

Strategies for Nurturing the Community in Addressing Worship Degradation among the Pinarik Community in the Dolok Sigompulon Subdistrict, North Padang Lawas Regency

Muktarruddin^{1*}, Ilham Mirzaya Putra² and Mardina Ratna Sari Ritonga³

¹ University of Islam Negeri Sumatera Utara 1; muktarruddin@uinsu.ac.id

² University of Islam Negeri Sumatera Utara 2; ilhammirzaya@uinsu.ac.id

³ University of Islam Negeri Sumatera Utara 3; mardinaratnasariritonga@gmail.com

Abstract:

The aim of this research is to determine the degradation of worship that occurs in Pinarik Village, Dolok Sigompulon District, North Padang Lawas Regency. As well as researching strategies for developing people in overcoming the degradation of worship in the community of Pinarik Village, Dolok Sigompulon District, North Padang Lawas Regency. This type of research is qualitative with a qualitative descriptive approach method. The results of the research show that the degradation of community worship in Pinarik Village is very worrying, especially in prayer, fasting and morals. The degradation of worship is caused by a lack of awareness among the public regarding the importance of carrying out worship. So that community leaders carry out strategies for developing people in overcoming the degradation of worship in the Pinarik community through several strategies, namely: strategies for giving advice, strategies for example, strategies for habituation and strategies for giving punishment.

Keywords: Community Development Strategy, Degradation of Worship, Community.

1. Introduction

The life of the community is undergoing continual changes, encompassing cultural, behavioral, and worship-related transformations. Such changes exhibit a dual nature, manifesting as either positive or negative shifts. The occurrence of these changes is contingent upon the collective decisions of the community itself. Frequently, change arises due to the absence of consensus among individuals within the community in addressing lifestyle patterns. Many members of the community resolve issues in accordance with their own methods.

In contemporary times, these changes have a notable impact on the degradation or decline in religious worship. Worship entails the submission and obedience of a

community member to their Supreme Being, and the term 'worship' is invoked exclusively in the context of obedience to Allah SWT. According to scholars of theology and hadith, worship involves the act of attributing oneness to Allah SWT, elevating Him, and completely humbling oneself, submitting one's soul entirely to Him (Sutisna 2015). Worship is also described as actions that are favored and approved by Allah SWT, whether in the form of words or deeds, conducted openly or discreetly, all with the purpose of glorifying Allah SWT and seeking His reward (Aizid 2018).

The divine decree concerning worship is articulated in Surah Adh-Dhariyat, verse 56 of the Quran:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Translation: "And I did not create the jinn and mankind except to worship Me." (QS. Adz-Dzariyat:56) (Kementerian Agama RI, 2018).

The position of worship holds paramount importance, serving as the central point for all Muslim activities. Essentially, every action undertaken by a Muslim constitutes a form of worship to Allah, imbuing each deed with dual significance—material and spiritual values. The material value pertains to tangible rewards received in the worldly life, while the spiritual value pertains to worship whose outcomes are realized in the hereafter. Activities characterized by this dual significance are referred to as "amal saleh" or righteous deeds (Rustam, 2018).

Worship is divided into two main categories: specific worship (ibadah khusus) and general worship (ibadah umum). Specific worship refers to direct acts of worship to Allah, with their procedures regulated and prescribed either by Allah Himself or exemplified by the Prophet Muhammad. Examples include prayer (salat), fasting (puasa), almsgiving (zakat), pilgrimage to Mecca (hajj), and others (Surur, 2009). On the other hand, general worship encompasses all actions permitted by Allah, such as learning, preaching, mutual

assistance, offering greetings, displaying gentleness and courtesy, cultivating good character, and so forth (Ahmad, 2020).

In the execution of worship, be it specific or general, it is imperative that one's actions are grounded in the intention for the sake of Allah SWT. Intention, in a general sense, denotes the heartfelt desire to undertake something that brings benefit and prevents harm, whether directly or indirectly. Meanwhile, intention, in a specific sense, involves obedience and a sincere commitment to Allah by engaging in a particular act of worship (El-Fati, 2014).

The degradation of worship or the decline in worship refers to a decrease in the adherence and submission of a community to Allah SWT. Degradation of worship is also described as a diminishing commitment to actions approved by Allah SWT. However, the natural environment, which serves as the habitat for all beings, fundamentally constitutes a place of worship. Every creature within it constantly glorifies its Creator. The Earth, the heavens, and everything in between submit to Allah SWT, obedient to His every command, and acknowledging that it is Allah who has created and made them exist on this Earth (Ali, 2011).

The degradation of worship is prevalent across various demographics, encompassing individuals of different age groups, including adults, teenagers, and children. Based on the observations conducted by the researcher in the village of Pinarik, Dolok Sigompulon Subdistrict, North Padang Lawas District, it is evident that there is a decline in worship practices. The most conspicuous aspects of worship degradation observed in the community are related to prayer (salat), fasting (puasa), and moral conduct (akhlak).

Salat is described as the ascent of the faithful and the righteous. It allows the intellect to establish a direct connection with the Creator, steering clear of all personal interests tied to material gains (Al-Qahtani, 2006). Fasting involves abstaining from activities that invalidate the fast, accompanied by a sincere intention to fast. Fasting is

an individual act of worship that is not visibly apparent to others, making it a confidential form of worship between the practitioner and Allah SWT (Syarbini, 2012). As for akhlak, it encompasses behavior, habits, or character. Akhlak is also referred to as an expression of the soul's attitude that spontaneously leads to actions without the need for prior consideration or thought (Syuhada, 2019).

Desa Pinarik is predominantly a Muslim community, with only two percent of the population being non-Muslim. Ideally, the residents of Desa Pinarik should be devout in performing religious duties; however, the reality is that many in the community do not adhere to religious practices, exhibit positive behavior, or engage with Islamic politics. Despite the absence of religious schools (pesantren) in Desa Pinarik, this cannot be used as an excuse for the community's non-compliance with religious practices, as there is currently abundant information and education accessible, particularly through social media.

One of the causes for the non-observance of religious practices among the community is their prioritization of worldly pursuits, leading them to neglect their obligations as Muslims. Despite the presence of Religious Figures and many women wearing hijab in Desa Pinarik, there is still evident degradation or decline in religious practices.

The deterioration of religious practices will escalate if there is no intervention by religious leaders or influential figures within the community. Therefore, the involvement of religious figures capable of addressing the issues is crucial. One of the problems, such as the degradation of religious practices in Desa Pinarik, is expected to be addressed through interventions by religious leaders and influential individuals within the community.

Certainly, community leaders strive to address the prevailing issues in society. One of the measures taken is the guidance and development of the community, conducted in mosques as they serve as a central point for community development. Community

development is an obligation aimed at guiding and nurturing fellow humans in fulfilling their responsibilities. In carrying out this guidance, educated and knowledgeable individuals play a significant role. The education and knowledge acquired serve as a realization that they have a responsibility to guide others towards becoming better individuals, knowledgeable and obedient in worship by following the commands of Allah SWT and avoiding His prohibitions (Manan, 2017).

Community development in the village of Pinarik, Dolok Sigompulon District, North Padang Lawas Regency, is conducted through the involvement of religious figures, traditional leaders, Islamic teachers (guru mengaji), mosque officials, and community leaders. The objective is to foster positive behaviors and encourage the community to adhere to the commandments of Allah SWT. Religious leaders contribute to community development by sharing their knowledge and understanding of religion.

The phenomenon of religious degradation in the village of Pinarik, Dolok Sigompulon District, North Padang Lawas Regency, is widespread among various age groups, including parents, adolescents, and children. A significant portion of the community in Pinarik prefers socializing over engaging in religious activities. For instance, some residents prefer spending their time socializing rather than fulfilling their religious obligations. Additionally, female members of the community often gather in front of houses to engage in gossip (ghibah). The decline in religious practices is particularly noticeable among adolescents and children, who prioritize socializing with friends or engaging in recreational activities over religious activities.

Similar trends are observed among adolescents and children in the village of Pinarik, Dolok Sigompulon District, North Padang Lawas Regency, where there has been a prolonged decline in religious practices. This decline is attributed to the prevalence of technology in Pinarik, as residents now prioritize spending extended periods with their

gadgets. In the past, when the internet was not yet accessible in Pinarik, adolescents and children were more diligent in their religious practices. However, the advent of the internet in the village has contributed to the decline in religious activities.

The purpose of this research is to investigate the phenomenon of religious degradation in the village of Pinarik, Dolok Sigompulon District, North Padang Lawas Regency. Additionally, the study aims to identify strategies for community development to address the issue of religious degradation among the residents of Pinarik, Dolok Sigompulon District, North Padang Lawas Regency.

2. Research Methodology

This research adopts a qualitative research design, positioning itself as a methodological process aimed at understanding the traditions of research methodology by investigating social problems/phenomena in humans with all their behaviors. Qualitative research is also described as naturalistic, indicating that it involves field data and is conducted in natural conditions. The approach employed in this research is a qualitative descriptive approach (Mardawani, 2020). This approach generates data in the form of words, images, rather than numerical figures.

In this study, the researcher conducts research to obtain in-depth data and information in the field based on facts gathered in the natural setting of the research location, namely in the village of Pinarik, Dolok Sigompulon Subdistrict, North Padang Lawas Regency.

Data collection methods encompass both primary and secondary data. Primary data refers to information collected, processed, and presented by the researcher directly from the main source providing data relevant to the study. In this research, primary data is derived from interviews with respondents in the field and observations of the research subjects. Secondary data, on the other hand, serves as supplementary information to

complement the primary data. Sources of secondary data include books, journals, theses, photos, and documents related to the research (Sakti, 2019).

2. Research Findings

2.1 Degradation of Worship in the Village of Pinarik, Dolok Sigompulon Subdistrict, North Padang Lawas Regency

The degradation or decline in worship refers to a condition where acts of devotion to Allah SWT diminish. Degradation of worship can occur when there is a decrease in the quality or intensity of one's religious practices. Worship is a spiritual act performed as a form of dedication to God or something believed to be a higher power. Degradation of worship is prevalent among various segments of the Muslim community, including the residents of Pinarik. The most evident forms of degradation of worship in the village of Pinarik are observed in the practices of Salat (prayer), fasting (Puasa), and moral conduct (Akhlak).

Salat is a mandatory act of worship for all Muslims. It serves as a means for Muslims to communicate directly with Allah SWT, strengthening the spiritual connection between the worshipper and the Creator. The practice of Salat in the village of Pinarik is notably lacking. Many residents can be observed loitering when the call to prayer (adzan) is heard, and the mosque appears deserted during prayer times.

The research indicates a significant decline in the practice of Salat in the village of Pinarik. The current state of the mosque is remarkably quiet, with a small fraction of the Muslim population attending congregational prayers, sometimes less than half of the prayer rows. It is also observed that, during prayer times, the majority of the community chooses to continue their activities rather than attending the mosque for worship. Despite 99% of the residents in the village adhering to Islam, less than 5% engage in congregational prayer. The degradation of Salat in Pinarik is attributed to a lack of

awareness among the community regarding the importance of worship, insufficient knowledge, and an excessive attachment to worldly pursuits.

Fasting is another fundamental religious practice in Islam, observed by Muslims during the month of Ramadan, the ninth month of the Islamic calendar. Fasting is a compulsory act of worship, and its degradation can occur when individuals fail to observe it with the required consciousness and dedication.

The research findings indicate a degradation of fasting practices in the village of Pinarik, where many residents abstain from fasting, some eateries remain open, and individuals openly smoke in public places. The degradation of fasting observed by the author is attributed to a lack of knowledge about the month of Ramadan, prioritization of worldly interests, and insufficient guidance from parents. The author notes that if parents do not observe fasting, their children are likely to follow suit, and conversely, those who are lax in fasting are predominantly males, especially adolescents and fathers with young children. During communal iftar (breaking of the fast) events at the mosque, the author observes that several teenagers discreetly smoke and drink without fasting.

Ethics is a form of worship that involves righteous actions, and behaving ethically towards fellow creatures is a profoundly noble form of worship that should not be overlooked. The degradation of ethics can occur when the behavior of society deviates from Islamic Sharia and the norms prevailing within the community. The degradation of ethics in Pinarik Village is most prominently observed among the youth, where the moral conduct of adolescents appears to be on the decline. Manifestations of ethical degradation in Pinarik Village include theft, consumption of alcoholic beverages, and a lack of courtesy towards elders and parents.

According to the findings of the author's research, the ethical conduct of adolescents in Pinarik Village has indeed experienced degradation. This phenomenon can be attributed to the lack of parental guidance, the influence of peer groups, and the impact of communication media. Communication media, in particular, plays a significant

role in the decline of adolescent ethics, as they tend to emulate what they see on social media platforms. The author observes that the degradation of ethics in Pinarik Village is not limited to adolescents; even children are experiencing a decline in ethical behavior. The conduct of children in Pinarik Village does not align with Islamic Sharia, and many children use offensive language towards their elders.

In examining the ethics of adolescents in Pinarik Village, the author notes that their behavior has exceeded acceptable limits. Many adolescents are willing to engage in theft, consume alcoholic beverages, and display a severe lack of courtesy. The author observes instances where groups of adolescents, comprising six individuals, are frequently caught stealing from the local community's plantations. Despite being reported to the Village Head's office multiple times, they persist in engaging in such activities.

2.2 Strategies for Guiding the Community in Overcoming Worship Degradation in Pinarik Village, Dolok Sigompulon Sub-District, North Padang Lawas Regency

Upon identifying the occurrence of worship degradation in Pinarik Village, Dolok Sigompulon Sub-District, North Padang Lawas Regency, it is essential to understand the strategies employed by community leaders in addressing this degradation of worship in the village.

According to the research findings obtained by the author, community leaders implement various strategies for guiding the community to overcome worship degradation in Pinarik Village. These strategies include:

1) Advisory Strategy

The religious leaders employ the advisory strategy to address the degradation of worship in Pinarik Village by offering guidance and setting a positive example for the community. Advising serves as a method aimed at reminding individuals that every action carries consequences and repercussions.

Based on the research conducted by the author regarding the strategy to overcome the degradation of worship in Pinarik Village, it is observed that the implementation of the advisory strategy by community leaders has limited impact on the community. Many individuals within the community are resistant to advice, as they often perceive themselves as being in the right. When advised, they remain silent and subsequently repeat the same behaviors the following day and so forth. The effectiveness of the advisory strategy is compromised because a significant portion of the community perceives the community leaders as not genuinely correct. This is attributed to the limited knowledge of many community members, causing them to feel cornered rather than enlightened when advised.

2) Exemplary Strategy

In Pinarik Village, community leaders implement the exemplary strategy to encourage the community to emulate virtuous actions. The exemplary strategy involves individuals setting a positive example through conduct and behavior deemed worthy of emulation. This approach is also expected to enhance religious faith. Given the weak faith of the Pinarik Village community, where the significance of performing religious rituals is not well understood, the implementation of the exemplary strategy aims to promote diligence in worship and cultivate moral, spiritual, and social values.

Based on the research conducted by the author in Pinarik Village regarding the community leaders' strategy to address the degradation of worship through the application of the exemplary strategy, it is observed that this strategy can assist some members of the community in realizing the obligatory nature of religious practices. However, there are still some individuals in the community who remain indifferent to the efforts of community leaders. The impact of this strategy has influenced less than 50% or half of the community, yet it has managed to bring about positive changes in approximately 25% of Pinarik Village residents. The implementation of this strategy has

also prompted community leaders to exercise caution in their actions, ensuring that they do not set a negative example for the community. The author notes that community leaders consistently encourage other residents to engage in virtuous deeds, employing a tactful approach to avoid causing offense. Nevertheless, some members of the community perceive the behavior of these leaders as excessive and not worthy of emulation.

3) Habituation Strategy

The habituation strategy is one of the approaches implemented by community leaders to address the degradation of worship in Pinarik Village. The habituation strategy involves instilling patterns of thought, behavior, and action in accordance with Islamic teachings. The objective of employing this strategy is to assist the community in developing a habitual practice of performing religious rituals. This strategy holds greater influence over early childhood, as young individuals require guidance to habituate activities that hold religious value. Based on the research conducted by the author to address the degradation of worship in Pinarik Village, it is observed that the habituation strategy employed by community leaders can aid in cultivating positive habits, particularly in shaping the moral conduct of adolescents and children. The proactive involvement in mosque activities, habituated by mosque administrators, raises awareness among community members whenever the call to prayer is heard. Additionally, children engaged in Quranic recitation are habituated to memorize short chapters and prayers, contributing to their development as well-behaved individuals who diligently observe religious practices. In the context of recitation gatherings, such as Wirid Yasin sessions, the author notes that these activities contribute to enhancing the character of the community, prompting them to engage in numerous beneficial endeavors. The habituation strategy can be deemed successful in fostering positive changes within the community of Pinarik.

4) Punishment Strategy

The punishment strategy implemented by community leaders in Pinarik Village aims to ensure greater compliance with village activities. However, this strategy is selectively applied, specifically targeting children's Quranic recitation sessions and Wirid Yasin gatherings. Based on the research findings, this punishment strategy proves to be highly effective in addressing the degradation of worship in Pinarik Village. The imposition of punishment is notably impactful in fostering positive character development among both adolescents and children.

The author's research reveals that the punishment strategy has successfully contributed to the cultivation of good manners and enthusiasm for religious activities among the youth. A firsthand observation of one of Mrs. Mariana's students underscores the evident politeness and commitment displayed during their worship activities, even surpassing that of older individuals. The author suggests that extending this punishment strategy to those community members who are lax in attending mosque congregational prayers might similarly yield positive results. The potential for increased mosque attendance is noted, as the author has observed that when activities carry consequences, the residents of Pinarik Village tend to actively participate in such events.

3 Conclusion

The findings of this research reveal that the implementation of religious worship in the village of Pinarik is currently highly concerning and undergoing a decline. This is evidenced by a significant portion of the community not engaging in worship, particularly in the form of prayer and fasting. Furthermore, the moral degradation in Pinarik Village encompasses the conduct of the youth, which deviates from religious Sharia and societal norms. The community leaders' strategy to address the degradation in religious worship within the village involves employing advisory measures. This strategy is applied to

counsel the community to continue practicing worship under any circumstances and to advise the youth who frequently exploit the agricultural yields of Pinarik Village. Additionally, a strategy of exemplary behavior is employed. This approach is implemented to raise awareness among the community about the importance of worship, with community leaders setting a positive example and exercising caution in their actions. The Enculturation strategy is also utilized to instill a habit among the community to recognize the significance of engaging in worship. The final strategy involves the imposition of sanctions, primarily directed at the activities of parents and youth, and applied to children who are learning to recite religious verses.

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