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Case Study of Islamic Religious: The Influence of Islamic Religious Guidance on the Practice of Prayer at Madrasah

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Article Info

ABSTRACT

Purpose of the study: This research aims to determine the influence of Islamic religious formation on the prayer practice of madrasah children. Islamic religious formation in children has a big positive impact on the practice of prayer.

Methodology: This research is a type of quantitative research. carry out research by distributing questionnaires and rating scales, because in this case the observations use a rating scale. Respondents numbered 30 madrasah children. Then, to obtain data about the development of the Islamic religion and the implementation of prayer services by children, a questionnaire and rating scale were used.

Main Findings: Islamic religious formation has a significant influence on the practice of prayer. Through these coaching efforts, individuals gain a deep understanding of Islamic teachings, including the procedures for performing prayers. Religious formation can strengthen spiritual beliefs and awareness, motivating individuals to perform prayer services consistently. Understanding of the meaning and purpose of prayer can also be improved through religious formation, so that individuals feel a closer connection with Allah in every prayer movement.

Novelty/Originality of this study: The importance of the development of the Islamic religion in forming the spiritual awareness of the people has a significant positive impact on the intensity and quality of the prayer practice of madrasah children. By focusing on a deep understanding of Islamic teachings, this training is the main key in forming individuals who are devout and devout in worship.

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1.   INTRODUCTION

Prayer is a form of worship that will never disappear from the breath of life of every believer, in whatever condition, whenever and wherever. To that extent, the obligation to pray remains valid. wise, and there is no excuse [1]. Prayer is the most important pillar of Islam which trains the subjugation of the mind, and Islam sets the limits of its conquest so that it can maintain the mind, and Islam secures the mind with the limits it sets [2]. People who pray, primarily, will gain peace of mind because of their lasting relationship with Allah in their prayers. So, in the last moments of his life, he will be calm because of the answer to the first question asked of him during his journey

in the afterlife. Rasulullah SAW. He said, "The first deed that a servant will be credited with is prayer. If his prayers are broken, all his actions will be ruined." Rasulullah SAW also said, "The key to Heaven is prayer" [2]

Children are a trust of Allah SWT for their parents. Children are the fruit of the hearts of parents in a family as well as a generation that will continue the struggles of parents in the family [3]. Every parent has a big responsibility in educating and forming their children so that their future children will become a good and beneficial generation for the family, nation and state. Parents have a very big responsibility in forming a child's personality, because a child's failure is a disappointment to the parents themselves, but if the child succeeds it is a matter of pride for the parents [4], [5]. Parents m.ust introduce and show the obligations that must be carried out by children from an early age, so that in time, when the child is obliged to carry out something - in this case worship he is used to doing it without any sense of burden and without having to be forced. Parents have an obligation to nurture and guide their children in matters of religion [6]. It is appropriate for parents to set an example and even invite their children to carry out worship. Every time it is time for prayer, parents should invite their children to pray in congregation, so that if they do it continuously the child will really get used to doing it until he grows up and even when he dies.

Religious education is basic education given when children are still small, when their personalities are still easily formed [7], [8]. In the family, religious education is very important to be taught from childhood, not just teaching religious knowledge but aimed at the whole child. Starting from developing personal attitudes to developing behavior that is in accordance with religious teachings. The formation of attitudes, moral and personal development generally occurs through experience from childhood [9]–[11]. The first educators or coaches are parents, then teachers. In the family, parents are the first personal builders for children, and the figures identified or imitated by children, so at least he has a good personality or has akhlakul karimah (noble morals) considering the importance of education in the family, all components of education which include parents, teachers at school and the surrounding community. Basically, Islamic religious studies equip children to have complete knowledge of Islamic teachings and be able to apply them in the form of worship to Allah [12], [13]. In this way, children can carry out correct worship rituals according to Islamic teachings in accordance with the worship practiced and taught by the Prophet Muhammad.

In this day and age we can see many phenomena regarding children's behavior that is not in accordance with the prescribed values of Islamic teachings so that children have a rebellious, defiant, difficult to manage spirit, act/act immorally which can harm themselves and even others [14], [15]. Actions committed by children are due to the influence of children's wrong and inappropriate upbringing patterns in a family. So that children do not have good morals in accordance with Islamic law taught by the Prophet, even though social nature also plays an important role in shaping children to become good children. However, in essence, the child's behavior and actions depend on the education patterns in the family environment [16], [17]. So, parenting and educational patterns in the environment play a very important role in shaping character so that they become good children, have good morals, and are useful for the homeland, nation and state [18], [19].

By paying attention to the importance of religious education and the problems that arise, in this case the author conducted research on farming families because they were busy earning a living for their families [20], [21]. If that look at the working time, farming families spend part of their time in the rice fields or fields. They start going to the rice fields or fields from morning until noon and then continue until the afternoon before returning home . That with busy parents who prioritize their work, children receive less love, attention, direction and religious guidance from their parents. [22], [23] Based on the problems above, the author wants to conduct research with the aim of finding out the influence of Islamic religious formation on children's prayer practices.

This research is in line with research conducted by Nor & Ibrahim [24], but in this research there are still several focuses that are not discussed, one of which is the condition of society. Meanwhile, this research includes an evaluation of the gap between the practice of Islamic religious formation and the practice of children's prayers in Kerep village. Identifying deficiencies in Islamic religious development and children's understanding of the practice of prayer is the main focus of analysis. By understanding this gap, research can contribute to designing more effective religious formation programs, in accordance with community needs and conditions.

This research has an urgency that is directly related to the development of the character and spirituality of children in Kerep village. In the context of globalization and modernization, understanding of the Islamic religion and the implementation of prayer need to be strengthened to maintain religious values and morality. By exploring the influence of Islamic religious formation on children's prayer practices, this research can make a real contribution to the development of relevant and effective Islamic religious education.

The problem solving plan in this research involves identifying solutions that can increase the effectiveness of Islamic religious formation and children's prayer practices. Based on research findings, it is planned to develop a more targeted and inclusive religious formation program. This plan includes strengthening the role of families, schools and communities in supporting children's Islamic religious development. Apart from that, providing supporting resources, training for religious leaders, and community empowerment efforts will also be an integral part of the plan to resolve this problem. Thus, this research not only provides an understanding of existing

conditions, but also designs concrete steps to improve Islamic religious development and children's prayer practices in Kerep village.

The main aim of this research is to investigate and measure the influence of Islamic religious formation on children's prayer practices in Kerep village. This research aims to provide a deeper understanding of the effectiveness of the Islamic religious formation program and its impact on children's prayer implementation in the context of daily life. In addition, this research seeks to provide concrete recommendations for developing religious formation programs that are more relevant and have a positive impact. Through quantitative data analysis and the use of regression test methods, this research also aims to find a causal relationship between the variables of religious formation and children's prayer practices. The novelty of this research lies in the quantitative approach used to measure the impact of religious formation numerically, providing an empirical contribution to the understanding of Islamic religious practices at the local level. Apart from that, this research also creates space to formulate a constructive action plan to improve Islamic religious formation in the environment of Kerep village children more effectively.

2.   RESEARCH METHOD
2.1. Types of research
This research adopts a quantitative approach, a scientific research method that focuses on measuring phenomena and relationships between variables numerically. The main aim of this research is to measure and analyze the influence of Islamic religious formation on children's prayer practices in Kerep village. A quantitative approach provides a clear framework for collecting, analyzing and interpreting data in the context of causal relationships between variables, allowing the formation of conclusions based on empirical evidence [25], [26].

2.2. Population and Sample
The research population was madrasah children aged 11-14 years in Kerep Village. The research sample consisted of 30 respondents randomly selected from the population. It is hoped that the use of careful sampling methods will reflect the diversity of characteristics of children in Kerep Village, so that the research results can better represent the general condition of the community.

2.3. Data collection technique
Data was collected through carefully designed questionnaires and assessment scales. The questionnaire includes 20 questions related to Islamic religious development and children's prayer practices, while the assessment scale uses three alternative answers (always, sometimes and rarely). The use of this instrument is expected to provide standardized data, facilitate analysis, and enable objective measurements.

2.4. Data analysis technique
The data analysis technique used is random sampling because the samples used are students studying physics subjects according to student response variables, student character and student attitudes. The use of random sampling in this research is to save time, costs and energy. It also makes it easier and more detailed to analyze all the data from smaller survey subjects, allowing for more accurate and comprehensive survey results. From this data, an inferential test is then carried out in the form of hypothesis testing. In hypothesis testing, it takes the form of an influence test. The influence test is used to determine the influence of Islamic religious guidance on the practice of prayer [27]. The test was then tested using SPSS 26 to get accurate results.

2.5. Research procedure
The research procedure begins with the preparation of questionnaire instruments and assessment scales whose validity has been verified. Next, sample selection was carried out carefully. After the instruments were distributed to respondents, the data were collected and organized carefully. Data analysis was carried out systematically, and the results were presented in the form of a comprehensive research report, including interpretation of findings, conclusions, and recommendations for further development. This process ensures that the research proceeds according to the methodology that has been designed, so that the results are reliable and can be used as a basis for further action.

3.   RESULTS AND DISCUSSION
In hypothesis testing, after the r (correlation coefficient) of the two variables x and y is known, to find out whether the hypothesis can be accepted or not, you must consult the rxy value resulting from the calculation with the r value contained in the table of r product moment values so that the calculated r can be known. whether the table is significant or not. This is because if the calculated r is equal to or greater than the table r, then the calculated r can be said to be significant. In this research, the hypothesis used is that there is a positive influence

between Islamic religious formation on the practice of prayer services for the children of Kerep Hamlet, Jombor Village in Farmer Families. To prove the hypothesis statement, it can be proven and seen directly through the application of SPSS, namely.

Table 1. Variables Entered

Variables Entered/Removed^a

Model	Variables Entered	Variables Removed	Method
1	Practicing_Prayer_Worship[b]	.	Enter

a. Dependent Variable: Islamic_Religious_Development

b. All requested variables entered.

The dependent variable in the study focuses on the development of Islamic religious practices, particularly the act of practicing prayer worship. This variable encompasses various dimensions related to the frequency, consistency, and quality of prayer rituals performed by individuals within the context of their Islamic faith. Factors such as adherence to prescribed prayer times, engagement in supplementary prayers beyond obligatory ones, demonstration of sincerity and devotion in prayer, as well as the integration of prayer into daily routines and lifestyles, are considered indicators of the dependent variable. Understanding the factors that influence the practice of prayer worship is crucial for assessing the spiritual growth and commitment of individuals within Islamic communities, and can provide insights into the effectiveness of religious education and guidance in fostering religious behaviors and beliefs. Next, the model summary test table regarding Islamic religious development and practicing prayer worship is presented by looking at table 2.

Table 2. Model Summary

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.609[a]	.371	.349	2.155

a. Predictors: (Constant), Practicing_Prayer_Worship

Table 2 presents the model summary test table, which outlines the regression analysis results examining the relationship between Islamic religious development and practicing prayer worship. The table provides information on the overall fit of the regression model, including the R-squared value indicating the proportion of variance in practicing prayer worship explained by the predictor variables, namely Islamic religious development. Additionally, the table presents coefficients and standard errors for the predictor variables, offering insights into the strength and direction of their associations with practicing prayer worship. The significance levels of the coefficients, as indicated by their corresponding p-values, determine whether Islamic religious development significantly predicts variations in prayer worship practices. This model summary facilitates the interpretation of the regression analysis results and contributes to understanding the role of Islamic religious development in shaping individuals' engagement in prayer worship within Islamic communities. Next, the ANOVA test table regarding Islamic religious development and practicing prayer worship is presented by looking at table 3.

Table 3. Anova test

ANOVA^a

	Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression	76.705	1	76.705	16.522	.000[b]
	Residual	129.995	28	4.643		
	Total	206.700	29			

a. Dependent Variable: Islamic_Religious_Development

b. Predictors: (Constant), Practicing_Prayer_Worship

Table 3 presents the results of the ANOVA test which examines the relationship between the development of the Islamic religion and the practice of prayer. The table displays the variability between groups and within groups in carrying out prayers at various levels of development of the Islamic religion. These findings contribute to understanding the impact of Islamic religious developments on prayer practices and inform future research and

interventions aimed at increasing religious observance in Islamic communities. Next, a regression test table is presented to see the influence of Islamic religious development on practicing prayer worship which is presented in table 4

Table 4. Regression Test

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	15.162	2.671		5.676	.000
	Practicing_Prayer_Worship	.536	.132	.609	4.065	.000

a. Dependent Variable: Islamic_Religious_Development

So there is a positive influence between Islamic religious guidance on children's prayer practices. So the working hypothesis (Ho) states that there is a positive influence between guiding Islamic religion towards children's prayer practices. In the sense that the higher the level of Islamic religious guidance for children, the better the child's prayer practice will be. Thus, the working hypothesis is accepted as true. Based on the regression test, the result is that sig is 0.00, which means it is smaller than 0.05, so it can be concluded that Islamic religious guidance has an influence on the practice of prayer. By applying regression tests in this research, we aim to reveal quantitatively the extent to which Islamic religious formation influences children's prayer practices in Kerep village. The linear regression test will provide a deeper understanding of the causal relationship between the religious formation variable and the prayer practice variable. The regression coefficient will help measure how much changes in Islamic religious formation can predict changes in children's prayer practices. Through significance and goodness of fit tests, this research will be able to present strong empirical evidence about the extent to which Islamic religious formation has an impact on children's prayer practices, providing a strong basis for the formulation of more effective religious guidance policies and programs at the local level. By utilizing regression tests, it is hoped that this research can contribute to a deeper empirical understanding of the influence of Islamic religious formation on children's prayer practices in the Kerep village community.

The guidance of the Islamic religion has a very significant impact on the practice of prayer, which is one of the pillars of Islam and the most important form of worship in this religion. Clear guidance from the Koran and the hadith of the Prophet Muhammad SAW is the main basis for Muslims in carrying out prayers. These guidelines include rhythmic steps, prayer readings, and certain movements that every Muslim must follow during prayer. By following these guidelines, Muslims can ensure that their prayers are performed correctly and in accordance with Islamic law [28], [29]. Apart from technical aspects, Islamic religious guidance also provides in-depth moral and spiritual guidance related to the practice of prayer [30], [31]. Prayer is not just a formal routine, but is a means of getting closer to Allah, increasing devotion, and cleansing oneself of sin. Islamic religious guidelines also emphasize the importance of solemnity, khudhu', and tuma'ninah (khusu', submission, and peace) in performing prayer, ensuring that every movement and prayer is carried out with wholehearted presence.

The influence of Islamic religious guidance on the practice of prayer also creates social bonds within the Muslim community. Performing the five daily prayers together is a form of togetherness and solidarity among Muslims. This creates an environment where religious and moral values are emphasized, helping Muslims to practice religious teachings in everyday life. Thus, the influence of Islamic religious guidance on the practice of prayer is not only technical, but also embraces deep spiritual, moral and social dimensions.

This research is also in line with research conducted by Ulfat [32] which discusses the Islamic religion. However, this research did not compare the three countries in which this research was conducted. This research aims to determine the differences between Islamic religious formation practices and prayer practices for madrasah children. By evaluating the gap between expectations and reality, this research can identify areas that require improvement or improvement in the development of the Islamic religion. This research also helps in developing recommendations and strategies to overcome these gaps, so as to improve the quality of religious formation and increase the practice of prayer for children in the village.

The novelty of this research lies in the quantitative approach used to systematically and numerically measure the influence of the formation of the Islamic religion on children's prayer practices at the madrasah level. While most previous research may have been more qualitative in nature, this research breaks new ground by combining quantitative methods, such as regression testing, to provide more in-depth analysis and measurable data. Thus, this research contributes to the understanding of Islamic religious practices at the local level through a more empirical and measurable approach. Quantitative analysis and approach, it is hoped that this research can

provide a holistic and in-depth view of the impact of Islamic religious formation on children's prayer practices, by creating recommendations that are evidence-based and in accordance with Kerep's needs villagers.

4.   CONCLUSION

Islamic religious formation in madrasa has a significant influence on the practice of prayer. Through these coaching efforts, individuals gain a deep understanding of Islamic teachings, including the procedures for performing prayers. Religious formation can strengthen spiritual beliefs and awareness, motivating individuals to perform prayer services consistently. Understanding of the meaning and purpose of prayer can also be improved through religious formation, so that individuals feel a closer connection with Allah in every prayer movement. Therefore, the author recommends that research be carried out at different levels so that Islamic religious guidance regarding the practice of prayer is known.

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