AWARENESS OF PRAYER WORSHIP IN A PSYCHOLOGICAL PERSPECTIVE (Analysis of the Development of Elementary School Children to Adults)

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Abstract

The younger generation, which is starting to get stuck with the busyness of technology, makes them unaware that they have been stuck in a pattern that, among other things, actually takes up their time and energy. Several school assignments, work, and interest in contemporary technology often trigger a loss of balance between the world and the afterlife. Awareness of praying is essential because it directly impacts the mentality of every Muslim; this is also supported by Fawler's statement that faith and firmness are crucial points without which humans are useless. The purpose of this research is to discover the psychological development of prayer awareness from elementary school age to adulthood, which in his research refers to the theory of faith formation. In this study, the method used was qualitative research with a psychological approach which took 8 participants, each representing each level of elementary, junior high, high school, and early adulthood. The data collection technique used by researchers used interview and observation techniques and continued analyzing the data through data reduction procedures, presenting data, and providing conclusions. The results of this study show that the understanding related to prayer awareness in each participant that the researcher met shows that they have an understanding that is appropriate for each age, whereas, for elementary school age, they still understand prayer related to allusions and also rewards for its implementation, while at junior high school age up to the age of Early adults already fully understand the concept of prayer awareness. With this in mind, the research conducted includes the development of a person's faith according to the stages, making it easier for parents and teachers to provide age-appropriate stimuli. This is to give a positive impression of the worship activity, especially on one's understanding of the implementation of prayer.

Keywords: awareness, prayer, faith development, elementary, junior high, and early adulthood

Introduction

The digital era that we are currently enjoying offers various conveniences, which without realizing it, we have been lulled by every technological dish constantly developing.

The emergence of an exciting applications and social media makes us unconsciously ignore unbalanced things (Masruroh, 2017). This can be seen when many teenagers can no longer animate the mosque when the call to prayer reverberates. This diversion of attention to worship activities such as prayer concerns the cadre of a superior and balanced generation. Balanced here is an individual who can place the right between worship and the busy world.

The dependence of individuals on technology sometimes makes them forget their obligations, even though most of it is obtained from adaptation to their environment (Reza, 2015). Many young people are unaware that they have been trapped in a pattern that consumes their time and energy. Schoolwork, work, and our interest in contemporary technology often trigger us to lose balance between the world and the afterlife (Maharani, 1970). This will impact awareness to pray on time which is often neglected and occasionally makes it easy.

The facts cross out above are an illustration of how the challenges faced today by every young generation are to become a balanced generation, where they become individuals who are intelligent spiritually and intellectually (Krismawati, 2014). Because there is awareness in worship, especially in prayer, it becomes an essential part of a Muslim's life journey. In this case, the younger generation must understand that prayer is not just a routine or obligation, but prayer is a facility given by Allah SWT. for us to strengthen the spiritual soul that is intertwined between the servant and the supreme creator (Rahayu et al., 2023).

Allah SWT. has said in the Qur'an, in QS al-Baqarah verse: 45 which reads;

$$\text{وَاسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ۗ وَاِنَّهَا لَكَبِيْرَةٌ اِلَّا عَلَى الْخٰشِعِيْنَ}$$

This means: "And ask for help (to Allah) with patience and prayer. And (praying) is hard, except for those who are solemn" (Merdeka.com, nd).

In this verse, there is an emphasis on the concept of more awareness or focus on the implementation of prayer services. This is because, when questioning, a servant will directly face the creator. Where no hijab prevents the servant from the creator while praying. With this statement, it will be a loss as a servant if they use this opportunity by not focusing or even delaying their prayer time.

Research conducted by Leni Agustin related to religious awareness, in her study said that parents with sound or no spiritual awareness will have an impact on the growth of a child's interest in deepening religion in Islamic educational institutions (Agustina, 2018). This illustrates that religious awareness is needed both in individuals and for others. this is because a child will see the surroundings first and practice it in his daily life.

Psychological research in several studies also tries to find the relationship between awareness of praying and praying with other psychological elements, including emotional well-being, stress, and happiness. With the research conducted, it was found that this has a solid and profound impact that the awareness of praying for Muslims can provide the essence of individual psychological well-being.

The explanation conveyed above is the initial basis for researchers to discuss further the concept of awareness of praying from a psychological perspective. In this case, the researcher also seeks to observe several studies related to the topic to be discussed to enrich its information. Researchers will also improve the discussion by associating psychological understanding with the Qur'anic propositions relevant to the argument raised. The integration between the knowledge of psychology and its emphasis on the Qur'an aims to create a more profound account and application of awareness of worship and prayer and to increase a solid spiritual bond between a servant and the supreme creator.

Literature Review

Meaning of Prayer

Prayer is a word that originates from shallu yasallu with the meaning contained in it as two meanings that have the same purpose, namely "to pray" and also "to pray" (Thib & Musdah, 2016). In this sense, the essence of prayer is conveying prayers to the supreme ruler of nature. As for the terms, prayer is worship with elements of words accompanied by certain physical activities with a sequence of takbir at the beginning of the action and giving greetings as the final sequence (Sabiq, 1997).

With the above understanding, it makes us understand that prayer is a form of our servitude to Allah SWT. and is a path to walk closer to the pleasure of the Creator. By performing the prayer, we have communicated directly with Allah SWT. where we, as servants, carry out a series of physical movements that follow the guidance of prayer and recite the praises and requests that we address to the Most Rich and Great.

Prayer is worship that involves trim, devotion, focusing the mind, and an inner bond with Allah SWT (Saifuddin, 2019). This is because of all the acts of worship ordered to us; prayer is the first act of worship we are called upon to carry out. The obligatory prayer orders that should not be ignored are prayers at five times according to Allah's commands, and their implementation was exemplified by the Prophet Muhammad .

Guiding Style and Awareness of Praying

The implementation of worship is highly recommended in a conscious state, where the awareness is more towards a state or condition of focus (Fatwikiningsih Nur, 2020). This means that worshiping especially praying requires the ability to realize, observe, and understand oneself and the surrounding environment, as well as the experiences we experience. If in a psychological review, awareness means awareness of oneself, emotions, thoughts, perceptions, and our actions.

The development of worship, especially in prayer services, has occupied an increasingly important role in fostering understanding among the younger generation (Aprillia et al., 2023). In this case, prayer is seen as a religious symbol that, in practice, focuses on the devotion of a servant to Allah SWT. Coaching is an effective way of building a child's insight, especially in influencing the implementation of worship.

Families and the community environment will find it helpful to follow several coaching styles to raise awareness in prayer services (Agustia et al., 2023). The coaching styles that can be offered include advice, lecture, discussion, habituation and teaching methods.

In the Qur'an there are several examples related to the giving of advice, one of which is the Prophet Saleh when he left his people:

فَتَوَلّٰى عَنْهُمْ وَقَالَ يٰقَوْمِ لَقَدْ اَبْلَغْتُكُمْ رِسَالَةَ رَبِّيْ وَنَصَحْتُ لَكُمْ وَل ٰكِنْ لَّا تُحِبُّوْنَ النّٰصِحِيْنَ

This means: "Then he (Saleh) left them saying, "O my people! Truly, I have conveyed the message of my Lord to you, and I have advised you. But you do not like people who give advice."

Giving advice will be very good if it is accompanied by an example or role model so that the person who receives it thinks that what is recommended to him has a solid knowledge base and can be trusted.

The lecture is an activity to convey the teachings of Allah SWT. carried out verbally. This has also been practiced by the Prophet when inviting humanity to follow the path of truth.

The discussion approach strengthens students' understanding and knowledge of a problem. The best discussion is one that does not monopolize discourse, respect each other's point of view, and also has mental maturity, not emotion.

The habituation method will be very effective in growing individual awareness in worshiping the Creator. Some parents and schools have successfully implemented habituation to get accurate results from their activities.

James Fowler's Theory of Faith Development

James W. Fowler is a researcher born on October 12, 1940, and died on October 16, 2015. Since 1972, Fowler has studied the theory of faith development. He conducted a survey of more than 500 people involving infants as young as four years old to adults aged 88, all of whom were part of the development of his research (Cremers, 1995).

The research conducted by Fowler aims to achieve an examination related to the process of faith growth by identifying all the standard attributes possessed by other people of different religions (Moh, 2023). Fowler involved several of his studies in this case, namely faith in children, adolescents, and adults. That way, Fowler will see an accurate change in one's journey of growing in a circle of faith (Lontoh, 2022). Fowler also believes that faith and firmness are the primary points without which humans are useless (Kristianto, 2023).

Fowler divides faith into five stages, where the first stage starts from 0-6 years old and is known as intuitive-projective faith. At this stage, the child will trust the visualization given by his parents because children at this age are not yet perfect in their thinking systems. So they still need help organizing their thinking patterns and are unsystematic, inconsistent, and illogical (Ibda, 2015). So, at this stage, the child has the characteristic that there is an intuitive picture of the difference between good and evil and fantasy and reality that appear simultaneously.

The second stage occurs at the age of 6-12 years, which is called mythical-literal faith. At this stage, the child has begun to cultivate thoughts that are more rational, and valid, but not abstract. His understanding is adjusted to what he gets from his parents, such as explanations regarding God and the implementation of worship, such as prayer. They can distinguish and understand their actions, such as if a child does good, his parents will reward him with a gift and vice versa. In this second stage, the child's faith is an amalgamation of teaching and the example of the adults around him; therefore, explaining God is also determined by how the parents or adults around him explain it to him (Idrus, 2006).

The third stage of synthetic-conventional faith occurs at the age of 12-18 years, which according to Fowler, most adults stop developing at this point. This stage integrates the development of formal operational thinking with something that has been learned about religion towards an integral belief system. Their point of view is related to right and wrong, more to whether there is a harmful impact on themselves and people's opinions. And in sight of his Lord as a substance always present for him.

The fourth stage starts from 18-25, the end of adolescence and enters into early adulthood. At this stage, it is called individual-reflective faith, where at this time, a person can show responsibility for every choice in his life. He can consider every step he treads by considering the virtues in it.

The fifth stage is conjunctive-faith, with an age range of 25-40 years. This stage enters in mid-adult, and few people enter this stage. Because at this stage, one's awareness experiences openness so that one can find complex religious understanding

And this last stage enters late adulthood, which ranges from 40 years and older; this stage is also known as universalizing. This stage is the highest step that Fowler made in religious development. This is indicated by someone who has self-decentralization through the ability to adjust views with other people who are within universal reach (Idrus, 2006).

Some of the descriptions conveyed above provide an understanding that every human being born on this earth has brought faith with him. In this stage, it is a human way of organizing this faith in a complete understanding

Method

In this study, the qualitative method is chosen by the researcher to provide the desired results. This is because qualitative methods provide space for researchers to understand some of life's journeys and individual understanding in depth and are free to explore the social, cultural, and psychological contexts that influence the awareness of praying. This study uses a psychological approach, which focuses on personality and the individual's soul. The participants taken by the researchers were 8 participants, which represented several stages, namely elementary, junior high, high school, and early adulthood.

This research process utilizes several data collection techniques: observation and interviews. This is used because both will be essential in collecting relevant and comprehensive data. The data analysis technique used is Miles and Huberman data analysis. The stages consist of data collection, reduction, presentation, and conclusion. In this case, the researcher intends for the data production to be structured and acceptable.

Results

This study involved 4 participants representing the stages of elementary, junior high school, high school, and early adulthood. In data collection, researchers used interview techniques and observation of the selected participants. The results obtained from research conducted by researchers are as follows:

Table 1. Classification of student development

Development	Elementary school age	Middle school age	High school age
Understanding and experience of awareness of prayer worship	Mythical-literal faith	Mythical-literal faith	Synthetic-conventional faith
Motivation in performing prayers	Mythical-literal faith	Mythical-literal faith	Synthetic-conventional faith
Self-awareness in maintaining the quality of prayer	Mythical-literal faith	Mythical-literal faith	Synthetic-conventional faith

After conducting interviews with several respondents, which consisted of 2 elementary school age, two junior high school age, two high school age, and two early adult age. By asking three questions, this will provide an overview regarding the development of understanding in terms of prayer.

Discussion
Understanding and experience of awareness of prayer worship

In the first point, it can be seen that two respondents from elementary school age are in the second stage of Fowler's theory, where students still refer to the explanations given by their parents and teachers regarding prayer and carry out every instruction given by their parents because they feel that is the truth. Their parents provide them with a stimulus that they will become Allah's beloved servants by praying.

For the junior high school age that the researchers interviewed, they were still

trapped in the second stage of Fowler's theory, where they were still carried away by the explanations given by their parents and teachers. They said that regarding their experience they would get if they did not perform their prayers, their parents would scold them.

At this high school age, they have entered the third stage of Fowler's theory, where they consciously understand and practice prayer without being instructed by their parents or other people around them. They are more of an attitude that accepts with conditions of a Muslim.

At this early adult age, researchers took respondents from 2 people who had worked; at this stage, they entered the third stage of Fowler's theory, namely a situation where they know and dare to be responsible for what they do. In this interview, they said that there were occasional times when they missed their prayers because of work demands that they couldn't leave, so they decided to pray in the congregation.

Motivation in performing prayers

This second point is still aimed at eight respondents consisting of 2 elementary school age, two junior high school age, two high school age, and two early adult age. For the two elementary school respondents, the researcher saw from the answers that they were still entering the second stage of Fowler's theory, in which their prayer motivation came from giving gifts from their parents or religious teachers. So with this gift, they are careful not to leave the prayer.

At junior high school age, researchers classify them in stage 2 of Fowler's theory; this is because, at this junior high school age, they are not yet capable enough to build their motivation in praying. They say they perform the prayer to avoid anger from their parents. One of them also said that his parents often set examples that moved him to pray. This is also related to their parents, who always invite them to pray in the congregation, so there is no reason for them not to pray.

They are in the third stage of Fowler's theory in high school and early adulthood. This can be seen from understanding the importance of performing prayers that have been neatly arranged in his mind. So that even without encouragement from other people, they can build their motivation.

Self-awareness in maintaining the quality of prayer

At this point, elementary and junior high school students are still entering the second stage of Fawler's theory, where they still need some encouragement to maintain the quality of their prayers, while elementary school students are still motivated by allusions related to worship. Where at the time of prayer, the position of the mind imagining the Kaaba, and if you have memorized and practiced the prayer readings, you will get appreciation from your parents or teacher.

At the high school age stage, the researcher obtained data that the respondents had entered the third stage of Fawler's theory. They already have an awareness of each individual in maintaining the quality of his prayers. Even though it is still accompanied by the existence of several rules that are enforced in the process of self-discipline.

As for early adulthood, it can be seen from the results of the interviews that they have been able to control themselves by knowing that prayer is an inner need, so they

have tried to maintain the quality of their prayers by trying to be solemn in prayer and carry out prayers on time without any requests or encouragement from other parties.

Conclusion

James W. Fowler's theory is a faith development hypothesis that relates to the stages of a person's religious growth from childhood to adulthood. This idea was influenced by Fowler's childhood upbringing and family environment as he became a scholar in the psychology of religion.

In the position of awareness of prayer worship, the theory that researchers use is solely to provide an understanding of the steps of a person's religious development in performing prayer services from elementary school to early adulthood. From the observations made using this theory, we will realize the understanding and stages of giving insight from elementary school to early adulthood. The method used will also have differences despite having the same explanatory purpose .

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Author contribution statement

The author begins writing articles independently, determining the theme, and writing and finalizing the report.

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Data availability statement

Data and various matters related to this research can be provided by the author via correspondence at email mitakurnia9825@gmail.com.

Declaration of Interest statement

We can ensure that there is no conflict of interest in this research, in terms of research design, data collection, and analysis of research results.

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