

Strengthening Religious Awareness Through the Implementation of Ahlussunnah wal Jama'ah Values in Sekeangkrih Village, Bandung Regency

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ARTICLE INFO

Article history

Received Januari 30, 2026

Revised February 12, 2026

Accepted March 02, 2026

Keywords: Aswaja; religious awareness; sekeangkrih village; Islamic social values; religious guidance.

ABSTRACT

Awareness of worship is a crucial element in the lives of Muslims, but in Kampung Sekeangkrih, Cileunyi Wetan Village, Bandung Regency, there is still a low level of awareness of worship and participation in regular religious lectures. The lack of understanding of the values of Ahlussunnah wal Jama'ah (ASWAJA) and the influence of technological developments and digital media that encourage individualistic attitudes are the main challenges. This study fills the research gap on how the application of ASWAJA values can increase religious awareness in rural communities. This study aims to analyze the role of the implementation of Ahlussunnah wal Jama'ah (ASWAJA) values in strengthening community worship awareness through a contextual socio-religious approach that is responsive to digital dynamics. Qualitative methods were used to collect data through observation and in-depth interviews with 15 informants, including religious leaders, community leaders, and residents who are active and less active in worship. Qualitative descriptive analysis was conducted to understand the level of understanding and factors influencing the community's worship practices. The results revealed that religious awareness remains low due to limited religious understanding, the influence of digital media, and the lack of role models among religious leaders. The application of the values of moderation, togetherness, and social responsibility contained in ASWAJA has the potential to strengthen collective religious awareness. This study recommends innovative and contextual religious guidance strategies to build a culture of mutual reminders in worship, while utilizing digital media positively. These findings are important as a basis for developing religious programs that are responsive to social and technological dynamics in rural communities.

1. INTRODUCTION

Awareness of worship is a fundamental aspect in the formation of the spiritual character of Muslim society. Worship plays an important role as a reflection of the moral quality and obedience of a servant in daily life. The Sekeangkrih Village community shows conditions that require serious attention regarding the implementation of daily worship. Many residents still consider worship as an activity that can be postponed until old age. This understanding shows a lack of internalization of religious values in the social life of the community. The idea of the urgency of worship from a young age is emphasized in various Islamic literature, as explained by Quraish Shihab (2005). This awareness needs to be instilled through an approach that is in line with the principles of

Ahlussunnah wal Jama'ah. The phenomenon of underestimating the obligation to worship can be seen in the habit of some people who delay fardhu prayers or are reluctant to attend regular religious lectures. This attitude is an indicator of a gap between religious knowledge and religious practice in daily life. People tend to prioritize worldly activities over their spiritual obligations. This condition shows a lack of motivation and continuous religious guidance. The importance of worship as the foundation of moral life has been emphasized (Kholish et al., 2022). This situation calls for a more focused approach to guidance within the social structure of the community. The application of ASWAJA values can serve as a normative guideline in improving religious behavior. The flow of digital information and modern technology has a significant influence on the worship behavior of the Sekeangkrih Village community. The younger generation is more exposed to individualistic motivational content that weakens the spirit of togetherness in worship. Views such as “your worship is your worship” reinforce a passive attitude towards the obligation to advise one another in goodness. The principle of amar ma'ruf nahi munkar emphasizes the importance of social involvement in maintaining the religious quality of society. Research by Syamsudin (2021) explains that digital media has a major impact on the spiritual value structure of the younger generation. The decline in worship participation is increasingly apparent with the development of a culture of digital individualism. This reality reinforces the urgency of ASWAJA-based guidance oriented towards balance and moderation.

The values of Ahlussunnah wal Jama'ah emphasize moderation, tolerance, and balance in practicing religious teachings. These principles are in line with the character of a society that requires a persuasive and sustainable approach. The strengthening of moderation in religion is conveyed in Hasan Al-Banna's (2018) study as a foundation for improving the religious behavior of society. The implementation of ASWAJA values provides space for non-extreme guidance that still respects local culture. This understanding allows the community to accept religious teachings easily and practically. The NU Online study emphasizes that ASWAJA is a manhaj that maintains social and religious harmony. This approach can be a strategic basis for building community awareness of worship. Targeted religious guidance is needed to build worship awareness from a young age. The residents of Kampung Sekeangkrih need a guidance model that pays attention to psychological, social, and local cultural aspects. The guidance strategy needs to refer to the guidelines from the Ministry of Religious Affairs regarding religious studies and activities in rural communities. This principle emphasizes the importance of continuous and structured programs in strengthening the spirituality of the community (Reni Marlina, 2025). Religious study activities can be an effective instrument for fostering commitment to worship and broadening understanding of Islamic teachings. The emphasis on collective activities is in line with the value of togetherness recommended in ASWAJA. Strengthening this understanding can encourage the community to consistently improve their discipline in worship. The formation of a strong worship culture needs to be supported by adequate religious understanding. The low quality of religious education is one of the factors that influence the community's weak awareness of worship (Hendriawan et al., 2026). Shallow religious literacy causes the community to be easily influenced by inaccurate interpretations of worship practices. A study by the Indonesian Ministry of Religious Affairs (2012) explains that an understanding of Sufism and morals is an important foundation in the formation of spiritual awareness. Internal factors such as motivation, religious understanding, and spiritual experience have a direct influence on worship behavior.

External factors such as the social environment and digital media also reinforce patterns of behavior in society. Understanding these factors forms the basis for this study. A review of the literature shows that the implementation of ASWAJA values has had a significant impact on improving the religious character of communities in various regions. Abdurrahman's (2020)

research explains that the application of ASWAJA values can strengthen the Islamic culture of rural communities. The results of this study show that ASWAJA can be an effective approach in guiding community worship (Lyu et al., 2025). Consistent implementation can result in better religious behavior. The values of moderation and balance are key to the success of this guidance model. Hidayat's (2019) research also shows that social factors have a major influence on the religious awareness of rural communities. These findings are relevant to the conditions in Kampung Sekeangkrih, which requires a similar approach. The application of ASWAJA values in the context of the Kampung Sekeangkrih community can be a solution to overcome low worship awareness. The value of togetherness is an important asset for building solidarity in community worship. Religious study groups can be used as a space to strengthen understanding of moderation and the importance of collective worship. These efforts are in line with Seyyed Hossein Nasr's (1981) view, which emphasizes the importance of spiritual values in modern life. The adaptive application of ASWAJA values can help communities face the challenges of modernization. The internalization of these teachings can improve the moral and spiritual quality of the community (Fatah et al., 2025). This condition shows the high relevance between ASWAJA values and the needs of the local community. This study has the main objective of evaluating the level of worship awareness of the Sekeangkrih Village community based on ASWAJA values. The evaluation includes understanding, motivation, participation in religious lectures, and the community's ability to apply religious teachings in daily life (Agustin et al., 2025). An analysis of the factors that influence religious awareness is necessary to comprehensively understand the root of the problem. The objectives of this study are in line with efforts to strengthen religious education that is relevant to the times. This study also aims to formulate more effective religious guidance strategies. These strategies are expected to strengthen the culture of reminding each other to do good as part of *amar ma'ruf nahi munkar*. The implementation of ASWAJA values is the main basis for this process.

Various studies on the internalization of Ahlussunnah wal Jama'ah values have so far focused more on strengthening religious character through formal education, both at the madrasah, elementary school, and Islamic boarding school levels, with an emphasis on curriculum integration, learning management, and the formation of a religious school culture. This approach is considered effective because it is supported by a structured institutional system and sustainable programs in building students' religious awareness (Susila et al., 2024). A systematically designed educational environment has also been proven to be capable of shaping a religious culture through curriculum management, religious activities, and the exemplary behavior of educators (Hidayat & Palili, 2026). However, the application of these values in the context of communities outside the formal education system has not been studied in depth, especially in rural communities with diverse social backgrounds and levels of religious literacy. This condition indicates that there is an important area of study to see how the internalization of ASWAJA values takes place in the social life of the community directly. In addition, developments in digital technology that influence patterns of social interaction and religious orientation within society have not been fully integrated into studies on the implementation of ASWAJA values. A number of studies emphasize the importance of strengthening religious character through a structured educational environment, but not many have linked this to digital cultural changes that tend to encourage individualistic attitudes and weaken collective religious practices (Hendriawan et al., 2026). These dynamics indicate that the formation of worship awareness is not only influenced by formal education but also by social interactions, motivation, and a cultural environment that is undergoing continuous transformation (Cahya Pratama et al., 2025). By simultaneously connecting the religious, social, and digital dimensions, this study presents a more contextual approach to understanding the internalization of the values of

moderation, togetherness, and social responsibility as adaptive cultural strategies in response to changing times.

In line with the focus of the study described above, this research is directed at: (1) assessing the level of understanding and awareness of worship among the people of Kampung Sekeangkrih from the perspective of Ahlussunnah wal Jama'ah values; (2) identifying factors that influence low community participation in worship and religious study activities; and (3) formulating strategies for implementing the values of moderation, togetherness, and social responsibility as efforts to strengthen the collective culture of worship amid social dynamics and digital developments. This research also strengthens the literature on the influence of digital development on people's religious understanding. This research provides a clear picture of the importance of development strategies that are in line with the local cultural context. People's understanding of ASWAJA values can strengthen their spiritual and social character. This research ultimately becomes a strategic step in building a harmonious and religious society.

2. METHODS

This research method uses a qualitative approach with a socio-legal nature to gain an in-depth understanding of the religious awareness of the Sekeangkrih Village community through the perspective of Ahlussunnah wal Jama'ah, as described in the qualitative research model (Sugiyono, 2022).

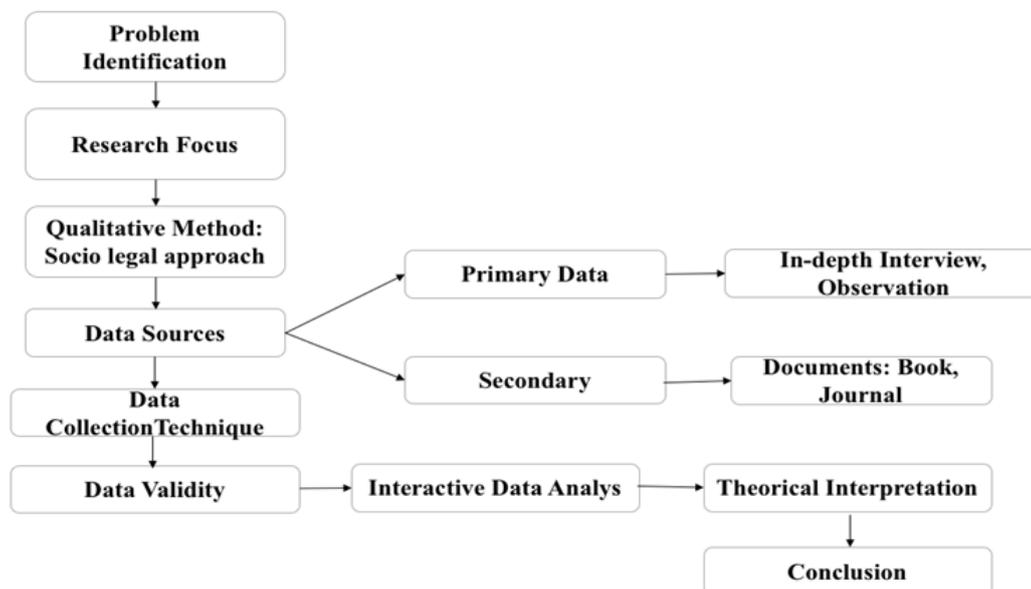


Figure 3.1 Research Framework

The research data consists of primary and secondary data obtained through direct observation of worship activities, in-depth interviews with residents, community leaders, and religious leaders, as well as searching for relevant documents, books, and scientific literature. Data collection techniques were carried out through participatory observation to observe worship practices and social interactions, interviews to explore the community's motivations and understanding, and documentation to supplement contextual information. The data obtained was then analyzed using qualitative descriptive analysis through the stages of data reduction, data presentation, and conclusion drawing as described in the Miles, Huberman, and Saldana analysis model in (Sugiyono, 2022). Data validity was ensured through triangulation of sources and

techniques, as well as reconfirmation with respondents to ensure that the information obtained accurately reflected social reality. The analysis process was carried out by linking field findings with theory and literature on ASWAJA, worship awareness, and village community dynamics. Conclusions were drawn inductively based on patterns, meanings, and behavioral tendencies of the community so that the research results comprehensively describe the relationship between ASWAJA values and the level of worship awareness among residents.

The data analysis process was conducted interactively and took place from the data collection stage to the drawing of conclusions, allowing researchers to continuously enrich the meaning. The analysis follows an interactive model that includes the processes of coding, categorization, theme tracing, and interpretation of relationships between categories to find patterns of worship awareness and forms of internalization of ASWAJA values in the social life of the community (Sugiyono, 2022). Data from observations, interviews, and documentation were analyzed using thematic analysis techniques to reveal the meaning behind religious practices, particularly the relationship between congregational worship activities, the role of religious leaders, and the influence of the social environment. The process of comparing informants was used to examine the consistency of findings and the contexts that influence variations in worship behavior (Creswell & Creswell, 2018). With this approach, the analysis is not only descriptive but also interpretive, thereby explaining how the values of moderation, togetherness, and social responsibility function as cultural mechanisms in strengthening the community's awareness of worship based on validated empirical realities.

3. RESULTS AND DISCUSSION

Results

The results of the study show that the level of religious awareness among the people of Kampung Sekeangkrih varies depending on the social environment and individual religious understanding. Field observations show that most residents perform obligatory worship regularly, although the intensity of sunnah worship still differs between age groups. Interviews with informants reveal that the role of religious leaders and mosque administrators is an important factor in maintaining the continuity of daily worship activities. Respondents who are active in religious activities tend to show greater consistency in performing worship compared to residents who have less interaction with the mosque community. These findings also show a pattern that congregational activities have a social impact that encourages increased discipline in worship. Documentation of recitation activities and mosque agendas reinforces the observations regarding the intensity of community involvement. This pattern of involvement then becomes an initial indicator of the general state of community worship awareness.

Table 1.1: Data Informan

Kode Informan	Usia	Jenis Kelamin	Peran Sosial
11	34	Laki-Laki	Tokoh Masyarakat
12	45	Perempuan	Ibu Rumah Tangga
13	29	Laki-Laki	Pemuda
14	52	Laki-Laki	Pengurus Masjid
15	41	Perempuan	Guru

Research data shows that age is a factor in determining the types of worship activities that residents predominantly engage in. Informants of productive age appear to have a tendency to be more active in participating in evening activities such as regular recitation of the Quran, while older age groups focus more on daily worship that can be done at home. In-depth interviews reveal differences in motivation between younger and older age groups in understanding the meaning of worship. Younger individuals stated that their participation was driven by the need to broaden their religious knowledge, in contrast to the older age group, which placed greater emphasis on inner peace. Observations of worship schedules revealed patterns of adaptation in accordance with the physical condition of the informants. The data indicated that age variation did not reduce the level of awareness, but rather shaped the type of worship that was prioritized. These findings collectively reveal a relationship between age dynamics and the form of worship in society.

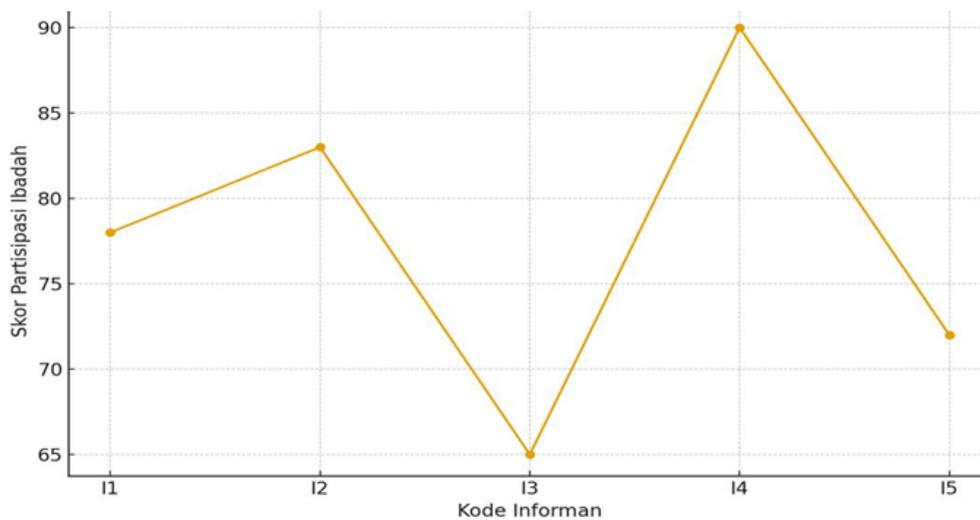


Figure 1.1: Level of Worship Participation Per Informant

Variations in the level of worship participation among informants reflect differences in their involvement in religious activities in Kampung Sekeangkrih. Informant 14 had the highest participation score, which was in line with his role as a mosque administrator and his involvement in almost all worship-based community activities. Informant 12 also shows a relatively high level of participation because he regularly attends religious lectures and activities despite his household responsibilities. Informants 11 and 15 show stable and consistent participation, which reflects moderate involvement in accordance with their respective social roles. Meanwhile, informant 13 has the lowest score due to his work activities and high mobility, which prevent him from always being able to attend congregational activities. This pattern of variation indicates that social roles, daily activity loads, and connections with the mosque community have a significant effect on the intensity of community worship. These findings reinforce the observation that the stronger a person's social ties and religious responsibilities, the higher their level of worship participation. Field findings also show that social involvement has a strong influence on the strength of community worship practices. Residents who are involved in mosque community activities show greater consistency compared to residents who rarely attend religious events. Interviews with mosque administrators reveal that activities such as community service, regular meetings, and religious lectures provide a space for residents to remind each other to perform their religious duties. Such social spaces become informal media that help strengthen the spiritual motivation of the community.

Observations show that congregational worship activities create a collective atmosphere that encourages emotional bonding among residents. These social interactions then develop into a reinforcement of worship discipline by forming a collective consciousness. These results show that the existence of social spaces plays an important role in maintaining the frequency of worship in the community. Analysis of worship motivation shows that the community's understanding of Ahlussunnah wal Jama'ah values encourages a balance between theological beliefs and daily practices. Interviews show that most informants understand worship as a form of submission as well as a means of strengthening social relationships. Field observations show that the teachings of religious moderation are one of the guidelines that residents adhere to in performing worship rituals. This understanding shapes a pattern of worship that is not extreme but consistent in various situations. Documentation of religious activities shows that these values are continuously conveyed through regular recitations and lectures. Residents stated that the simple and down-to-earth delivery of religious material makes it easier for them to apply these teachings. These findings explain that easily accepted theological understanding contributes to the sustainability of community worship practices. Observations also reveal internal factors that influence the level of worship awareness, particularly related to time management and the ability to organize daily activities. Informants who have jobs with flexible schedules show greater consistency in performing worship on time. Conversely, residents who work with a busy schedule show a tendency to delay worship, even though they still try not to abandon it. Interviews revealed that some residents developed personal strategies such as reminders and fixed routines to ensure that worship continued. Daily observations supported these findings by showing residents' adaptive behavior in managing their worship schedules. The data reinforced the conclusion that time management skills are an important factor in consistency in worship. These findings show that awareness of worship is not only influenced by external factors but also by the self-discipline of each individual.

This study also found that adequate worship facilities support an increase in the intensity of community religious activities. Observations show that the renovation of the local mosque and the improvement of the multipurpose room provide more comfort for residents in their activities. Informants stated that clean and well-organized facilities made them more enthusiastic about attending congregational activities. Documentation of activities recorded an increase in the number of participants in routine agendas after the facilities were improved. Interviews showed that residents felt a sense of ownership of the mosque as a center for social and spiritual activities. Field findings indicated that good facilities serve as a trigger for residents' attendance at various worship agendas. The completeness of facilities has proven to be one of the factors that strengthens the community's awareness of worship.

Discussion

Level of Understanding and Awareness of Worship Among the People of Sekeangkrih Village from the Perspective of ASWAJA

The Sekeangkrih Village community shows varying levels of understanding of worship, influenced by their religious education background and social environment. Residents who attend religious classes more frequently demonstrate a better understanding of daily worship obligations. This understanding is in line with the principles of Ahlussunnah wal Jama'ah, which emphasizes a balance between knowledge and practice, as explained by Hasan Al-Banna (2018). Residents who rarely attend religious activities tend to view worship as an obligation that can be postponed, resulting in low discipline (Saefullah et al., 2023). The interview results show that some people still place worship as a secondary priority compared to work activities. People's awareness of worship is

influenced by social patterns that are colored by religious practices that are not always carried out consistently. This situation illustrates the gap between religious knowledge and worship practices in daily life. Field data shows that residents who have strong ties to the mosque community demonstrate more stable worship awareness. Social roles such as community leaders and mosque administrators are factors that encourage increased consistency in worship among the surrounding community. These findings are in line with the view (Dwinata et al., 2025) that the religious environment has a significant influence on the formation of a person's spiritual behavior. Regular recitation activities are an effective means of strengthening basic understanding of worship and morals. Residents who are active in these activities admit that it is easier to maintain worship discipline because of social reminders from the surrounding environment (Abrori et al., 2022). The habits formed in the mosque community help the community develop an emotional closeness to worship practices. The community's awareness of worship increases when worship is positioned as a collective obligation that is mutually reinforced among residents.

The younger generation shows a more fluctuating level of worship awareness compared to the adult age group. The influence of digital technology is one of the factors causing a shift in worship attitudes among young people. Religious information received through social media is not always followed by consistent worship practices, as found in Syamsudin's (2021) research. Field research shows that some teenagers view worship as an optional activity rather than an obligation. Their religious understanding is dominated by short-term motivations and individualistic digital quotes. This attitude contradicts the ASWAJA principle, which places worship as a social responsibility that must be mutually reinforced. The religious awareness of adolescents requires more structured guidance to be in line with the values of moderation and togetherness, which are the main characteristics of ASWAJA. People who fully follow the teachings of ASWAJA demonstrate a more comprehensive understanding of the obligation to worship. The principles of *tawassuth*, *tawazun*, and *tasamuh* encourage the community to interpret worship as a path to balance in life, as explained by (Aslamiyah & Arifianti, 2022) In this group, worship is not only seen as a personal duty but also as a contribution to maintaining social harmony. Practices of communal worship such as prayer and recitation are positioned as a means to strengthen solidarity among residents. Residents say that their presence in communal worship helps determine the enthusiasm and participation of other residents (Marlina et al., 2026). Strengthening these collective values is an important aspect in improving the quality of worship and togetherness. Awareness of worship becomes stronger when it is based on the belief that worship has a very important social function.

Differences in the level of religious awareness among citizens are influenced by unequal access to religious education. Citizens with better access to religious education tend to demonstrate a stronger understanding of religious obligations. This understanding is in line with the principle of religious appreciation that emphasizes the relationship between knowledge, faith, and charity as emphasized by the Indonesian Ministry of Religious Affairs (2012). Residents who have received less formal religious education tend to practice worship based on habit without understanding its meaning and urgency. Observations show that this group is more easily influenced by simplistic arguments from the digital environment (Lehtinen et al., 2025). Religious awareness that is built without deep understanding becomes unstable and easily changed. The gap in religious education is one of the main factors that influence the quality of worship in the community. Religious study activities are one of the determining factors in increasing worship awareness in Kampung Sekeangkrih. Regular religious study provides a space for the community to deepen their understanding of religion collectively. Religious guidance through religious study forums is in

accordance with the guidelines of the Ministry of Religious Affairs (2018), which emphasize the importance of continuing education in shaping religious awareness. Residents who actively participate in religious study groups show more consistent changes in worship behavior compared to those who rarely attend (Abrori et al., 2022). These activities also allow the community to advise each other in goodness as part of the principle of amar ma'ruf nahi munkar. Strengthening the worship community through religious study groups helps minimize individualistic attitudes in religion. The community's awareness of worship increases when they have a supportive and focused learning environment. The results of the analysis show that ASWAJA values play an important role in shaping the community's worship awareness patterns. The principle of religious moderation helps residents avoid extremism while also avoiding negligence in performing worship, as explained by (Alwi et al., 2021). Religious practices based on the value of balance make it easier for the community to place worship at the core of their daily lives. Social involvement in congregational worship reinforces the belief that worship is not only personal but also has a social dimension. Residents realize that their presence in worship activities influences the motivation and enthusiasm of other residents. This pattern of togetherness shows how ASWAJA values can build a sustainable awareness of worship. Initial conclusions indicate that the application of ASWAJA values contributes significantly to strengthening the culture of worship in Kampung Sekeangkrih.

Factors Affecting the Low Awareness of the Sekeangkrih Village Community in Performing Worship and Attending Religious Lectures

The low level of religious awareness in Sekeangkrih Village is greatly influenced by the gap between religious understanding and daily practice. Many residents view worship as an activity that can be postponed, resulting in a weak commitment to worship. This perception reflects the weak internalization of Ahlussunnah wal Jama'ah values, especially regarding the principles of moderation and the importance of consistency in worship (Muid et al., 2023). Individualistic views that ignore social responsibility in worship also weaken the practice of amar ma'ruf nahi munkar, resulting in less than optimal healthy social interaction in the context of worship. This gap highlights the need for a more effective and sustainable approach to aligning understanding with worship practices. Technological developments and the rapid flow of digital information have had a major influence on the patterns of worship behavior in society. The dominant use of social media by the younger generation makes them prone to adopting individualistic attitudes, which are often manifested in slogans such as "my worship is my own business." This attitude reduces awareness of the importance of community and mutual reminders to do good, which are actually the core values of ASWAJA (Taufik & Chasanati, 2025). This phenomenon shows the need for religious guidance methods that are adaptive to digital technology so that messages of moderation and togetherness can be conveyed effectively. The lack of in-depth religious education is also a cause of low awareness of worship in these villages. Most residents obtain their understanding of religion only through tradition, without comprehensive renewal. This condition leads to a lack of understanding of the urgency of worship and its true spiritual meaning, so that worship is considered merely a formal routine. An incomplete understanding of religion hinders the application of the values of moderation and balance in worship as emphasized by Quraish Shihab (2005). This confirms the importance of improving community-based religious literacy to build a stronger spiritual awareness.

An unfavorable social environment also contributes to low awareness of worship. The lack of mutual advice and reminders among residents has weakened social control in worship. This condition is exacerbated by the lack of involvement of religious and community leaders who play

an active role in driving religious activities. A study by Abdurrahman (2020) shows that the existence of central figures is very important to strengthen religious culture in rural communities. The lack of such role models has an impact on the weak motivation and participation of residents in religious studies and congregational worship. Economic demands are an external factor that cannot be ignored in this context. The busyness of making a living and the priority of fulfilling basic needs cause some people to neglect their time for worship. Changes in lifestyle due to modernization make it difficult to achieve a balance between worldly and spiritual needs. Nasr (1981) explains that modernity tends to marginalize spiritual aspects, thereby creating the risk of religious alienation. This condition requires a guidance approach that integrates worship activities with the economic life of citizens so that both can be balanced. The role of religious leaders and mosque administrators is crucial to the success of religious guidance. Although regular recitations are held, the lack of variety and appeal in the delivery methods has led to a decline in participation, especially among young people. The Ministry of Religious Affairs (2018) emphasizes the need for innovation in da'wah methods to better suit the character of contemporary society. The success of guidance does not only depend on the frequency of activities, but also on the way the material is delivered in a way that arouses interest and deep understanding. The revitalization of ASWAJA-based teaching methods must be carried out in order to embrace various groups.

The condition of worship facilities also affects residents' awareness of worship. Physical barriers such as distance and access to mosques sometimes make it difficult for residents to regularly attend religious lectures and congregational prayers. Inadequate facilities can reduce the community's motivation to actively participate in religious activities. A study (Kholish et al., 2022) shows that a supportive physical environment can strengthen residents' spiritual and social bonds. Therefore, developing comfortable worship facilities is an important strategy in increasing worship awareness in the village. The monotonous nature of the religious lectures also causes boredom among some participants. The lack of variety in the delivery of material and the lack of dialogic interaction make the lectures less interesting, especially for the younger generation. Research (Imaroh et al., 2024) states that the approach to religious education must be able to respond to the dynamics of the times and evolving spiritual needs. These limitations pose a challenge in building an active and sustainable culture of mutual reminders. Innovation in religious learning methods needs to be encouraged so that ASWAJA values can be instilled more effectively. A lack of social harmony also hinders the process of worship guidance. Some residents feel unwelcome in the community and therefore choose to withdraw from joint religious activities. Weak social solidarity leads to weak social influence in fostering awareness of worship. A study (Nurjanah et al., 2024) emphasizes that togetherness and tolerance are the main foundations of ASWAJA in maintaining harmony among the people. Strengthening social relationships and fostering a sense of togetherness are strategic steps to increase collective participation in worship and recitation. Changes in people's increasingly pragmatic lifestyles have a significant impact on worship priorities. Daily activities that are more oriented towards material needs make worship secondary and less of a priority. Not all citizens are able to place worship at the center of their lives, as recommended in ASWAJA moderation. Findings (Aslamiyah & Arifianti, 2022) report that modernization and easy access to information sometimes cause the younger generation to experience a spiritual crisis. A guidance approach that is able to harmonize spiritual needs and modern lifestyles is needed to address these challenges.

Strengthening Collective Worship through Moderation, Togetherness, and Social Responsibility

First, strengthening the culture of collective worship needs to start with repositioning mosques as centers of participatory socio-religious interaction. Field findings show that the sustainability of congregational worship is not only determined by normative knowledge, but also by the intensity of social relations built within it. This is in line with the view that a collaborative religious environment is capable of shaping religious habits and commitments through a process of role modeling and repeated interaction (Fatimah et al., 2026). Mosques that function as spaces for dialogue, learning, and social solidarity create informal social control mechanisms that encourage worship discipline. This condition shows that collective religious experiences are more effective in fostering intrinsic motivation than individual approaches. Thus, strengthening the social function of mosques is a cultural prerequisite for the formation of sustainable worship awareness. Second, the implementation of moderation values needs to be developed through a dialogical and contextual religious guidance model. This approach is relevant to the concept of values education, which emphasizes the importance of reflection and participation in the process of internalizing religious teachings. Open guidance allows people with diverse backgrounds to participate without experiencing symbolic pressure. These findings reinforce research showing that participatory learning methods increase acceptance and emotional engagement in religious practice (Supriadin et al., 2025). Moderation in this context functions not only as a theological principle but also as a pedagogical strategy that connects normative teachings with social reality. An empathetic and inclusive approach has been shown to reduce resistance while strengthening collective commitment to worship.

Third, the value of togetherness can be strengthened through the establishment of community-based religious programs that emphasize shared responsibility. Activities such as rotating recitation of the Qur'an, mosque volunteer work, and preparation for congregational prayers create patterns of repeated interaction and form emotional bonds between congregants (Sulkifli & Amir, 2023). This is in line with social learning theory, which asserts that religious behavior is formed through imitation, shared experiences, and social reinforcement. A collaborative religious environment allows for the informal transmission of values through role modeling and collective practice. Previous research shows that community-based learning models are effective in building religious character because they simultaneously integrate cognitive, affective, and social aspects (Fatimah et al., 2026). Thus, togetherness functions as a social mechanism that maintains the continuity of worship. Fourth, social responsibility values need to be realized through the integration of ritual worship and social activities. This approach is in line with the perspective that views piety not only as an individual practice, but also as a commitment to social welfare. Mosque-based almsgiving programs, charity, and mutual aid activities expand the meaning of worship into practices that have a direct impact on collective life. This finding reinforces research results showing that involvement in religious-based social activities increases community participation and moral awareness (Nurrahma et al., 2025). The integration of ritual and social dimensions makes worship more relevant to the needs of the community. Thus, social responsibility acts as a bridge between personal piety and communal solidarity. Fifth, digital dynamics require an adaptive approach that positions technology as a medium of empowerment, not a threat to collective worship awareness. Sixth, the sustainability of strengthening collective worship culture requires institutional support and systematic regeneration. Increasing the capacity of religious leaders, involving youth in mosque management, and developing structured and contextual programs are key factors in maintaining the reproduction of values (Arsyad, 2023). This approach is in line with the concept of participatory community development, which emphasizes the importance of sustainability through the internalization of values in daily practices. Previous studies have shown

that institutionalized religious programs are capable of forming stable and sustainable religious habits (Nurrahma et al., 2025).

4. CONCLUSION

The findings of this study indicate that the level of religious awareness among the Sekeangkrih Village community remains varied and has not yet developed into a consistent collective worship culture. The gap between normative religious understanding and its social practice suggests that the values of Ahlussunnah wal Jama'ah have not been fully internalized as a cultural habitus in everyday life. Internal factors such as limited religious literacy and weak spiritual motivation, together with external influences including digital individualism, the scarcity of participatory religious programs, and the suboptimal role of religious leaders, contribute to the predominantly individual pattern of worship. In this context, strengthening religious awareness cannot rely solely on normative approaches but requires an integrative, participatory, and culturally adaptive socio-religious strategy. 1) The level of worship awareness shows that obligatory practices are generally performed, yet participation in congregational prayers, regular religious gatherings, and voluntary acts of worship remains fluctuating, indicating that a sustainable collective religious habit has not been fully established. 2) The factors influencing this condition include limited internalization of ASWAJA values, weak habituation processes, the influence of digital-driven individualism, and the lack of dialogical and community-based religious guidance. 3) The strengthening of collective worship culture can be achieved through the contextual implementation of moderation, togetherness, and social responsibility values within mosque-based programs, the constructive use of digital media, capacity building for religious leaders, and active youth involvement to create a sustainable and culturally grounded religious ecosystem.

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