

The Role of Dhikr and Prayer Council Shaping Religious Morals: A Case Study of Sholawat Mahabbatur Rosul



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Abstract

This research was motivated by the existence of problems faced by teenagers in the Padang Sari village environment. In this rampant deviant behaviour, the existence of the Mahabbatur Rosul dhikr and prayer science council became a forum for conditioning and a medium for instilling moral values for teenagers. This study aims to determine the role and inhibiting factors of the Mahabbatur Rosul dhikr and sholawat assembly in forming the religious morals of adolescents. This research is descriptive qualitative research with a field research design and uses an ethnographic approach. The data in the study were obtained through interviews, documentation, and direct observation in the field. The location of this research is the house of Mahabbatur Rosul's Dhikr and Prayer Science Council. This research is analysed using Erving Goffman's dramaturgical approach. The results of the research show that active participation in Mahabbatur Rosul's dhikr and prayer science assembly plays a role in the formation of adolescent religious morals through the activities carried out, namely: (1) learning to read the al-Qur'an and recitation, (2) learning Safinah fiqh, and (3) the Friday night routine. Through these activities, teenagers' religious morals will be formed, making them more careful in their actions. This research concludes that Mahabbatur Rosul's collection of dhikr and prayer plays a role in the formation of adolescent religious morals through all the activities carried out. The religious morals that are formed by the Messenger are honesty, responsibility, and discipline.

Introduction

Role is a dynamic aspect of a position or status. A person is said to have a role if he has carried out their rights and obligations. In essence, a role can be formulated as a series of behaviours caused by a certain position. Soerjono Soekanto defines role as a dynamic process of position or status. If a person performs his rights and obligations according to his position, he is carrying out a role (Yare, 2020). Role, according to Biddle and Thomas, is a series of formulations that limit the behaviour expected of a certain holder of power or position. For example, in the family, the behaviour of the mother is expected to be able to give advice, give instructions, assess, give sanctions, and others (Zulmaron, 2017). Role is a set of behaviours that are expected by others towards a person according to their position in a system (Margayaningsih, 2018).

The dhikr and sholawat assembly is an institution or organization that is formed and grows around or in the midst of society as a medium for building the prosperity of mankind. The assembly was formed basically as a means of teaching religious values and increasing the religious awareness of the community. This makes the dhikr and prayer assembly have great potential for the formation of one's morals and character, in every activity carried out led by a kiai or ulama. An assembly is defined as a gathering place or a place to sit. Assembly in Arabic is a form of isim makan (place word), the verb from "Jalasa" which means a seat, a place of assembly, a council (Susilo, 2011). Dhikr can simply be interpreted as mentioning, remembering, and praising the names of Allah. Etymologically, in the Al-Munawwir dictionary, dhikr is interpreted as calling, saying, exalting, admiring, understanding, purifying, giving advice, and guarding (Hafidz, 2019).

The command to always dhikr to Allah is contained in the Qur'an Surah Al – Baqarah, verse 152:

فَاذْكُرُونِي أَذْكَرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ

Meaning: *So remember Me, and I will remember you also. Give thanks to Me and obey Me.*

In this verse, it is clear that Allah commands Muslims to always remember Him. Therefore, remember Me, whether by word, by reciting praise, by heart, by remembering the power and wisdom of God, and by the body, by obeying the commandments of God. By remembering Allah, Allah will remember you, bestowing rewards, help, and happiness in this world and the hereafter. Dhikr has an essential purpose in the journey of enlightenment in the life of a Muslim, namely to educate the soul, heart, and mind to be holy and clean, maintain close relationships, and remember Allah, cultivate a strong spiritual awareness so that it will protect a person from immoral, bad, and despicable deeds (Warni, 2017).

Meanwhile, prayer is termically interpreted as perfect grace, perfection of mercy for one's beloved. It is called the Ideal Rahmad, because prayer was not created, except only for the Prophet Muhammad SAW. Prayer is a light practice, but the reward is very great. Besides that, by praying, we will know the noble morals of the Prophet, who is the best role model or example in life. So in conclusion, the dhikr and prayer assembly is a gathering place for the community, which in its activities contains dhikr to Allah and praying to the Prophet together, as well as religious studies that aim to get closer to Allah SWT, instill the values of faith and piety, and develop morals that begin to.

Morality is defined as a form of behavior or conduct, ethics, morality, morals, temperament, and behavior carried out by individuals. According to W. J. S Poerwadaminta, morality is a teaching about good and bad deeds (Hasanah, 2020). Meanwhile, according to Chaplin, morality refers to morals that are in accordance with social regulations or related to laws and customs that govern behavior (Pasolong, 2020). In Islamic religious science, morality is better known as morality, the word morality is derived from the Arabic language, namely khuluqun, which means temperament, character, custom, or from the word khalqun, which means event, artificial, creation, so morality is interpreted as temperament, custom, character, or a behavioral system made by humans (Ali, 2023). Meanwhile, religious morality is defined as values, norms, and ethics that are sourced from religious teachings.

Adolescence is a period of transition from childhood to adulthood. According to Adams and Gullota, adolescence includes ages between 11 and 20 years (Jahja, 2011). This adolescence is also referred to as a time of finding identity. Usually, teenagers will try new things that are sometimes not in accordance with religious teachings. According to Lickonna, there are several causes of the decline in morality of adolescents, namely (1) violence and anarchic acts, (2) theft, (3) cheating, (4) disregard for rules, (5) fights, (6) intolerance, (7) use of bad language, (8) premature sexual maturity, (9) self – destructive attitudes, and (10) drug abuse (Listari, 2021). So in this case, it is necessary to have a party that plays an active role in efforts to control the formation of adolescent behavior.

Decline in adolescent morale. The importance of an educational institution that seriously fosters morals (Idi, 2015). The condition of teenagers in Hamlet 3 Padang Sari Kenagarian Limau Purut before the dhikr and prayer assembly of Mahabbatur Rosul can be said to be very concerned because of the many activities of teenagers who are far from religious values, even every time they enter prayer time in the mosque only contains their parents, there are no teenagers who attend the mosque for congregational prayers, the

teenagers even like to gather with friends, playing games, smoking, and doing other activities. In addition, there were also cases of teenagers who became pregnant out of wedlock and cases of theft committed by teenagers. Although in general, teenagers go to school. However, it cannot influence the formation of religious morals or behavior in the daily life of adolescents.

Thus, the existence of the Mahabbatur Rosul assembly is expected to be a forum to equip teenagers with guidance, teaching, and training so that teenagers can have a clean conscience, behave well, and carry out their obligations to Allah and in community life. In order to form adolescents with good personalities that are drawn from words, deeds, attitudes, and thoughts, based on religious values, norms, and morals, because adolescents are the next generation of social life. Therefore, the background of the author is interested in studying more deeply the role of the Dhikr and Sholawat Mahabbatur Rosul Council in shaping the religious morality of adolescents in West Pasaman Regency.

Research Method

In this study, a qualitative method was used. Qualitative research is research that intends to understand what phenomena the research subject experiences, such as behavior, perception, motivation, actions, and so on (Hanani, 2020). The type of research is qualitative descriptive. The research was conducted at the Dhikr and Sholawat Mahabbatur Rosul assembly house. The collection of research data uses the interview technique, namely by giving questions to respondents who have been previously appointed by the researcher who are considered to understand and can explain the topic being researched, decomments are obtained from the results of the author's observation who directly came to the research location and observation of the participation where the author directly participates in all activities carried out by the Mahabbatur Rosul assembly. This research employs a case study approach, enabling researchers to focus on a specific context, namely the Council of Dhikr and Sholawat Mahabbatur Rosul Pasaman Barat, and examine how this assembly influences the religious morality of adolescents within that context.

In this study, the researcher also used the purposive sampling technique in determining the research informant. Purposive Sampling is a random selection of informants based on the purpose or based on the needs of the data in the research (Hanani, 2020). This study also uses triangulation techniques as a data validity technique. Triangulation is the use of methods and resources in data collection to analyze an interrelated phenomenon from different perspectives. The type of triangulation technique in this study is the data source triangulation technique, which is a technique of comparing and checking the reliability of information obtained through different times and tools in qualitative research. To analyze the researcher's data using the technique (1) Data reduction, the author groups the data and writes various findings at the research location, (2) Presentation technique, the author presents the data that has been obtained when observing the research location in the form of a narrative, (3) drawing conclusions, after the data has been processed and studied and compared with other data, the author then concludes about what was obtained during the research

History of The Council of Dhikr and Prayer of Mahabbatur Rosul

The Mahabbatur Rosul Council is one of the organizations in the Kenagarian Limu Purut, Kinali District, West Pasaman Regency. This assembly is engaged in the socio – religious field, spearheaded by Mr. Suharjo, who recognizes that the condition of teenagers in his neighborhood is far from religious values. The dhikr and prayer assembly of Mahabbatur Rosul was established on 28 Rabi'un Akhir 1441 hijri or December 26, 2019. The activities of this assembly were initially focused on Mr. Suharjo's own house, where

the initial activity was only learning to pray using hadroh tools. The initial purpose of establishing the Mahabbatur Rosul assembly was twofold: it served as a place for teenagers to learn to read prayers using hadroh only, and it also provided them with religious knowledge taught by Mr. Suharjo himself, ranging from learning to read the Qur'an to gaining a more profound understanding of religion.

At the beginning of its existence, the Mahabbatur Rosul assembly acquired the skills to play the hadroh instrument from the Asyiqol Mustafa Prayer Council, who came from Maninjau. The first meeting with the Asyiqol Mustafa Prayer Council took place during the commemoration of the Prophet Muhammad's Birthday at SMA Negeri 1 Kinali in 2019. Seeing the enthusiasm of the students, the desire arose to establish their own Prayer Council in Kinali District as a place to broadcast da'wah and religious teachings for the community. The initial purpose of forming this assembly was to engage in da'wah to the youth.

The results of the interview conducted by the researcher with Mr. Suharjo as the Supervisor of the Dhikr and Sholawat Mahabbatur Rosul Council which revealed that:

"The early history of the formation of this assembly was to investigate juvenile delinquency that was rampant in the environment of Nagari Limau Kaffir ranging from cases of theft, gambling, rare teenagers in mosques, to often encountered cases of teenagers who became pregnant out of wedlock and as a guardian of the NU tradition in West Pasaman Regency."(Informant A)

Based on the interview results, the researcher concludes that teenagers are the primary focus of this assembly. This assembly aims to address the challenges prevalent in the Kenagariann Limau Purut environment by fostering initiatives in the religious field and revitalizing NU traditions, thereby bringing the community closer to the spiritual sphere. At the beginning of its establishment, this assembly consisted of only a few teenagers. However, in 2023, this assembly began to form recitations in general, which only read the book of maulid and pray together. Only at the end of 2023 did this assembly form its own place, which is called the house of the council dhikr and prayer, Mahabbatur Rosul. Until now, this assembly has been running to provide religious guidance to the community.

The Place of Activities of The Dhikr and Prayer Assembly of Mahabbatur Rosul

The activities of the Mahabbatur assembly at the beginning of its formation took place at Mr Suharjo's residence, while the Friday night routine was held at the Imaduddin mosque, which is not far from Mr Suharjo's house. Apart from all of them, in 2021, a separate place was built for all activities of the Mahabbatur Rosul assembly after receiving a waqf of a piece of land from the family of Mr Nur Muhammad Hidayat, which was then named the House of Dhikr and Prayer of Mahabbatru Rosul, which is located in RT 01 Hamlet 03, Padang Sari Village, Kenagarian Limau Purut. The existence of this assembly house is well – received by the surrounding community because in the Padang Sari village environment, there is no place to learn religion that is open to the general public; there is only a special place to study for children.

The researcher interviewed with Jumadi, as the chairman of the house of the dhikr and prayer assembly of Mahabbatur Rosul, who said that:

"The house of the dhikr and prayer council was formed so that the activities of the mahabatur prayer council are freer, and focused in one place; besides that, it makes it easier for the community to participate in the activities carried out at the assembly" (Informant B)

The results of the interview with Supani, as the community around the house of the dhikr and prayer assembly of Mahabbatur Rosul, who said that:

"The existence of the assembly in this community environment is very good because with this place we can learn to explore religious knowledge as well as to increase the religious awareness of the community" (Informant C).

This statement was strengthened by an interview with the sergeant's informant who said:

"The existence of this assembly house is perfect because, yes, it can be used to learn to recite not only for children but also for teenagers, especially for the elderly, to participate in learning to recite" (Informant D).

Based on the results of the interview above, it can be concluded that the existence of the House of the Mahabbatur Rosul Dhikr and Prayer Council is welcomed in the community because it functions as a forum to add to the spiritual community, besides that the difference in this assembly house also plays a role in building social solidarity because every activity carried out involves elements of the community both from the beginning of construction to the implementation of routine activities.

Schedule of Activities at the Assembly of Dhikr and Prayer of Mahabbatur Rosul

The activity at the beginning of the formation of this assembly was only a routine of prayer and the reading of the maulid book every Friday night. Still, seeing the enthusiasm of the community and teenagers, finally a weekly recitation schedule was formed which not only focused on the Friday night routine with the reading of prayers and the book of maulid but the schedule was formed for other programs that aimed to increase the religious insight of the general public and teenagers who are members of the Rosul Mahabbatur Assembly. The development of this assembly activities is carried out in stages, the schedule of activities of the Rosul mahabbatur assembly was officially revised in 2021, namely reciting the Qur'an and tajweed every Tuesday, learning fiqh ala safinah every Wednesday and Saturday, routine reading of dhikr and the book of maulid and prayer every Thursday. The researcher conducted an interview with Suharjo as the Supervisor of the Mahabbatur Assembly Rosul said that:

The activity at the beginning of the formation of this assembly was only a routine of prayer and the reading of the book of maulid every Friday night, but seeing the enthusiasm of the community and teenagers, finally a weekly recitation schedule was formed which not only focused on the routine of Friday night with the reading of prayers and the book of maulid but the schedule was formed for other programs that aimed to increase the religious insight of the general public and teenagers who are members of the Mahabbatur Rosul Assembly (Informant A)

Based on the results of the interview conducted above, it can be concluded that the development of this assembly activities is carried out in stages, which at the beginning of the movement is only routine every Friday night where the activities carried out only after the discussion of the members of the assembly are finally prepared a schedule of other activities that aim to increase the insight and religious knowledge of the young members and the community who participate in the activities of the Mahabbatur Rosul assembly.

The Role of The Dhikr And Prayer Council of Mahabbatur Rosul

The role of the Mahabbatur Rosul assembly in shaping the religious morals of adolescents can be seen through a series of activities carried out, namely:

1. Reciting the Qur'an and tajweed

This activity is carried out every Tuesday, the purpose of this activity is so that teenagers who take part in the Mahabbatur Rosul assembly are able to read the Qur'an well in accordance with the correct law of tajweed. The schedule of the Qur'an and tajweed is included in the activities in the assembly because the Qur'an is the first source of knowledge for Muslims, so if you want to study religious science, it starts from learning to read the Qur'an properly and correctly. In addition, in this day and age, there are many teenagers who cannot read the Qur'an or can read, but the reading law or tajweed is not correct, for that it is necessary to have this activity to correct and teach the Qur'an with correct tajweed, because otherwise teenagers will find it difficult to follow other activities in the assembly such as the reading of Maulid and the recitation of ratib.

The Qur'an and Tajweed learning activities at the Mahabbatur Rosul assembly have a great impact on teenagers and it is important to see that many teenagers today are not fluent or even unable to read the Qur'an, especially teenagers who do not attend religious-based schools such as Islamic boarding schools and madrasas. Learning the Qur'an and Tajweed for teenagers has many benefits, such as boosting faith for teenagers because understanding and deepening the knowledge of the Qur'an will make teenagers remember Allah so as to increase their faith and piety.

In addition, the benefit of learning the Qur'an for teenagers is to form self-identity, where teenagers who are able to read the Qur'an well will give a sense of pride as a Muslim, another purpose of learning the Qur'an held at the Mahabbatur Rosul assembly is to prepare teenagers for future life so that it is useful for society with teenagers being able to read and memorize the Qur'an well and in accordance with the reading law, it is hoped that teenagers will be able to read and memorize the Qur'an well and in accordance with the reading law, it is hoped that teenagers will be able to read and memorize the Qur'an can become a scholar or at least be able to become an imam praying in mosques or prayer rooms around the neighborhood where he lives.

According to the results of the interview, the researcher with Informant A.

"The schedule of the Qur'an and tajweed is included in the activities in the assembly because the Qur'an is the first source of knowledge for Muslims, so if you want to study religious science, it starts from learning to read the Qur'an properly and correctly."

Based on the results of the interview above, it can be analyzed that learning the Qur'an and tajweed at the Mahabbatur Rosul assembly has a great impact on teenagers and it is important to see that many teenagers today are not fluent or cannot even read the Qur'an, especially teenagers who do not attend religion-based schools such as Islamic boarding schools and madrasas. Learning the Qur'an and Tajweed for teenagers offers numerous benefits, including strengthened faith. By understanding and deepening their knowledge of the Qur'an, teenagers are more likely to remember Allah, thereby increasing their faith and piety. The morals formed from the activities of learning the Qur'an and tajweed at the Mahabbatur Rosul Assembly, as explained above, include:

1. Awareness of the Importance of the Qur'an. Teenagers realize that the Qur'an is the first source of knowledge for Muslims and is important to learn.
2. Discipline in Learning. The activities carried out every Tuesday show the discipline in learning the Qur'an and tajweed.
3. Pride as a Muslim. Being able to read the Qur'an well can give a sense of pride as a Muslim.
4. Increase of Faith and Piety. By understanding and deepening their knowledge of the Qur'an, teenagers are expected to increase their faith and piety towards Allah.
5. Willingness to Contribute. Teenagers are prepared to become scholars or at least be able to become prayer imams, so that they are useful for the community.
6. Respect for the Law of Tajweed. The importance of reading the Qur'an with correct tajweed to understand and practice the teachings of the Qur'an well.

Learning the Book of Fiqh by Safinah

This activity is carried out every Wednesday and Saturday, the fiqh book by Sheikh Salim bin Abdullah bin Sa'ad bin Sumair Al Hadrami presents the foundation of fiqh science which refers to the Shafii madhhab, this fiqh book is usually taught in Islamic boarding schools or madrasas which is intended for beginner students. The content of this book focuses on basic matters in religion, both Islamic faith, fasting, mandatory bathing procedures, prayer commands and others. The choice of fiqh safinah is because this fiqh is a basic fiqh so it is suitable to be conveyed to teenagers who have recently learned to deepen religious knowledge, in addition to containing the fiqh of the imam shafii school which is the majority of which is the guideline for Muslim fiqh in Indonesia. With the existence of fiqh learning activities in the style of safinah at the dhikr and prayer assembly, Mahabbatur Rosul has a good impact on teenagers who participate or join this assembly. In this view, the Mahabbatur Rosul assembly plays a role in the formation of religious morality of teenagers, by providing fiqh teaching in the style of safinah which contains the foundations in religion such as aqidah to muamalah things that are systematic and easy to understand.

The moral formation of Safinah–style fiqh learning activities at the Dhikr and Sholawat Mahabbatur Rosul Council is through:

1. Teaching the foundations of fiqh. The book of fiqh Safinah presents the foundation of fiqh science which refers to the Shafii school, helping teenagers understand the basics of Islamic law in daily life.
2. Understanding of aqidah and worship. The content of this book focuses on basic things in religion such as Islamic beliefs, fasting, mandatory bathing procedures, prayer commands, and others.
3. Application of moral and ethical values. The book of Safinah teaches good moral and ethical values, helping adolescents in forming strong character and noble character.

Religious morals for teenagers that can be formed from this activity for teenagers are to delve into the basic knowledge of religion which helps teenagers understand the basics of Islamic law in daily life, besides that for teenagers who take part in this activity there will be obedience by studying fiqh safinah, teenagers will better understand why they have to carry out religious orders and stay away from their prohibitions. Learning the book of safinah will also shape the character of teenagers because this book teaches

good moral and ethical values so as to help teenagers in forming strong characters and noble character.

Thursday Night Routine

The activity on every Thursday has a sequence that begins after the isha prayer. The series of activities began with the reading of Surah Yasin, the recitation of Ratib al – Hadad, the reading of the book of Maulid, qosidah sholawat, kalam of advice and closed with a joint prayer. The election on Thursday night Friday is because indeed this activity is usually carried out by nahdlatul ulama congregations on Thursday, this is in accordance with the motto of the Mahabbatur Rosul assembly, which is to revive and preserve the tradition to NUan.

Routine activities on Thursday or Friday night have an effect on the formation of religious morals for teenagers who participate in these activities. By participating in this activity, a sense of respect and love for the Prophet Muhammad SAW will arise, besides that this routine activity will strengthen faith and piety because from this activity encourages teenagers to worship more often and get closer to Allah SWT through dhikr and prayer as well as the reading of verses of the Qur'an. This routine activity is also useful in the development of adolescent morals. By participating in this activity routinely, adolescents will be required to be patient and diligent in worship and also foster a sense of brotherhood with other teenagers who are members of the Mahabbatur Rosul assembly.

The formation of religious morals from routine activities on Thursday (Friday night) at the Mahabbatur Rosul Assembly is through:

1. A series of spiritual activities. The activity began with the reading of the letter Yasin, the recitation of the ratib of Al – Haddad, the reading of the book of maulid, qosidah sholawat, kalam of advice, and closed with a joint prayer, which encouraged teenagers to worship more often and get closer to Allah SWT.
2. Respect and love for the Prophet Muhammad PBUH. This activity fosters a sense of respect and love for the Prophet Muhammad, PBUH, through the recitation of maulid and prayer.
3. Strengthening faith and piety. This routine activity strengthens faith and piety in teenagers by encouraging them to worship more frequently and draw closer to Allah SWT.
4. Adolescent moral development. Participating in this activity routinely requires teenagers to be patient and diligent in worship, as well as to foster a sense of brotherhood with other teenagers.

Another benefit of adolescents who participate in this routine activity is the prevention of negative behaviour. By filling their free time with positive activities such as prayer and reading the Qur'an, adolescents will avoid wasteful acts and activities that are detrimental to themselves. Thus, it can be concluded that routine activities on Thursday or Friday night at the Mahabbatur Rosul assembly are not only helpful in shaping religious morals but also have a positive impact on the personal and social development of adolescents.

Obstacles in the Activities of the Mahabbatur Rosul Assembly

The implementation of the Mahabbatur Rosul Assembly's activities as a forum for forming adolescent morals faces various obstacles. At the beginning of its emergence, this assembly was often refused to appear at religious events in the Kenagarian Limau Purut environment because praying using hadorh was considered a new thing. In addition, other obstacles were also felt by the followers of the Mahabbatru Rosul assembly, as well as by teenagers who are members of the Mahabbatur Rosul assembly. Due to the management

of the Rozul Mahabbatur assembly, the administrators play a crucial role in shaping the religious morality of teenagers, as they are the primary teachers and promoters of all assembly activities.

Based on the results of the researcher's interview with informant "Informant A," who said:

"One of the obstacles of the assembly management in the activities of the formation of adolescent morals is in finding a formula to make their motivation teyaa. tap stable so that they want to be consistent in participating in the activities of the Assembly, and lack understanding of adolescent psychology, so that it is difficult to understand the needs and interests of adolescents".

Based on the interview results, it was concluded that the management of the Mahabbatur Rosul assembly faced obstacles in carrying out its role, which could hinder the achievement of the assembly's goals. To overcome this, management must continue to learn and develop themselves, as well as innovate in assembly activities to increase teenagers' interest. The knowledge of dhikr and prayer of Mahbbatur Rosul can be an effective way to shape teenagers' morals and character.

Obstacles from teenagers who became members of the Mahbbatur Prayer Council of Dhikr and Prayer Studies. Based on the results of the interview with Informant F, he said:

"To participate in the activities at the first obstacle assembly, the laziness that is often felt continues to be felt, sometimes there is also an invitation from friends to go play or play games, and so on, so that you forget that there are activities in the assembly."

The results of another interview with informant G, who said:

"The obstacle from myself is laziness because sometimes I am tired of going home from school in the afternoon, and there are activities again at night at the assembly, not to mention that there is still homework from school, so laziness often arises."

Based on the results of the interview above, it can be concluded that the teenagers who are members of the Mahabbatur Rosul Dhikr and Prayer Council do not have any heavy obstacles. The main obstacle that arises from teenagers is their laziness and tiredness due to their daily busyness, which is school. Besides that, the influence of peers is also an obstacle, as they are more interested in activities that are considered modern and often make teenagers feel uncomfortable participating in activities at the assembly.

Conclusion

Based on research and discussions on the role of the dhikr and prayer council in shaping the religious morality of adolescents, Mahabbatur Rosul demonstrates that the assembly plays a significant role in forming this morality, as analysed through Erving Goffman's dramaturgy theory. The Front Stage of the Mahabbatur Rosul dhikr and prayer assembly serves as a "front stage" where teenagers formally display their religious identity. The Back Stage provides a space for teens to be more relaxed and informal. Religious morals formed from the Council of Dhikr and Sholawat Mahabbatur Rosul in shaping the religious morals of adolescents, based on analysis using Erving Goffman's dramaturgy theory, include: 1. Politeness: Teens display behaviours such as dressing modestly and interacting politely. 2. Obedience to religious norms: Adolescents try to manage positive impressions by displaying behaviour according to religious norms. 3. Spiritual awareness: Teenagers worship solemnly and instill religious values in their interactions. 4. Balance in behavior: Adolescents learn to navigate between formal and informal interactions while still paying attention to religious values. 5. Piety: Teenagers increase their awareness of

Allah SWT through dhikr and prayer. 6. Appreciation for religious teachings: Adolescents understand and practice religious teachings in their daily lives. 7. Respect for religious traditions: Teenagers revive and preserve traditions through activities in the assembly. These morals help adolescents in forming a strong and noble character in accordance with Islamic values.

This research expands the understanding of Erving Goffman's dramaturgical theory in the context of the formation of adolescent religious morality. The findings of this study suggest that the "front stage" and "back stage" can be used as an analytical framework to understand how adolescents manage their religious identity, highlighting the importance of symbolic interaction in the formation of adolescent religious morality. Adolescents use religious symbols to establish their religious identity and interact with others. This research can serve as a reference for developing an effective adolescent development program that shapes religious morality. Such programs can be designed to facilitate adolescents in managing their religious identity and interacting with others in a religious context. This research shows that the Council of Dhikr and Sholawat Mahabbatur Rosul can play a role as an effective forum in shaping the religious morals of adolescents. Therefore, the Council of Dhikr and Sholawat can increase its role in fostering adolescents and shaping their religious morals. Thus, this research can serve as a foundation for further studies on the formation of religious morality in adolescents and the role of the Council of Dhikr and Sholawat in fostering adolescents.

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