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A Study on Modern Lifestyle and Understanding of Obligatory Prayers Among Teenagers at Rahma Village Mosque

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Abstract

This study investigates the influence of modern lifestyle on the understanding and practice of obligatory prayer (ṣalāt) among mosque youth in Rahma Subdistrict, Lubuklinggau City. Employing a qualitative descriptive approach, data were collected through participatory observation, in-depth interviews, and documentation involving ten adolescent participants and one mosque administrator. The findings reveal that while participants possess adequate theoretical knowledge of prayer procedures and theological significance, actual implementation remains inconsistent. Daily worship routines are frequently disrupted by digital distractions, social media engagement, gaming, and peer group dynamics that normalize delayed or neglected prayer. Entertainment consumption and contemporary social norms create a pronounced gap between religious cognition and behavioral practice, transforming sacred obligations into flexible personal choices. These results underscore that modernity not only reschedules worship habits but fundamentally reshapes adolescents' epistemological orientation toward religious duties. Consequently, traditional religious mentoring requires adaptation to bridge the knowledge-practice divide. The study recommends developing digitally integrated, peer-led spiritual programs that align with youth communication preferences while reinforcing theological coherence. Ultimately, this research highlights the urgent need for contextually responsive Islamic education

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strategies to sustain consistent worship commitment amid rapid socio-technological change.

Keywords: Modern Lifestyle; Obligatory Prayer; Mosque Youth

INTRODUCTION

The rapid advancement of information technology and the intensifying forces of globalization have fundamentally transformed societal lifestyles, particularly among adolescents. Contemporary youth culture is increasingly characterized by digitalization, consumerism, and high mobility, which collectively foster a shift toward individualism—where personal autonomy and immediate gratification often take precedence over collective or religious values (Lestari & Achdiani, 2024; Osgerby, 2021). This socio-cultural transformation not only alters how young people interact with information and consume media but also reshapes their value orientations and life priorities (Abbas, 2024). Consequently, religious practices among adolescents face unprecedented challenges, requiring a critical negotiation between the demands of modern digital life and the preservation of spiritual identity.

Within this dynamic context, obligatory prayer (*ṣalāt*) occupies a central position in Islamic theology as the second pillar of faith and is traditionally regarded as the "pillar of religion" that fundamentally distinguishes Muslims from non-Muslims (Armanda et al., 2025). Terminologically, ṣalāt is a prescribed ritual of worship comprising specific utterances and physical movements, initiated by the *takbīr* and concluded with the *salām*, performed with prescribed conditions and sincere intention (Qonita, 2022). Beyond its ritualistic dimension, ṣalāt serves a transformative function: it cultivates self-discipline, spiritual tranquility, and moral fortitude, acting as a spiritual safeguard against indecency and wrongdoing, as affirmed in Q.S. Al-Ankabut (29):45 (Wahyuni et al., 2024). Thus, a comprehensive understanding and consistent practice of obligatory prayer serve as critical indicators of adolescent religious maturity.

Despite widespread religious literacy, a notable discrepancy persists between theological knowledge and actual practice among Muslim youth. Preliminary observations in Rahma Subdistrict, Lubuklinggau City, reveal that while adolescents are generally familiar with the prerequisites and procedures of ṣalāt, their consistency in performing it is frequently disrupted by digital distractions, excessive social media engagement, and prevailing peer norms. Modern entertainment trends and shifting social expectations often create cultural pressure that displaces prayer from daily routines (Luddiana, 2024). Empirical studies corroborate this phenomenon, indicating that digital immersion tends to reduce religious understanding to a purely cognitive

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level, undermining its internalization into sustained behavioral practice (Rustika, 2024). As a result, many youth experience a growing dissonance between religious awareness and daily worship habits.

Although numerous studies have explored adolescent religiosity, the impact of social environments, popular culture, and technological advancement on religious behavior, few have specifically examined how modern lifestyles shape the conceptual understanding of obligatory prayer among mosque-based youth at the local level (Abu-Ras et al., 2024; Purwaningtyas et al., 2024). Existing research predominantly addresses religiosity as a broad construct or focuses on the psychological benefits of worship, without critically investigating how digital modernity reconfigures adolescents' theological comprehension of ṣalāt as a core religious obligation (Aslan & Yildiz, 2024; Firdausi, 2025; Yalvaç Arıcı, 2025). To address this research gap, this study employs Anthony Giddens' theory of modernity, which posits that globalization and information technology reconstruct social structures and individual identities, often weakening traditional religious ties (Abbas, 2024). Through this theoretical lens, the research systematically maps how elements of modern lifestyle not only disrupt worship practices but also transform how young Muslims cognitively and spiritually interpret the essence of obligatory prayer.

Grounded in this contextual and theoretical foundation, this study aims to critically examine how modern lifestyle dynamics influence the understanding and consistent practice of obligatory prayer among mosque youth in Rahma Subdistrict, Lubuklinggau City. The novelty of this research lies in its localized focus on a specific mosque-based youth community and its explicit emphasis on the intersection between digital culture and religious cognition. Practically, the findings are expected to guide mosque administrators and religious educators in designing contextually relevant youth mentoring programs, such as digital *da'wah* initiatives and peer-led spiritual coaching. Academically, this study enriches the literature on Islamic education and youth sociology by offering a nuanced perspective on the negotiation of religious values in an era of rapid modernization. Ultimately, it underscores the necessity of adaptive, culturally responsive strategies to sustain adolescent religiosity amid contemporary socio-technological shifts.

This study employs a descriptive qualitative approach to explore the relationship between modern lifestyle and understanding of obligatory prayer (*ṣalāt*) among mosque youth in Rahma Subdistrict, Lubuklinggau City, emphasizing in-depth interpretation of participants' experiences within their natural social context (Grashinta et al., 2023; Waruwu, 2024). Ten active mosque youth (aged 15–22) and one mosque administrator from Masjid Thoriqul Huda were selected through purposive sampling based on their relevance to the research focus (Himam et al., 2026;

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Sugiyono, 2017). Data were collected via participatory observation, semi-structured in-depth interviews, and documentation, then analyzed using the Miles and Huberman interactive model—comprising data reduction, display, and conclusion drawing—guided by Anthony Giddens' modernity theory (Thalib, 2022). Trustworthiness was ensured through source and technique triangulation to cross-validate findings across multiple data streams (Moleong, 2018).

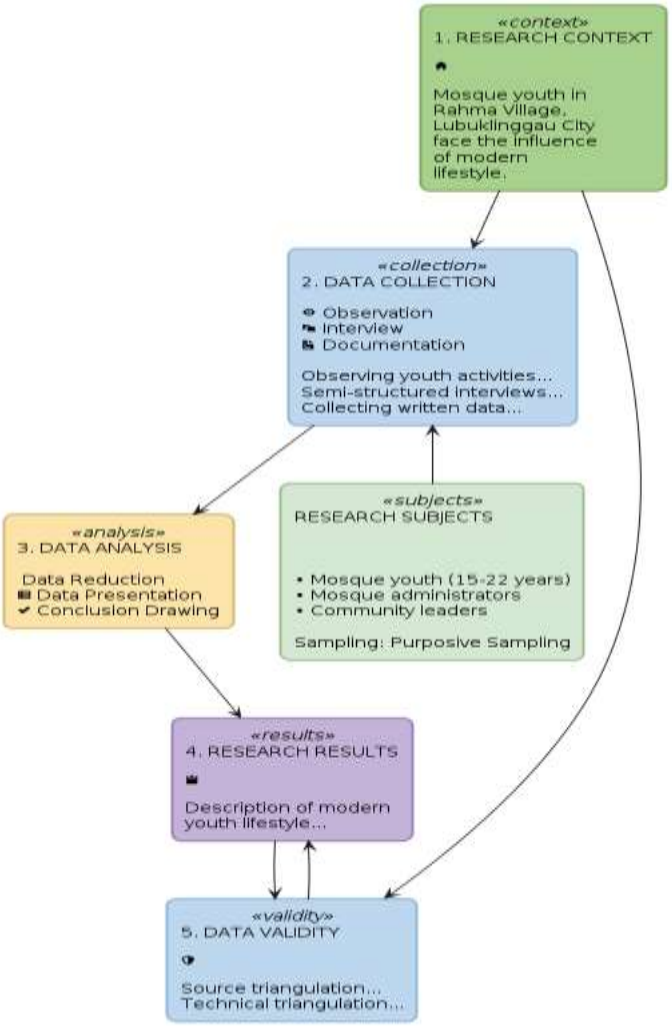


Figure 1. Research Design

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RESULTS

Cognitive Awareness versus Behavioral Inconsistency in Prayer Practice

Field observations revealed a pronounced discrepancy between adolescents' theoretical knowledge of obligatory prayer and their actual daily practice. Most participants accurately recalled the ritual pillars, purification conditions, and theological significance of ṣalāt, consistently identifying it as the fundamental structural pillar of Islamic faith. However, systematic documentation logs from mosque attendance records demonstrated highly irregular participation during designated prayer times, particularly during academic weekdays. This empirical divergence aligns closely with Qonita's (2022) findings, which emphasize that contemporary digital lifestyle adaptations frequently generate profound misalignment between religious intention and practical execution. Consequently, cognitive recognition of sacred duties does not automatically translate into consistent behavioral implementation among urban mosque youth.

Semi-structured interviews further elucidated that adolescents frequently conceptualize religious knowledge as informational content rather than a transformative spiritual framework. Participants consistently reported consuming digital religious lectures and online theological discussions, yet they admitted that such exposure rarely influenced their personal prayer scheduling. Field notes indicated that many youths treat ṣalāt as a procedural obligation instead of a dynamic spiritual practice that actively shapes moral character. This phenomenon strongly corroborates Rustika's (2024) research, which demonstrates that unguided digital religiosity typically remains superficial without structured communal reinforcement. Therefore, the persistent gap between theoretical awareness and practical action reflects a broader epistemological shift toward cognitive familiarity rather than embodied faith among contemporary adolescents.

Tabel 1. Digital Distractions and Peer Influence on Religious Commitment

Digital Engagement Pattern	Behavioral Consequence	Impact on Prayer Consistency
Prolonged gaming sessions	Temporal displacement of Maghrib/Isya prayer	High disruption rate
Social media scrolling	Attention fragmentation during ritual preparation	Moderate disruption rate
Peer validation of digital leisure	Normalization of delayed worship schedules	Critical disruption rate

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Algorithm-driven content consumption	Reduced offline spiritual reflection time	Low direct impact
Hybrid digital-religious consumption	Cognitive overload without behavioral change	Variable disruption rate

The tabulated data systematically illustrates how specific digital engagement patterns directly correlate with measurable disruptions in adolescent prayer consistency. The first analytical dimension highlights how immersive gaming activities actively displace designated worship periods, particularly during evening prayer times. Conversely, peer validation mechanisms demonstrate the most critical disruption rate by socially normalizing delayed worship across adolescent networks. Algorithm-driven content consumption generates cognitive overload that dilutes spiritual reflection, while hybrid digital-religious consumption fails to produce meaningful behavioral transformation. Religious administrators must therefore design targeted intervention strategies that specifically address peer-driven normalization and immersive digital displacement to restore worship discipline.

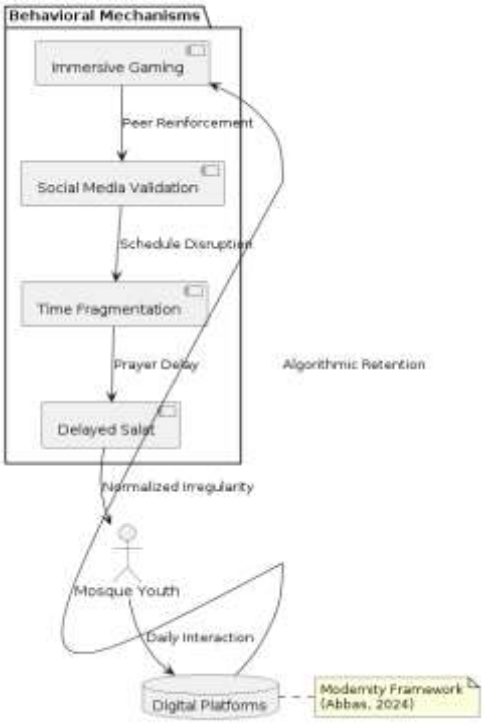


Figure 2. Pathway of Digital Modernity on Adolescent Prayer Practice

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The interaction diagram visually traces how digital platform engagement systematically disrupts traditional prayer routines through cascading behavioral mechanisms. Initial algorithmic retention rapidly evolves into peer-reinforced social validation that consistently prioritizes virtual leisure over spiritual obligations. This temporal fragmentation ultimately produces normalized irregularity, effectively embedding worship delays into the daily routines of adolescent participants. The framework explicitly integrates Anthony Giddens' modernity theory, demonstrating how technological infrastructure actively reshapes individual time management and moral prioritization (Abbas, 2024). Understanding this sequential pathway enables religious educators to design precise interventions that interrupt negative feedback loops at critical developmental stages.

Supporting and Hindering Factors in Adolescent Religiosity

Comprehensive documentation analysis identified distinct institutional and environmental variables that either facilitate or obstruct consistent prayer practice among participating youth. Supportive elements primarily encompass structured mosque mentoring programs, accessible digital religious resources, and emerging individual spiritual awareness within adolescent demographics. Conversely, hindering variables predominantly feature algorithm-driven entertainment consumption, peer groups that actively marginalize religious commitment, and prevailing consumerist lifestyle expectations. Direct observation consistently highlighted that adolescents perceive traditional religious guidance as increasingly disconnected from their contemporary digital realities. This environmental tension necessitates adaptive pedagogical strategies that harmonize theological instruction with modern adolescent communication preferences and technological literacy.

The compiled factor analysis demonstrates that structural hindrances consistently outweigh institutional supports in shaping contemporary adolescent worship patterns. While mosque-based mentoring provides foundational theological guidance, its practical effectiveness remains heavily constrained by pervasive peer-driven digital consumption habits. High-impact disruption variables operate continuously across multiple social contexts, effectively diluting traditional religious socialization efforts through constant entertainment availability. Conversely, individual spiritual accountability emerges as the most malleable psychological variable capable of mediating negative environmental pressures when properly cultivated. Strategic religious programming must therefore prioritize peer-led digital mentorship and hybrid engagement models to recalibrate these competing influence dynamics effectively.

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Theoretical Implications and Adaptive Religious Mentorship

Theoretical synthesis reveals that contemporary modernity fundamentally reconfigures adolescent religious identity through continuous negotiation between digital convenience and traditional spiritual obligations. Giddens' sociological framework accurately predicts that institutional religious authority becomes increasingly mediated by personal experience and networked information flows within digital societies. Observation data strongly corroborates this structural shift, as participants actively curate their theological understanding through fragmented digital content rather than structured communal instruction. This epistemological transition requires religious institutions to reconceptualize mentorship paradigms that explicitly acknowledge digital literacy as a legitimate pedagogical entry point. Consequently, traditional didactic approaches must systematically evolve into interactive dialogues that validate adolescent experiences while reinforcing theological coherence and ritual discipline.

Practical implementation strategies must therefore leverage digital infrastructure to create continuous spiritual engagement pathways that seamlessly complement physical mosque activities. Semi-structured interviews consistently suggest that adolescents respond positively to peer-facilitated digital devotion groups that integrate structured religious milestones with contemporary communication preferences. Documentation reviews indicate that hybrid mentoring models significantly improve prayer consistency when they successfully combine online accountability mechanisms with offline communal reinforcement. This integrative pedagogical approach directly addresses the cognitive-practice gap by embedding spiritual discipline within familiar technological ecosystems that adolescents already navigate daily. Future Islamic education frameworks should therefore institutionalize digital mentorship as a standard, evidence-based component of adolescent spiritual development programming.

DISCUSSION

The findings reveal a significant discrepancy between adolescents' cognitive understanding of the pillars and conditions of obligatory prayer (*ṣalāt*) and their consistent practice in daily life. Although most participants could accurately articulate the procedural and theological dimensions of ṣalāt as the "pillar of religion," field observations documented irregular attendance and timing in prayer performance. This suggests that religious knowledge does not automatically internalize into stable ritual habits. This observation aligns with Carroll et al., (2022), Labibah et al., (2026), and Liu et al., (2025) research, which emphasizes that digital lifestyle adaptations among youth frequently generate dissonance between religious intention and practical implementation,

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wherein cognitive awareness predominates over affective and psychomotor engagement. Consequently, theoretically informed religious understanding remains insufficient to guarantee consistent worship practice without contextual reinforcement and structured spiritual mentoring.

Digital activities—particularly social media engagement, online gaming, and consumption of modern entertainment content—emerged as primary disruptive factors that fragment adolescents' prayer routines. In-depth interviews revealed that exposure to digital religious content often remains at an informational level, rarely translating into behavioral transformation or sustained spiritual commitment. This pattern corroborates Rustika's (2024) findings, which highlight that unguided digital immersion tends to divert spiritual attention and diminish the quality of ritual concentration (*khusyū'*). As a result, a form of cognitive-informative religiosity develops, wherein adolescents consume religious content as digital media without internalizing it as a behavioral compass. This dynamic underscores the necessity of filtering mechanisms and guided mentorship capable of converting digital consumption into meaningful spiritual internalization.

Beyond technological factors, peer environment plays a pivotal role in shaping prayer consistency among mosque youth. Field data indicate that participants frequently postpone or neglect prayer when embedded in peer groups that do not prioritize worship discipline. Social pressure and the desire for group conformity inadvertently weaken individual religious commitment. This finding is consistent with Kyei (2026), Xu (2026), and Zhao (2026) research, which emphasizes that peer groups function as powerful socialization agents capable of either reinforcing or eroding religious values, depending on the dominant normative orientation within the group. Therefore, effective religious intervention cannot focus solely on individual correction but must address the collective dynamics that shape adolescent religiosity.

Theoretically, the observed shift in adolescents' understanding and practice of obligatory prayer can be interpreted through Anthony Giddens' framework of modernity, which posits that globalization and information technology reconstruct social structures and individual identities. Within this context, adolescents experience not only behavioral changes in worship but also a transformation in how they conceptualize religious obligation as part of a flexible personal identity. Modernity encourages individuals to selectively adapt religious traditions according to contemporary rationalities and personal comfort, often reducing sacred dimensions to functional practices. This study extends that understanding by demonstrating that modernity does not merely reschedule worship but fundamentally alters adolescents' epistemology regarding ṣalāt as the structural pillar of faith, thereby necessitating pedagogical approaches that reconcile

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transcendent values with the realities of digital life.

Based on empirical findings and theoretical analysis, this study underscores the urgency of developing adaptive religious mentoring strategies responsive to adolescents' digital-era contexts. Traditional, unidirectional religious programs are increasingly ineffective in bridging the knowledge-practice gap; thus, innovations such as interactive digital *da'wah*, peer-led mosque mentoring, and integration of socio-religious activities aligned with youth interests are essential. Implementing such integrative approaches is expected to convert cognitive knowledge into consistent behavioral commitment while reinforcing the mosque's role as a dialogical space between religious tradition and modernity. Consequently, religious mentoring should evolve from a defensive stance against modern influences toward a transformative paradigm that leverages digital ecosystems as tools for spiritual strengthening and character formation among committed adolescents.

CONCLUSION

This study concludes that modern lifestyle exerts a significant influence on both the understanding and practice of obligatory prayer (*ṣalāt*) among mosque youth in Rahma Subdistrict, Lubuklinggau City, revealing a persistent gap between cognitive religious knowledge and consistent behavioral implementation. While participants demonstrated adequate theoretical comprehension of prayer procedures and its theological significance as a foundational pillar of Islam, their actual worship practices were frequently disrupted by digital distractions, peer influence, and consumerist lifestyle norms, resulting in irregular prayer attendance and timing. The findings indicate that modernity does not merely reschedule worship routines but fundamentally reshapes how adolescents epistemologically interpret religious obligation, transforming sacred duties into flexible personal choices rather than fixed spiritual commitments. Consequently, this research underscores the urgent need for adaptive, digitally-integrated religious mentoring strategies—such as peer-led *da'wah*, interactive mosque programming, and hybrid online-offline spiritual accountability—to bridge the knowledge-practice divide and reinforce the mosque's role as a contextualized space for negotiating faith and modernity. Ultimately, the study contributes to Islamic education discourse by highlighting how digital culture reconfigures youth religiosity and offers a foundation for transformative pedagogical approaches that sustain adolescent spiritual commitment amid rapid socio-technological change.

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FUTURE DIRECTIONS

Future research should explore longitudinal studies to track how digital engagement patterns affect adolescent religious commitment over time, as well as comparative studies across different urban and rural contexts to understand contextual variations in modern lifestyle impacts on worship practices. Additionally, action research is needed to develop and test the effectiveness of digital-based religious mentoring programs, peer-led spiritual accountability models, and hybrid online-offline mosque activities that can bridge the knowledge-practice gap among youth. Investigating the role of parental mediation, school-based religious education integration with digital literacy, and mosque-community partnerships in fostering consistent worship habits would provide practical frameworks for stakeholders. Furthermore, studies examining how emerging technologies such as artificial intelligence, gamification, and virtual reality can be ethically leveraged for religious education and spiritual development would offer innovative pathways for sustaining adolescent religiosity in an increasingly digital world.

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