, religious experts and so on. During 2015, there were 7,762 cases of juvenile delinquency in Indonesia; in 2016 there were 8,597 cases; in 2017 there were 9,523 cases; and it is anticipated that there will be

10,549 cases in 2018. Forecasts indicate that there will be 11,685.90 cases in 2019 and 12,944.47 cases in 2020, experiencing an annual growth of 10.7%. The Central Bureau of Statistics (BPS) estimates that of Indonesia's 233 million population, 28.6%, or 63 million, are young adults (10-24 years old). These examples include various juvenile delinquency issues, such as cases of theft, drug use, promiscuity, murder, and other abnormalities that are often covered by the media. This shows how the character of Indonesia's young people is developing increasingly degenerate and increasingly alarming. (Murni & Widiandari, 2023)

Based on the above explanation, adolescents are individuals who are undergoing a process of growth or change (becoming). This process is towards maturity and independence, where they develop physically, emotionally, and socially to become independent adults. (Suryana et al., 2022). The problems that arise during adolescence cannot be ignored. Technological advances allow complex information on various adolescent issues to be disseminated quickly, thus increasing awareness of the many challenges faced by adolescents, especially in relation to worship or religious practices. (Alkindi et al., 2023). The nature of the progress of the times and the increasingly advanced science, Muslims are expected to have a significant role in these developments. They need to be able to integrate spiritual and material aspects in their lives so that they can contribute positively in various aspects of life. (Syamsidar et al., 2021). Adolescents need direction and assistance, and one method that can be used is through teenage wirid activities, such as learning religious knowledge and Qur'anic art. These positive activities are expected to

help the overall development of adolescents, especially if there is support from various parties involved. (Firtanosa et al., 2017). Adolescent participation in religious activities is expected to increase their level of religiousness or religiosity in a positive way. (Asmawati & Sri Sunantri, 2023)..

Religious leaders play a central role in explaining their religion, with the aim of achieving order in society in all areas of life. (Rahmawanto, 2016). A religious figure is someone who can gain trust and respect from the community in providing religious understanding to the people. Religious leaders have the ability to provide religious understanding and have religious observance. (Salwa et al., 2024) Religious leaders or scholars are seen as successors to the prophets with great responsibility. Their main duties include teaching Islamic sciences such as fiqh, as well as guiding and leading people in the practice of religious teachings. They are also responsible for reminding the community of potential mistakes in applying religious teachings in daily life. (Toweren, 2018).

In this study, researchers focused on the role of religious leaders in shaping the character education of diligent worship in adolescents, especially maghdah worship, namely prayer and fasting. Where the religious figures who are respondents include Islamic religious instructors of the KUA of Delitua District, religious teachers, and PAI teachers who live in Kedai Durian Village. An instructor not only conveys lessons in accordance with the principles of character education, but also has the capacity to change the inner nature of adolescents and maintain their moral integrity. Character education rooted in religious values is also important to instil in

adolescents, with the aim of comprehensively developing their personalities. (Putri, 2023).

In carrying out worship, many adolescents only follow the way that others have done before them without fully understanding or carrying out worship correctly, or even not at all carrying out worship in their daily lives. (Setiady, 2022). Religious leaders play a role in inspiring people to worship correctly and well. They encourage awareness of the importance of continuing to learn and apply those lessons in daily worship practices. (Neliwati et al., 2022).. As religious leaders in the community, religious educators are expected to clearly explain their roles and responsibilities in their activities. They are also expected to have the ability to use effective da'wah methods and manage majlis taklim activities in their area. By doing so, religious educators can be a source of inspiration and motivation for adolescents in the aspect of worship. (Husain, 2020). The role of religious leaders or religious leaders is responsible for providing religious guidance in the community. Their ability has a major impact on the successful implementation of religious activities. As an example for the community, religious leaders are influential through their words, appeals, and social interactions. (Syahrir, 2024).

Previous research relevant to this study is research conducted by Aldo Saputra and Emi Puspita Dewi in 2023 entitled *The Influence of Religious Leaders on the Religious Behaviour of Adolescents of Kasih Raja Village, Ogan Ilir Regency* It was found that: the variable of religious leaders has a positive effect on the religious behaviour of adolescents of Kasih Raja

Village, Ogan Ilir Regency.(Saputra & Dewi, 2023).

In a study conducted by Nur Aini Setyaningtyas and Noor Alwiyah in 2022 entitled *The Role of Religious Figures in Instilling Islamic Education Values in Sritex Employees at Perum Sri Sejahtera Kenep Sukoharjo*. It was found: religious leaders have three roles, namely as a good example, this begins with praying in congregation at the mosque, as a mentor who is carried out to his congregation, and as an educator, this is evidenced by encouraging the community to be consistent in participating in activities to improve the reading of the Qur'an (tahsin) and understanding the interpretation of the Qur'an (tafsir), as well as promoting a sense of love for the Qur'an among the congregation. (Aini Setyaningtyas & Alwiyah, 2022).

In a study conducted by Marissa Dwi Anjarahmi and Taufiq Alamin in 2023 entitled *The Role of Religious Leaders in Improving Community Spirituality in Bojonegoro Regency*. It was found that religious leaders have an important role in improving community spirituality in Prayungan village, Sumberrejo, Bojonegoro Regency. Religious figures act as spiritual guides, moral educators, and leaders who assist the community in carrying out and celebrating religious values. Their role cannot be ignored as they are very influential in the religious life of the local community.(Anjarahmi & Alamin, t.t.).

Based on the three research results above, it can be seen that the *novelty* between this research and previous research is that this study examines how the role of religious leaders in efforts to shape the character education of diligent worship in

adolescents in Kedai Durian Village which includes roles, methods, and supporting and inhibiting factors for religious leaders in carrying out their roles. Then this research focuses on examining maghdah worship which consists of prayer and fasting performed by teenagers in their daily lives. The results of preliminary observations found that religious leaders, in this case consisting of Islamic religious instructors KUS Delitua District, ustadz, and PAI teachers who live in Kedai Durian Village, provide guidance to adolescents in Kedai Durian Village to form character education diligent worship carried out through religious studies or guidance in mosques that are held regularly.

Based on this, the purpose of this study is to find out how the role of Islamic religious leaders in shaping character education diligent worship in adolescents, the methods used, and to find out what are the supporting and inhibiting factors of religious leaders in instilling character education diligent worship in adolescents in Kedai Durian Village. Encouraging the community to consistently participate in activities to improve the recitation of the Qur'an (tahsin) and understand the interpretation of the Qur'an (tafsir), as well as promoting a sense of love for the Qur'an among the congregation. Encouraging the community to consistently participate in activities to improve the recitation of the Qur'an (tahsin) and understand the interpretation of the Qur'an (tafsir), as well as promoting a love for the Qur'an among the congregation. The aim is to encourage the community to remain committed in participating in activities that aim to improve how to read the Qur'an (tahsin) and understand the meaning of the Qur'an (tafsir). In addition, it also aims to develop

and nurture a love for the Qur'an among the jama'ah or Muslim community. "*Character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behaviour*" is Thomas Lickona's view of good character. According to him, noble character includes three main aspects: knowledge of goodness, commitment or intention to do good, and concrete actions of doing good. In other words, character consists of knowledge, attitudes, motivation, behaviour, and skills that all contribute to the formation of a person with good character.(dalimeri, 2014). According to Tanjung (2019) character is an attitude, character, character, stable personality as a result of a progressive and dynamic consolidation process.(Najili et al., 2022)..

METHODS

This research uses a qualitative method with a descriptive approach. The qualitative approach was chosen because the researcher wanted to get a clear and detailed picture of the role of religious figures including Islamic religious instructors of the KUA of Delitua District, ustadz, and PAI teachers who live in Kedai Durian Village in instilling the character of diligent worship in adolescents in Kedai Durian Village. The research was conducted in Kedai Durian Village, Delitua District, Deli Serdang, North Sumatra. starting from January to May 2024 starting from the stage of determining the research title, preliminary studies, determining respondents who are in accordance with research problems, to data collection by interview, observation, and documentation.Selection of informants in this research using *purposive side*. Researchers used 4 informants, namely DM who is an Islamic religious instructor at the

KUA of Delitua District, KM and SA as ustadz who live in Kedai Durian Village and SN as a PAI teacher. The characteristics of the informants used in this study are: Islamic religious instructors who are civil servants of the Ministry of Religion of the Religious Affairs Office (KUA) of Delitua District who are assigned to Kedai Durian Village, ustadz who live in Kedai Durian Village who are members of the Indonesian Mosque Council (DMI) organisation and PAI teachers who teach and live in Kedai Durian Village.

The data sources in this study consist of two types: primary data obtained directly from research subjects, and secondary data obtained from other sources to complement and strengthen primary data.(Raco, 2010). Data collection in this study is by semi-structured interviews which are included in the *in-depth interview* category. The observation carried out was non-participant observation carried out in 3 of the 6 mosques in Kedai Durian Village which had active mosque youth activities.

In this study, the researcher applied Milles and Hubberman's theory in data analysis. The analysis process consists of four stages: data collection, data reduction to summarise and select important things, data presentation, and drawing conclusions from the analysis results. The technique used to ensure data validity in this research is triangulation. Triangulation is done by checking data from the same source using different methods or techniques. For example, data obtained through interviews will be verified or checked again through observation to ensure accuracy.(Sugiyono, 2013).

RESULTS

The results of the study focused on the role of religious leaders, which in this case includes Islamic religious instructors of KUA Delitua District, ustadz and PAI teachers who live in Kedai Durian Village in shaping the character education of diligent worship for adolescents in Kedai Durian Village, Deli Serdang Regency which is devoted to the problem of mahgdah worship, namely prayer and fasting, then the methods used by religious leaders in carrying out their roles, and supporting factors and inhibiting factors for religious leaders in carrying out their roles.

The Role of Religious Leaders in Shaping the Character Education of Diligent Worship in Adolescents in Kedai Durian Village, Deli Serdang Regency

Based on the results of the research conducted, it was found that the role of religious leaders has several aspects. First, religious figures act as educators, namely conveying teaching to adolescents matters relating to the practice of prayer and fasting, religious figures also seek themselves as a source of learning for adolescents to explore knowledge about matters relating to prayer and fasting in everyday life. Delivered by KM that he as an ustadz in Kedai Durian Village plays a role as an educator (giving teaching), he said: *"Actually, in Kedai Durian it is still teaching. So the teaching is given in general to the youth."* The same thing was also conveyed by SN who said that: *"For now, I teach and strive for these teenagers to want and continue to carry out prayer properly and if it is about fasting in general about how to carry out the correct fasting and also how these children carry out fasting not because they are forced but*

indeed because they obey the commandments of Allah."

Based on the explanation of the two respondents, they carry out their role as educators, namely providing teaching. This educator activity is also carried out by providing special guidance as a support to adolescents to be able to form a deeper character education of diligent worship, especially prayer and fasting. On the sidelines of the implementation of the guidance they provide motivation and invitation to adolescents to always carry out prayer and fasting in everyday life. This is as stated by respondent SA: *"The role is as educators and mentors to direct the younger generation in the implementation of worship, especially teenagers..."*

In carrying out their role as educators, which includes teaching and providing guidance to teenagers in Kedai Durian Village, religious leaders start from the smallest things related to prayer and fasting. This is done so that adolescents can recognise and understand worship as a whole, not only the theory and practice but also the things that support and are related to the implementation of worship. This is also so that the formation of character education diligent worship can be formed on a strong basis. In order for adolescents to be able to carry out worship not only out of fear but also based on a sense of responsibility for the commands of Allah SWT.

The teaching is carried out by religious leaders through assemblies of knowledge or routine studies that are held regularly every week. It is through these assemblies of knowledge that Islamic religious instructors seek to instil in adolescents in Kedai Durian Village the character of being diligent in praying and

being satisfied and being able to plunge into society in everyday life. This is done because as time goes by, teenagers in Kedai Durian Village begin to reduce their participation in religious activities in the community, therefore religious instructors provide education to them so that they are able to become a qualified next generation in society.

Furthermore, the second based on the results of the study found that the role of religious leaders in shaping character education diligent worship in adolescents in Kedai Durian Village especially maghdah worship which includes prayer and fasting is to provide information (as an informant), the information provided is information related to prayer and fasting to adolescents in Kedai Durian Village. The information provided to teenagers is the same as providing teaching, namely starting from the smallest things. Respondent DM said: *"For the provision of information, we start from the smallest practices first, namely fardhu prayers, sunnah prayers, to supporting the implementation of these worship services that are carried out in our village."* Then he continued: *"As for fasting, I inform and emphasise that fasting is to restrain all desires from dawn to sunset, reading the Qur'an, and also qiyamul lail"*.

Third, the role of religious leaders in shaping the character education of diligent worship for adolescents in Kedai Durian Village is to advocate or defend. As the DM respondent said he did: *"First, it limits the behaviour of bad behaviour, yes in the sense of sin, if in this area it must be limited to positive activities that are far from drugs and so on."* The rapid development of the times makes people, especially teenagers in Kedai Durian Village, easily involved in positive and

negative things. Therefore, religious leaders in this village make efforts so that negative things that attack teenagers in Kedai Durian Village can be minimised.

Fourth, the role of religious leaders in shaping the character education of diligent worship for adolescents in Kedai Durian Village is to provide participation in solving problems (as consultants). Religious figures act as a source of information and a place to seek advice for people who face various problems. People, including teenagers, often go to religious leaders for help in solving and resolving their problems. Respondent DM said: *"I do guidance with the teenager I give advice to him in every consultation process, again and again I continue to invite this teenager to be close to the mosque to carry out worship starting from compulsory worship such as prayer and Ramadan fasting to prayer and sunnah fasting."* However, in Kedai Durian Village there are not many teenagers who consult religious leaders.

From the results of the study, it can be concluded that religious leaders in instilling the character of diligent worship in adolescents in Kedai Durian Village are providing information (as informants), providing teaching (as educators), providing advocacy (as religious defenders), and providing participation in solving problems (as consultants).

Method of Implementing the Role of Religious Leaders in Shaping Character Education for Diligent Worship in Adolescents in Kedai Durian Village, Deli Serdang Regency

The various roles that religious leaders have in shaping the character education of diligent worship in adolescents in Kedai Durian Village,

especially maghdah worship which includes prayer and fasting, are certainly carried out with certain methods. Based on the results of the study, it was found that religious leaders conducted methods by lecturing, with examples of actions and individual guidance. The lecture method is given by religious figures to adolescents in Kedai Durian Village through assemblies of knowledge, routine studies held every month on Tuesdays, mosque youth night wirid, Ramadan flash pesantren activities, Ramadhan sholeh children (RAS) or at PHBI events, namely celebrations of Islamic holidays such as the commemoration of the Maulid of the Prophet Muhammad SAW, Muharram, and so on. As stated by respondent SA: *"The method is by approaching through youth activities and then lecturing to teenagers to bring them closer to understanding."*

Then the second method is by giving examples of actions. Religious figures consisting of Islamic religious instructors KUA Delitua District, clerics and PAI teachers who live in Kedai Durian Village must provide examples of real actions in accordance with what he conveyed in his lecture to the community, especially to teenagers. So that later teenagers imitate and emulate what religious leaders do. As stated by respondent DM: *"We also provide examples of actions, such as praying in the mosque, breaking the fast in the mosque, qiyamul lail, inviting the recitation of the Qur'an, tadarus, like that."* That way teenagers in Kedai Durian Village not only hear what religious leaders say, but also do what religious leaders do in their daily lives. That way it will be easier to form the character of diligent worship in adolescents. The next method is to provide

individualised guidance (specifically) to teenagers in Kedai Durian Village. Not a few teenagers need special guidance from religious leaders in order to gain a deeper understanding and handling of worship. This was revealed by respondent KM: *"Apart from the lecture, there is special guidance but it is personal. So the child comes to my house to give teachings."*

From the results of the study, it can be concluded that the methods used by religious leaders including Islamic religious instructors of KUA Delitua Subdistrict, ustadz and PAI teachers who live in Kedai Durian Village in shaping the character education of diligent worship in adolescents in Kedai Durian Village are by lecturing, special guidance, and by giving examples of actions. The forms of activities carried out are routine studies held every month on Tuesdays, mosque youth night wirid, Ramadan flash pesantren activities, Ramadhan sholeh children (RAS).

Supporting and Hindering Factors for Religious Leaders in Shaping Character Education for Diligent Worship in Adolescents in Kedai Durian Village, Deli Serdang Regency

Religious figures in carrying out their role in shaping character education diligent worship of adolescents in Kedai Durian Village certainly have things that become supporters or obstacles. Based on the results of the research, it was found that some of the supporting factors for religious figures, including Islamic religious instructors of the KUA of Delitua Subdistrict, religious teachers and PAI teachers who live in Kedai Durian Village are: First, religious leaders get a positive response (*feed back*) from teenagers. The attitude of teenagers in Kedai Durian

Village who are quite polite to religious leaders when conducting lectures and guidance is a form of positive response received by religious leaders as a supporting factor for them to continue to carry out their role. Secondly, there is enthusiasm and motivation from teenagers to gain religious knowledge. As stated by respondent SA: *"The supporting factor is from the teenagers themselves with their enthusiasm in gaining knowledge to improve their practice of praying, which is a supporting factor."*

Thirdly, there is cooperation with parents and youth Islamic organisations. Parents become one of the important factors in the life of adolescents. Therefore, if the parents also support what the religious leaders in shaping character education diligent worship in adolescents in Kedai Durian Village will have a good impact. So that religious leaders can work together to encourage their children to become teenagers who have the character of diligent worship in their daily lives. Respondent KM said: *"The parents here always give a positive response every time the lecture is held and some even ask for help to continue to give religious teachings."* In addition, the presence of youth Islamic organisations in Kedai Durian Village is also a supporting factor for religious leaders in terms of the formation of character education for diligent worship in adolescents in Kedai Durian Village, such as the RM (Remaja Masjid) and BKPRMI (Indonesian Mosque Youth Communication Agency) organisations. Respondent KM also said: *"Because in our environment there is BKPRMI there is also JKPRMI so we ustadz-ustadz cooperate with these youth organisations to convey it."* These things support religious leaders in shaping the

character education of diligent worship among adolescents in Kedai Durian Village.

In addition to supporting factors, there are also inhibiting factors for religious leaders in shaping the character education of diligent worship for adolescents in Kedai Durian Village. The inhibiting factors are: First, the condition of adolescents who are still unstable. Adolescence is a transitional period where adolescents are often inconsistent with something they live, including in religious matters. Many teenagers are not yet istiqomah towards the practice of worship as stated by respondent DM: *"Unstable teenagers, sometimes they participate in studies, sometimes they get bored so they don't participate, that's how it is."*

The second factor is the development of the times and the expansion of associations that give rise to new negative things that are imitated by teenagers in Kedai Durian Village such as dawn romance and budi (breaking the fast secretly). This is what causes the practice of worship by teenagers in Kedai Durian Village to decline. Respondent SN said: *"If fasting is an obstacle, what happens a lot is that budi opens secretly ha this is because of the invitation factor of his friends."*

The third factor is parents who don't care. Among the many parents who support and actively encourage their children to obey Allah SWT, there are also parents who show less response to the activities carried out by religious leaders in shaping the character education of diligent worship in adolescents in Kedai Durian Village. As stated by respondent DM: *"If the obstacle is that there are also parents who do not care, such as being indifferent and then objecting*

to the implementation of the wirid from house to house."

From the results of the study it can be concluded that the supporting factors of religious leaders in shaping character education diligent worship in adolescents in Kedai Durian Village are positive responses (*feed back*) from adolescents, the enthusiasm and motivation of adolescents in terms of studying, as well as the support of parents and the presence of youth Islamic organisations in the Kedai Durian Village environment. While the inhibiting factors are the unstable condition of adolescents, the times that have a negative influence on the practice of adolescent worship, and the indifference of parents to the efforts made by religious instructors in shaping the character education of diligent worship in adolescents.

DISCUSSION

The Role of Religious Leaders in Shaping Diligent Worship Character Education in Adolescents

Religious leaders have an important role in shaping the character education of diligent worship in adolescents, especially prayer and fasting. The role of religious leaders in shaping the character education of diligent worship in adolescents in Kedai Durian Village is to provide information (as informants), educate and teach (as educators), advocate (as religious defenders), and provide participation in solving problems (as consultants). Various roles are carried out by religious leaders as a form of strategy so that the character formed in children who are in adolescence is a religious character, namely the character of diligent worship.

Based on the findings of the researchers, the role of religious leaders is

to educate and teach adolescents about matters related to Islamic religious teachings, especially worship issues. This is supported by research conducted by Ahmad Ridwan, et al, who revealed that Islamic religious education also acts as a process of individual socialisation, where religion helps a child in the process of becoming an adult. Religion provides general guidelines for individuals to direct their activities in society, and aims to develop their personality. In the context of Islamic teachings, children are guided in their physical and spiritual growth wisely, through teaching, training, nurturing, and supervising the practice of Islamic teachings.(Ridwan et al., 2023).

Religious figures who act as educators make various efforts in shaping the character education of diligent worship in adolescents starting from the smallest practices, namely starting from teaching about the procedures for ablution, the implementation of fardhu prayers to sunnah prayers. Then the respondent also teaches how to carry out good fasting and conveys the virtues of prayer and fasting so that adolescents have a high willingness and enthusiasm in carrying out worship in their daily lives. In addition, so that adolescents carry out worship not only because of fear but because of their responsibility and piety to Allah SWT.

Besides educating and teaching teenagers, religious leaders also provide information about worship. As a religious figure, Islamic religious instructors, clerics and PAI teachers certainly have in-depth knowledge about religious issues, especially in terms of worship. Therefore, religious leaders make themselves a source of knowledge and information for the community. This was also conveyed in

previous research conducted by Marissa Dwi Anjarahmi and Tuafik Alamin, that religious figures are a rich source of knowledge of religious teachings, able to convey it to the community in a clear and understandable way. (Anjarahmi & Alamin, t.t.).

The next role is to provide a defence against all disturbances, threats obstacles, and challenges that occur to adolescents. Religious leaders must be able to guide adolescents to avoid various deviant behaviours that occur in society. (Adeyola et al., 2023). Religious leaders carry out activities that can fortify adolescents so as not to fall into negative things. From the results of the research found, the activities carried out are inviting adolescents to always get closer to the mosque, mingle with pious people, and hold routine studies so that adolescent activities can be limited to positive things. Religious leaders also activate mosque youth activities to strengthen adolescents to stay away from the prohibitions of Allah SWT such as committing shirk, stealing, drinking alcohol and other prohibitions.(Syahrir, 2024). In addition, Islamic religious instructors strive so that adolescents can go directly to the community to continue the formation of diligent character education for the next generations.

Furthermore, religious leaders also play a role in providing participation in solving problems that occur, especially those related to the implementation of youth worship. religious leaders make themselves a place to ask and a place to complain for the community in order to solve and solve problems faced by the community including adolescents so that when problems occur religious leaders can

carry out counselling activities.(Neliwati et al., 2022).

These various roles are carried out so that adolescents are not only able to overcome conflicts that arise in themselves related to the implementation of their worship, but also so that adolescents are accustomed to doing activities that encourage the formation of diligent worship characters and can anticipate before the conflicts that attack them during the formation of diligent worship character education. As in Thomas Lickona's theory of character education that noble character involves understanding the concept of goodness, followed by a strong commitment or intention to do good, and finally real action to realise this goodness in everyday life. This is what religious leaders strive for in cultivating the character of diligent worship in adolescents so that they not only teach about which ones are good and which ones are bad, but religious leaders can form habits for adolescents to always carry out worship and good things that consciously really carry it out well.

Method of Implementing the Role of Religious Leaders in Shaping the Character Education of Diligent Worship in Adolescents

In carrying out their role, religious leaders carry out various methods, namely the lecture method, special guidance, and by giving examples of actions. The forms of activities carried out are routine studies held every month on Tuesdays, mosque youth night wirid, Ramadan flash pesantren activities, Ramadhan sholeh children (RAS). In these activities teenagers are trained so that their daily lives are close to the implementation of worship.

Lecture activities are carried out face-to-face with teenagers in Kedai Durian Village. With this lecture method, it is easier for religious leaders to invite and motivate teenagers to improve their practice of worship in daily life. Because lectures are dialogue activities that can easily lead religious leaders to be able to understand the character that will be formed in their personality. This is in line with previous research conducted by Fifin Naili Rizkiyah and Widad Ainah on the role of Anwarul Mahabbah taklim assembly in shaping the religious character of adolescents, it was found that lectures and guidance activities at Anwarul Mahabbah taklim assembly greatly impacted the cultivation of adolescent religious character in Sempaja Utara Samarinda, East Kalimantan. (Rizkiyah & Ainah, 2023)..

The second method is by conducting special guidance to adolescents who are often carried out individually and in depth. This method is carried out by religious leaders to adolescents who need special attention in the formation of character education diligent worship in order to gain deeper knowledge about the implementation of prayer and fasting or related to other worship issues. In this guidance activity, Islamic religious instructors provide various forms of motivation and stimulation so that the character is embedded in him in accordance with what is expected. The provision of these stimuli is given gradually according to the thinking ability of adolescents.

The third method is by giving examples of actions. A religious figure is the central agent of Islamic preaching as well as being a *role model of* society in everyday life. Therefore, Islamic religious instructors must provide examples of real

actions in accordance with what he conveyed in his lecture to the community, especially to teenagers. So that later teenagers imitate and imitate what religious leaders do. Because in doing character education, it is necessary to have role models who carry out real activities so that they can make an impression on the teenager's memory.

The various methods above are carried out so that efforts to form character education diligent worship in adolescents are maximised and get the expected results. According to Thomas Lickona in his book "Character Matters", character education is a deliberate and conscious effort to foster virtue. These virtues refer to objectively good human qualities, which are not only beneficial to individuals but also to society as a whole).(dalimeri, 2014).

Supporting and Hindering Factors of Religious Figures in Shaping Character Education for Diligent Worship in Teenagers

After carrying out various methods, there are several things that become supporting factors and inhibiting factors for religious leaders in carrying out their role in shaping character education for diligent worship in adolescents. As for the supporting factors of religious figures in shaping character education diligent worship, especially prayer and fasting of adolescents, the first is internal factors, namely religious leaders get a positive response (*feed back*) from adolescents. The attitude of teenagers who are quite polite to religious leaders when implementing lecture and guidance activities is a form of positive response received by religious leaders. Getting a positive response is the main factor that supports the

implementation of coaching activities for adolescents, as in previous research conducted by Susi Mulyani and Fauzun Jamal on fostering adolescent morals through dhikr at the Seroja dhikr assembly in South Tangerang, that the positive response of adolescents who are the object in this case has a major effect on the implementation of the programme (Mulyani & Jamal, 2022). (Mulyani & Jamal, 2022).

Second, the enthusiasm and motivation of adolescents to gain religious knowledge. Without the willingness and enthusiasm from within the teenager, what has been done by religious leaders will not be accepted and practised by the teenager. This is supported by research conducted by Nurdalia Bate and Wahyudi on the strategy of religious instructors in increasing adolescents' religious awareness in Lambo'na Hamlet, Majene Regency that motivation from adolescents is the main key in the success of religious guidance (Bate & Yudi, 2022).

The third factor is derived from external adolescents, namely the cooperation with the parents and youth Islamic organisations. If parents also support what religious leaders do in shaping the character education of diligent worship in adolescents then religious leaders can work with these parents to encourage their children to improve the practice of worship in their daily lives. In addition, the presence of youth Islamic organisations is also a supporting factor because youth Islamic organisations are a forum for religious leaders to convey invitations to adolescents for the formation of diligent worship character education in adolescents.

Based on the factors above, this is in line with Thomas Lickona's theory which

explains character education "*The deliberate effort of all dimensions of school life to foster optimal character development*". So the formation of character education diligent worship in adolescents requires various methods and media which include the family environment, educational units, and a good social environment. Because the surrounding environment will affect the character that is formed in a person (Munjiat, 2018). Then religious life will encourage him to be closer to a religious life, including carrying out worship in his religion. (Zakki Mubarak, 2014).

Furthermore, the inhibiting factors of religious figures in carrying out their role in shaping character education for diligent worship in adolescents are first, the unstable condition of adolescents. Teenagers are not yet consistent with what they are living, including carrying out worship, both prayer and fasting. The second factor is the development of the times and the expansion of associations that bring up new negative things that are imitated by teenagers. the times greatly affect the formation of adolescent character. Based on the findings of researchers, not a few teenagers who were previously active in activities in mosques and knowledge assemblies held by religious leaders have changed. In fact, they no longer attend these activities. The third factor is parents who do not care. Support from the family is important in shaping the character of adolescents. Including in terms of the implementation of worship. Therefore, if parents do not show a good response or even do not care at all about the efforts of religious leaders in shaping the character education of diligent worship in

adolescents then it will bring out the same attitude in the teenager.

Based on the explanation above, religious leaders in carrying out their role in shaping the character education of diligent worship in adolescents must get good *feed back* from the teenager and also the surrounding community then cooperation is needed between these parties so that the efforts made by religious leaders in carrying out their role can run well. And to achieve the expected target, religious leaders must be able to understand the condition of the adolescent religious soul and be able to carry out strategies that can attract the attention of adolescents to be able to deepen knowledge and form character education diligent worship, especially prayer and fasting in everyday life.

Apart from the research findings that have been presented, certain limitations of this study must be considered. Although researchers have gone through the research process with respondents determined using *purposive side*, for further research it is recommended to involve more respondents and cover a wider area so that the data obtained is also more and more. Then for further research can also examine solutions to various obstacles experienced by religious leaders in carrying out their role in shaping character education diligent worship in adolescents so that new ways or methods can be found that can be used for maximum improvement.

CONCLUSIONS

In this study, the role of religious figures including Islamic religious instructors of the KUA of Delitua Subdistrict, clerics and PAI teachers who live in Kedai Durian Village in shaping the

character education of diligent worship in adolescents in Kedai Durian Village found the results that religious figures act as educators, namely people who educate and teach adolescents about matters relating to worship, especially prayer and fasting so that adolescents have sufficient skills and knowledge to then form diligent worship characters in everyday life. In addition to religious leaders having a role as educators, religious leaders also act as informants who provide information about religious knowledge including in terms of worship to adolescents, also play a role in providing defence against all disturbances, threats, obstacles, and challenges that occur to adolescents that interfere with the formation of diligent worship character education in adolescents (fortifying adolescents from negative things), and acting as consultants who are a place to ask and discuss for adolescents.

The methods used by religious leaders in carrying out their role in shaping the character education of diligent worship for adolescents in Kedai Durian Village are the lecture method, the special guidance method, and the method of giving examples of actions. The supporting factors for religious leaders in shaping the character education of diligent worship in adolescents in Kedai Durian Village are getting a positive response (*feed back*) from adolescents, the enthusiasm and motivation of adolescents in terms of studying, and the support of parents and the presence of youth Islamic organisations in the Kedai Durian Village environment. While the inhibiting factors are the unstable condition of adolescents, the times that have a negative influence on the practice of adolescent worship, and the indifference of

parents to the efforts made by religious leaders.

Through the findings obtained from this study, it can be seen that the need for cooperation between religious leaders and the surrounding community to jointly help shape the character education of diligent worship in adolescents for the advancement of the quality of adolescents and society in the environment. In addition, for future research, it is necessary to study more deeply about solutions or ways to overcome the inhibiting factors that occur so that new strategies or methods can be found and applied to improve the formation of diligent worship character education in adolescents.

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