Analysis of Activity Stages for Female Dormitory Students Carrying out Religious Worship Routines

Guslianto[1], Rika Fitri[1], Zainal Asril[2], Hasnah[3]

[1]STAI Balaiselasa YPPTI Pesisir Selatan, Indonesia
[2]Universitas Islam Negeri Imam Bonjol Padang, Indonesia
[3]STAI Pengembangan Ilmu Alquran Sumatera Barat, Indonesia
✉gusliantostaibls@gmail.com *

Abstract

The level of worship is an achievement that needs to be improved by a servant to be more active in performing worship. This research analyzes how female students obey religious teachings or worship in life. This research uses a qualitative method with a case study approach. Data sources were taken from sixteen informants through in-depth interviews who were selected using techniques of purposive sampling. All informants are active students from various departments at one of the universities in Indonesia. All interview results were then analyzed thematically using the Analysis Interactive Model Milles & Hubberman. The results of the analysis show that there are four levels of worship carried out by female students, namely prayer observance, fasting, reading the Quran, and almsgiving. The results of this research can be used as initial data for future researchers in studying this problem in different contexts and issues.

INTRODUCTION

Discussions about religious observance are always interesting to study because they are directly related to the human person. He is a researcher who has discussed research related to religious observance. Regarding obedience to worship, all living creatures created by Allah SWT have a purpose of creation. In this case, humans were created for that purpose. Namely being a servant of Allah on earth and becoming the caliph of Allah. Those who are servants of Allah SWT are His people who obey Allah SWT or whose obedience is only given to Allah SWT (Kallang, 2018; Muhidin et al., 2021). According to Amrona et al., (2023), the relationship between humans and Allah SWT shows the position of humans as creatures and Allah SWT as a creator. In this case, it shows that the creature must obey, obey, or obey the creator. This is mentioned in the verses of the Quran related to Allah SWT's intention in creating humans, namely worshiping Allah SWT alone (Effendi, 2023; Irpan, 2022).

The main task created by humans as obedient servants of Allah SWT is to worship Allah SWT, as Allah SWT says in Q.S Az-Zariyat/51 verse 56

وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ ﴿56﴾

Meaning: *I did not create jinn and humans except that they worship Me (Q.S.Az-Zariyat/51: 56).*

Based on the verse above, it can be clearly understood that the purpose of humans was created, namely to serve or worship Allah SWT. Meanwhile, worship is divided into two parts: worship *mahdah* and worship *gairu mahdah*. Worship *mahdah* is an unchangeable and pure worship whose existence is subject to prayer, fasting, and other rules established by Allah SWT. On the other hand, worship *gairu mahdah* includes all actions and words performed that do not originate from the original law, but become acts and words of worship because they are created with good intentions, such as doing good to parents (Astuti, 2022; Hakim, 2016; Satriani & Putra, 2021).

Worship is obedience to something Great, the object of which cannot be captured by the five senses. Worship is defined as the highest peak of submission, which arises from the awareness of the inner heart to glorify what is being worshipped (Ashar, 2023; Indana et al., 2020). Furthermore, tafsir scholars, for example, M. Quraish Shihab, stated that: Worship is a form of submission and obedience that reaches its peak as a result of the feeling of exaltation that arises in the depths of a person's heart towards those to whom he submits. This feeling is born as a result of the belief within the worshiper that the object to which the worship is directed has power that cannot be reached in its essence. Whereas. Abd. Muin Salim stated that: Worship in religious language is a concept that contains the meaning of perfect love, obedience, and worry. This means that worship contains a feeling of perfect love for the Creator accompanied by obedience and a feeling of worry about the servant's rejection of the Creator (Aniol, 2017; Krause & Ironson, 2019).

Worship of Allah in that broad sense also has a broad scope. Some are direct or indirect. Directly, this is by worshiping *hablun minallah*. Indirectly, this is by developing *hablun minannas* according to what Allah has commanded. The study of worship is an effort to get closer to Allah SWT. One of the most important acts of worship in Islam is prayer. Prayer has a special position both from the way it is received directly and prayer is also included in the sharia which is a special form of worship (Hamid & Putra, 2021; Munsoor & Munsoor, 2017). One of the acts of worship that must be carried out by humans, especially Muslims, is prayer. Prayer is a form of worship and a means of connecting a servant with his God. Establishing prayer means reflecting faith as a sign of religious syi'ar and as a sign of gratitude to Allah SWT. Abandoning prayer means severing the connection with Allah SWT, which results in the closure of the grace of Allah SWT, the cessation of the flow of His blessings, and the cessation of His kindness, and it also means denying the primacy and greatness of Allah SWT (Ahmad, 2020).

Ibn Taimiyah defines worship as complete obedience and submission with feelings of love for those being worshiped to gain Allah's pleasure and the hope of reward in the afterlife (Brandt et al., 2014; Fatahudin et al., 2019; Hafizi et al., 2022). God created humans only to worship Him. People are given instructions by God to worship, divine guidance is called *ad-from* (religion). Religion is a word that is very easy to pronounce, especially for the general public, and easy to explain its meaning, but a precise definition is very difficult, especially for experts (Aniol, 2017; Putri et al., 2021; Uldiman et al., 2020).

Philosophically, worship in Islam is not simply about worshiping God. God is still God, worshiped or not. Even if humans and all creatures in the universe do not worship Him, His divinity will not be reduced in the slightest. Worship is an

effort to get closer to God. God is holy and can only be approached by the holy. Prayer is one of the most important forms of worship in Islam, which is recognized by scholars, researchers, and experts. Prayer occupies a special place both in the direct way its commands are carried out and in the place of prayer itself in religion and its influence or primacy. The position of prayer as worship in Islam occupies an important position that cannot be replaced by any form of worship. Prayer is the pillar of his religion and can only be upheld by prayer (Luhrmann, 2013; Muswara & Zalnur, 2019; Rahayu et al., 2020). Prayer is a form of worship that is first required by Allah to His servants. The obligation command comes directly from God through dialogue with God's messenger, namely Rasulullah SAW at night *mi'raj*. Prayer is also an act that is taken into account first in the later *yaumil hisab* (Zakaria, 2019; Zaki et al., 2022).

Establishing prayer means reflecting faith as a sign of religious symbolism and as a sign of gratitude to Allah. Leaving prayer means breaking ties with Allah, thus eliminating Allah's mercy, stopping the flow of favors and blessings, stopping the transmission of Allah's goodness, and denying the primacy and also denying the greatness of Allah. The obligation to pray is one of the mandatory pillars of Islam but is often ignored and considered unimportant. This is shown by the large number of people who do not yet practice prayer (Fatahudin et al., 2019; Luthfiyah, 2019). Many Muslims ignore prayer and do not care about the threats of Allah SWT. For people who leave prayer. However, Allah SWT offers heaven for those who practice their religion and hell for those who abandon their religion (Engkizar et al., 2022). This shows that they are not afraid of the presence of Allah who always protects creatures on this earth. Moving on from the problems above, the author is interested in conducting a more in-depth study of their level of obedience to Allah's practices, including prayer, fasting, reading the Quran, and almsgiving.

Based on the Scopus database, previous research using the keywords Analysis of Religious Stage Female Students has not found similar research that has been carried out by world researchers. This can be proven by the results of the analysis as in Figure 1 below:
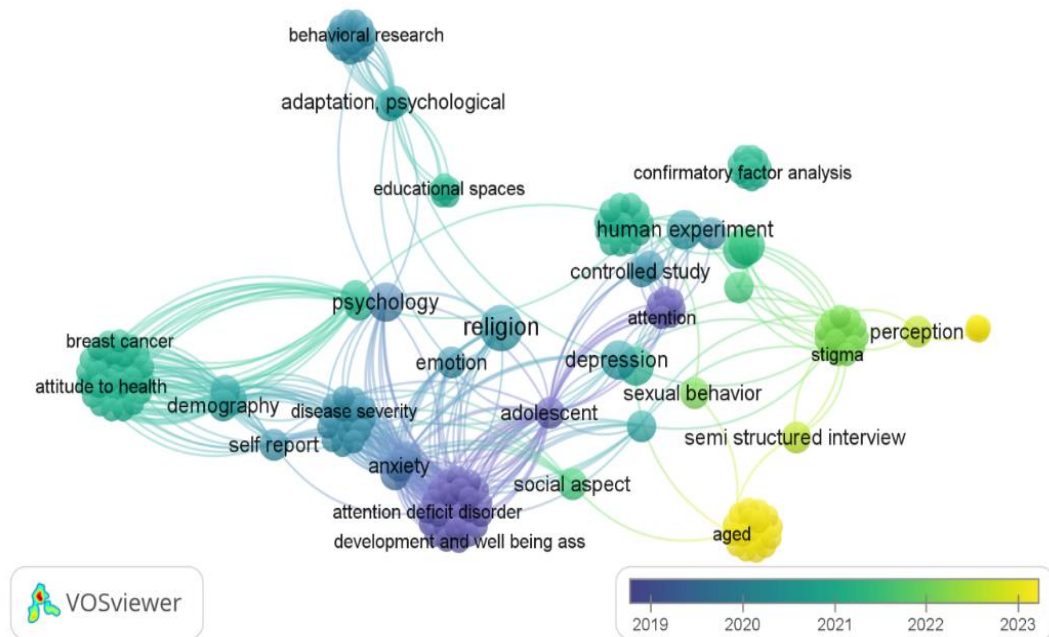
Fig 1. Results of Scopus data analysis based on the keywords refer to the analysis of the religious stage of female students by world researchers

No research has been found regarding the analysis of female students' religious stages in carrying out religious worship. Research on data Scopus the previous one was an analysis of student religion in general. So this research is worthy of being

carried out as a reference for future researchers and increasing the level of knowledge of students, especially those living in dormitories.

METHODS

This research uses a qualitative method with a case study approach (Alam, 2021; Gammelgaard, 2017; Ridder, 2017). Data sources were taken from sixteen informants through in-depth interviews who were selected using techniques of purposive sampling. Meanwhile, the selected informants have fulfilled four criteria, namely understanding the problem being researched well, still being active in the field being researched, having time to provide information to researchers, and providing information following the facts that occur in the field (Mardiana et al., 2022). To meet the criteria for being an informant, all informants are active students who live in the boarding house at the Universitas Negeri Padang complex for the 2020, 2021, and 2022 entry years. After the interviews were completed with all informants, a transcription process was carried out, then the writer took the themes, appropriate to research needs. The author carried out this analysis process using the Analysis Interactive Model Milles & Hubberman (Engkizar et al., 2021; Zen et al., 2022).

RESULT AND DISCUSSION

Based on the research results, researchers have analyzed the data obtained from observation and interview data collection. Researchers focused on examining the observance of obligatory prayers, sunnah fasting, reading the Quran, and almsgiving. In this research, researchers used achievement levels guided by Suharsimi Arikunto's levels as follows.
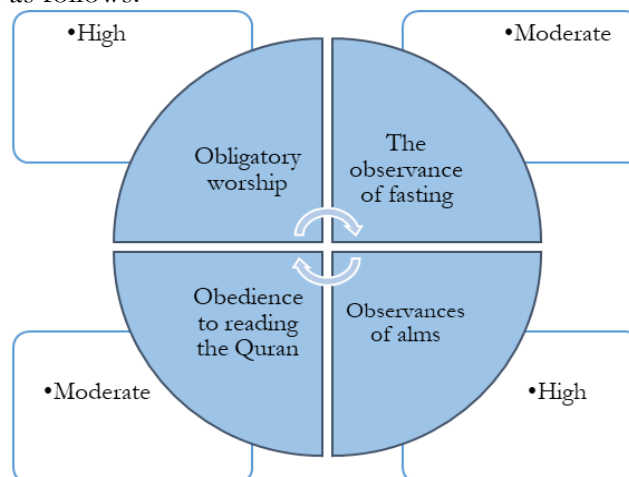
Fig 3. **Achievement Levels Guided By Suharsimi Arikunto's**

Research related to the issue of the level of devotion to worship has been studied by previous researchers, namely Achour et al., (2015); Isacco et al., (2016), but the researchers above only focus on the issue of the level of devotion to worship and the factors that influence devotion to worship and only focus on the correlation between understanding obedience and which is realized. Meanwhile, research that specifically discusses how the quality of worship should be improved has not been found. The fundamental difference between this research and previous research is that previous researchers studied school children who were supposed to be taught obedience or obedience from when they were small, while this research was on students who were far from parental supervision.

Based on the results of the data obtained, it was stated that the level obtained by the students who lived in the boarding house was quite good, namely (67.08%). This means that the female students at the boarding house have not yet reached the highest level, and according to the researchers, this is quite natural, because they are busy and find it difficult to control their time, so they only carry out the obligations

that Allah SWT has ordered to Muslims.

First, obligatory worship. Based on information from informants, it is related to the Activity Stage for Women's Dormitory Students Carrying out Routine Religious Worship. For more details, the author displays the interview excerpt as follows.

… I always try to carry out the obligatory prayers, even though sometimes I have to postpone them because there are urgent matters. However, I always make time to pray. If I feel tired or almost inattentive, I usually set an alarm to make sure I wake up and pray (I-1). … I always perform the obligatory prayers, although sometimes I postpone them because there are urgent matters. I make time to pray and if I feel tired or almost careless, I use the alarm as a reminder (I-2).

They obey obligatory acts of worship such as prayer, although sometimes they postpone praying because there are important things to do, but they take time to pray. And sometimes if they are tired and almost neglect to do the worship, what they do is set an alarm to wake up from sleep. Apart from the obligatory prayers, some informants performed sunnah prayers such as *sunnah qabliyah* and *ba'di yah* prayers, tahajud prayers, and dhuha prayers.

Secondly, the observance of fasting, based on information from informants, is related to the activity stage of female dormitory students carrying out routine religious worship. For further clarity, the author displays the interview excerpt as follows.

… I only perform the Ramadan fast and make up for the missed fast. For sunnah fasting, I rarely do it (I-3).

The fasting that the informants do is only Ramadan fasting and for the rest, they only replace Ramadan fasting. And to carry out the sunnah fasting worship, only a few informants carry out this worship and not many do it, and the reason they rarely carry out this worship is because they face many temptations, especially the very hot sun and they cannot resist hunger and thirst.

Third, obedience to reading the Quran, based on information from informants, is related to the activity stage of female dormitory students carrying out routine religious worship. For further clarity, the author displays the interview excerpt as follows.

… We usually read the Quran after Fajr and Maghrib prayers. This is the time we consider appropriate to recite the Quran and send prayers to relatives who have passed away (I-4). …based on the information I got, reading the Qur'an after Dawn and Maghrib can enlighten the mind. However, not all of us routinely do it (I-6).

Obedience to reading the Quran reading the Quran is what they usually do, they think it is recitation and sending prayers to their relatives who have died. And they perform the worship usually after the morning prayer and the evening prayer. According to the researchers, reading the Qur'an after dawn and dusk can enlighten the mind, but only a few informants do the worship.

The four observances of alms, based on information from informants, are related to the activity stage of female dormitory students carrying out routine religious worship. For more details, the author displays the interview excerpt as follows.

… In my opinion, alms is our way of helping to alleviate other people's difficulties (I-5). … I believe that alms are not only in the form of money. Even a smile can be considered charity. Little things like that mean a lot to other people too (I-2). …sometimes I take part in an open donation program on campus for victims of natural disasters or those who have died. We feel it is important to contribute in such situations (I-1).

According to researchers, almsgiving is a form of worship performed by a person to help fellow humans alleviate the difficulties they face. The informants' understanding of alms is quite good, they give alms especially to their family and

relatives and also to other people, and if from campus they open donations for deceased victims or victims of natural disasters they care about this and are willing to give to those in need, and according to other informants also said that alms are not only in the form of money and my smile is also alms.

From the discussion regarding the levels of worship, their understanding of obedience has gone far enough that they as Muslims are supposed to do what Allah SWT commands (Fatahudin et al., 2019; Irawan et al., 2021; Nur Isnaini et al., 2019). Their understanding of the obligatory and sunnah forms of worship is also taught by their parents and from school and some are self-aware of carrying out this worship, and their parents also guide them and always remind them even from a distance because they are not supervised by their parents (Buehler, 2024; Syafruddin et al., 2023). Respectively, with electronic devices such as cell phones, parents can contact and find out about the condition of their children.

Regarding the importance of the worship that the informants do, it is based on their own will and obligations as well as the needs of their God. During their worship, they do not feel a sense of compulsion, but there is a sense of laziness in every informant, and they still fight this feeling of laziness so that there is no feeling of guilt or regret (Arba'atul Husna et al., 2022; Destriani et al., 2023). Although some informants feel negligent and that their obedience is decreasing, they will feel even more if they repent and ask God for forgiveness because they are aware that God is most forgiving and merciful.

CONCLUSION

Based on the results obtained, it can be concluded that the level of devotion to female students at the boarding house is quite good. According to these informants, obedience to worship is an obligation that every Muslim should carry out. According to the author, in direct observation, it is true that the level of obedience of the Lotus 85 boarding school students is sufficient in mandatory worship. And they perform worship solely on their awareness and the support of those closest to them. Suggestions for further research are expected to be able to prepare research well and be more optimal and planned, and hopefully future research will be more creative by adding a little difference to the research.

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