



The Role of the Mosque in Nurturing the Morality of Muslim Youth in Medan City: Perspectives of Youth, Imams, and Parents

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Abstract

This study examines the function of the mosque as a space for nurturing the morality of Muslim youth. It employs a qualitative field research approach conducted among the youth community of Abidin Mosque in Medan City. Data were collected through in-depth interviews, observation, and documentation involving key informants consisting of mosque youth, parents, and members of the Mosque Welfare Board (Badan Kesejahteraan Masjid/BKM). The data were analyzed descriptively and analytically through the stages of data reduction, data presentation, and conclusion drawing. The findings show that pengajian, or Islamic study gatherings, serve as the main medium for youth moral formation through the teaching of fiqh, aqidah, and religious values that become the foundation of ethical conduct. This process is reinforced through role modelling, worship practices, and social habituation, which foster respect, tolerance, and moral responsibility in young people's daily lives. The study also finds that youth moral formation in the mosque takes place integratively through the involvement of mosque administrators, parents, and the wider social environment, although it faces obstacles such as limited family and parental support. This article argues for a more strategic role of the mosque in shaping the morality of Muslim youth, while also underscoring the importance of understanding the mosque's place in the lives of contemporary Muslim young people.

Keywords: *Moral Formation; Muslim Youth; Akhlak; Mosque; Medan City*

Abstrak: Penelitian bertujuan untuk memfungsikan masjid sebagai ruang pembinaan akhlak pemuda. Dengan menggunakan pendekatan kualitatif dengan jenis penelitian lapangan yang dilakukan di Remaja Masjid Abidin, Kota Medan. Data diperoleh melalui wawancara mendalam, observasi, dan dokumentasi dengan informan kunci yang terdiri atas remaja masjid, orang tua, dan pengurus Badan Kesejahteraan Masjid (BKM). Data dianalisis secara deskriptif-analitis melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pengajian berperan sebagai media utama dalam pembinaan akhlak pemuda melalui pengajaran fiqh, aqidah, dan nilai-nilai keagamaan yang menjadi dasar pembentukan perilaku. Pembinaan tersebut diperkuat melalui keteladanan, praktik ibadah, dan pembiasaan sosial yang menumbuhkan sikap hormat, toleransi, serta tanggung jawab moral dalam kehidupan sehari-hari pemuda. Penelitian ini juga menemukan bahwa pembinaan akhlak pemuda di masjid

berlangsung secara integratif melalui keterlibatan pengurus, orang tua, dan lingkungan sosial, meskipun menghadapi hambatan berupa keterbatasan dukungan keluarga dan orang tua. Artikel ini menawarkan bahwa perlunya peran masjid secara lebih strategis dalam membentuk akhlak pemuda Muslim, sekaligus menunjukkan pentingnya memahami peran masjid dalam kehidupan generasi muda Muslim kontemporer.

Kata Kunci: *Pembinaan; Pemuda Muslim; Akhlak; Masjid Kota Medan*

INTRODUCTION

Mosques are often understood normatively as spaces for worship, da'wah, and the moral formation of youth. Yet such an understanding is problematic because it assumes that every religious activity carried out in a mosque necessarily produces a positive religious identity that can be accepted without question. In practice, young people's involvement in mosque life takes place within a more complex social situation, as they encounter changing patterns of association, crises of authority, diverse life orientations, and ongoing searches for religious identity. The mosque therefore should not be viewed merely as a place where religious values are transmitted, but also as a social arena in which values, authority, and Islamic identity are formed, directed, negotiated, and at times questioned by young people (Sözeri, Kosar Altinyelken, and Volman 2022).

In this context, mosque-based da'wah may indeed provide moral guidance and a direction for the religious identity of youth, especially through pengajian, regular Islamic study sessions, and youth mosque activities. However, the internalization of religious values does not occur automatically or neutrally. The values conveyed in the mosque are always connected to interpretation, the authority of preachers, community culture, and the position of youth as subjects who choose and interpret their own religious experiences. Thus, youth moral formation needs to be read sociologically: not simply as the result of normative teachings, but as a social process that brings together da'wah, power relations, youth experience, and the formation of religious identity in everyday life (Hidayat, Matsum, and Tarigan 2023).

Within the sociology of youth, pengajian can be understood as a social arena in which young people build relationships, learn to position themselves, and develop moral orientations through interactions with mosque administrators, parents, and peers. At the same time, pengajian remains a medium for transmitting religious values such as fiqh, aqidah, worship, and akhlak. By bringing these two approaches together, this article argues that the moral formation of youth does not arise solely from normative teachings delivered verbally, but is shaped through socio-religious experiences that occur routinely and repeatedly within the mosque space (Afdhal et al. 2025).

Mosque-based formation is indeed directed toward cultivating morality in the lives of young people. Still, it cannot be assessed only as a matter of knowing what is right and wrong. It is also tied to the social process through which values are learned, exemplified, negotiated, and enacted in everyday practice as a space for shaping Muslim youth subjectivity. Through Abidin Mosque, young people gain religious knowledge, encounter role models, develop habits of worship, and learn to build social relationships grounded in respect, tolerance, and moral responsibility. In this sense, *pengajian* becomes an arena that brings cognitive, spiritual, and social dimensions together in a holistic process of formation (Nur Isnaini et al. 2019).

Previous research by Aziz and Aziz (2022) has examined the relationship between mosques, religious education, and the formation of youth character. Some studies position the mosque as an institution of Islamic education that transmits religious knowledge, instils moral values, and shapes a religious personality, although these functions often overlap (Sözeri, Altinyelken, and Volman 2022). Other studies highlight the role of youth mosque organizations as a means of youth empowerment, social solidarity, and religiously grounded leadership development (Aziz and Aziz 2022). Other work also shows that *pengajian* contributes to the improvement of Islamic understanding, habituation in worship, and the formation of positive attitudes in everyday life (Hoelzchen 2022).

These earlier studies remain an important foundation for seeing the mosque as an arena of *da'wah* or religious education. This study, however, positions the mosque as a social space that actively shapes youth morality through interaction, role modelling, habituation, and intergenerational relationships. Its focus on the perspectives of youth, imams, and parents is important because these perspectives need to be placed side by side in order to understand the social processes that allow religious values to be internalized in young people's everyday lives. In other words, there remains a gap between previous studies that explain the mosque as an educational institution and the empirical reality that the mosque also functions as a social arena for shaping youth morality.

On this basis, this article aims to analyze how the mosque functions as a social space in the moral formation of Muslim youth. The discussion focuses on forms of formation that take place through religious instruction, role modelling, worship practices, the social lives of young people, and the dynamics of supporting and inhibiting factors. This article offers two main contributions. First, it expands the sociology of youth by showing that the mosque is an important arena in the formation of Muslim youth morality. Second, it enriches Islamic studies by locating *akhlak* not only as a normative category, but also as a social process formed and internalized through the collective experiences of youth in the mosque. In doing so, the article offers

an interdisciplinary reading that emphasizes the strategic role of mosque-based pengajian in building the morality of Muslim youth amid contemporary social change.

METHOD

This study uses a qualitative approach with a field research design to understand mosque-based pengajian as a social space for the moral formation of Muslim youth. The research was conducted among the youth community of Abidin Mosque in Medan City. This site was selected because the mosque has structured youth development activities through pengajian, worship practices, and socio-religious mentoring. A qualitative approach was chosen because the study does not seek to measure phenomena statistically, but to interpret the meanings, experiences, and social processes behind youth moral formation in a mosque context. Through this approach, the study seeks to capture how pengajian is understood by the actors involved, how religious values are internalized, and how social relations within the mosque environment contribute to the formation of youth morality.

The research data were obtained from key informants consisting of mosque youth, parents, and members of the Mosque Welfare Board (BKM) of Abidin Mosque. Informants were selected purposively based on their involvement, experience, and knowledge of the youth development process in the mosque. Data were collected through in-depth interviews, observation, and documentation, and were then analyzed descriptively and analytically through the stages of data reduction, data presentation, and conclusion drawing. To ensure data validity, the study used source triangulation by comparing information from youth, parents, and BKM administrators. This allowed the findings to rest on more than one point of view. Through these procedures, the study seeks to provide a rich and accountable account of the role of mosque-based pengajian in the moral formation of Muslim youth in Medan City.

RESULTS AND DISCUSSION

Pengajian at Abidin Mosque

Pengajian is one of the main media for the moral formation of youth at Abidin Mosque. In this context, pengajian is not only understood as an activity for delivering religious material, but also as a space of moral education that functions to instil values, shape perspectives, and orient youth behaviour toward better moral conduct (Nasor et al. 2022). The findings show that mosque administrators regard pengajian as the first and most feasible step in the process of formation. This is reflected in an informant's statement that 'the formation approach through teaching is the first approach carried out by the mentor, because teaching is the easiest thing to implement, since it takes the form of delivery' (Imam 2025). This statement indicates

that moral formation begins with a pedagogical process, namely equipping youth with Islamic knowledge as the basis for shaping attitudes and conduct.

In practice, pengajian serves as a means of transferring religious knowledge, specifically directed toward building youths' basic understanding of fiqh, aqidah, and Islamic moral values. These materials are not delivered merely to expand religious insight, but also to build normative awareness so that young people are able to distinguish good from improper actions in everyday life. One informant emphasized that through pengajian, youth obtain knowledge that can serve as a foundation for living correctly (Youth 2025). In this sense, pengajian functions as an initial vehicle for value internalization, because moral formation cannot stand without sufficient knowledge of religious teachings. The position of pengajian is therefore significant because it places knowledge as the initial foundation for the formation of a Muslim personality among youth.

The data also show that pengajian at Abidin Mosque does not stop at the teaching of fiqh in a general sense, but develops into a medium for deepening broader Islamic sciences. This is visible in an informant's statement that 'this pengajian activity is very good to conduct regularly. Besides increasing my knowledge of religion, it also enables youth to become accustomed to studying usul fiqh so that they are not blind to the foundational principles of fiqh' (Youth 2025). This quotation shows that regular pengajian not only expands religious knowledge in general, but also introduces a deeper Islamic framework of thought. Youth are not only invited to know practical religious rulings, but are also guided to understand the argumentative foundations behind these teachings, making the process of formation more substantive.

In addition to usul fiqh, pengajian also contributes to strengthening youth aqidah as an important element of moral formation. Moral strengthening cannot be separated from firm religious conviction, because good conduct in Islam grows out of deeply rooted spiritual awareness. An informant explained that 'besides increasing youths' knowledge of aqidah, this pengajian also enables them to go deeper in studying religious sciences, especially those related to Islamic aqidah' (Parents 2025). This statement shows that pengajian does not merely enrich young people intellectually, but also builds the foundation of belief that underlies moral conduct. From this perspective, pengajian becomes a medium that bridges knowledge, faith, and morality, so that youth formation does not remain superficial but reaches their inner structure.

Furthermore, pengajian at Abidin Mosque can be understood as a space for shaping a culture of religious learning among young people. Regular pengajian creates positive habits of drawing closer to knowledge, discussing Islamic teachings, and becoming accustomed to a religious environment. Here, moral formation takes place not only through the content of the

material being taught, but also through the socio-religious atmosphere produced by the activity itself. When young people become accustomed to attending pengajian, they are in fact being habituated into moral discipline, order, and closeness to Islamic values (Supaih and Tabroni 2022). Thus, pengajian has a dual function: it is both a medium for conveying teachings and a space of religious socialization that shapes habits, life orientation, and the moral identity of Muslim youth.

Another important finding is that pengajian becomes an initial instrument that opens the way for other forms of formation, such as role modelling, worship practices, and social supervision. In other words, pengajian is not the final goal, but an early foundation that allows the process of moral formation to develop further. The knowledge youth acquire through pengajian is later translated into respect for parents, good relations with peers, and involvement in religious practices within the mosque environment. Therefore, pengajian at Abidin Mosque cannot be viewed merely as a routine of religious lectures. It is a strategic instrument of formation that shapes youth morality. In this framework, pengajian functions as a medium of Islamic education that instils knowledge, strengthens belief, forms religious habits, and opens the way for the growth of akhlak al-karimah among mosque youth.

The Formation of Discipline in Worship

Role modelling and worship practice are two important elements in the moral formation of youth at Abidin Mosque. If pengajian serves as the initial space for the transfer of religious knowledge, role modelling and worship practice become concrete means for the internalization of the values that have been taught. In this context, moral formation cannot be carried out merely through the delivery of material, because akhlak grows through the encounter between knowledge, living example, and behavioural habituation (Nopri Yadi, Zulkarnain, and Mastofa 2025). The findings show that the Mosque Welfare Board positions itself not merely as the organizer of activities, but also as an educational figure and a moral parent for young people. Thus, moral formation in the mosque takes place through close relationships, guidance, and the presence of figures who can be imitated in everyday life (Imam 2025).

The importance of role modelling in moral formation is clear in an informant's statement: 'We, as parents and at the same time administrators of the Mosque Welfare Board, always try to do the best for our youth, especially in relation to worship, which is very important for them in achieving a spiritual education that needs to be shaped through learning, teaching, and application in life' (Parents 2025). This quotation shows that moral formation is understood as a process of spiritual education that does not end with instruction, but must continue into life application. Here, mosque administrators see themselves as an extension of parents in shaping

the moral direction of youth. This is important because young people need figures who do not merely give advice, but who also stand as living examples of the values being taught.

Role modelling becomes effective because it provides concrete evidence of how religious teachings are lived. An informant also stated that 'we provide an example as proof that a parent is a role model for their youth' (Parents 2025). This statement confirms that example is not merely a supplement to formation, but lies at the heart of the process of moral cultivation itself. Youth absorb values more easily when they see those values embodied by people they respect. In Islamic education, role modelling occupies a central position because moral values cannot remain conceptual; they must be practised so they can be imitated and habituated. The success of youth moral formation in the mosque is therefore strongly shaped by the moral quality of the mentors in displaying behaviour that is consistent with the teachings they convey (Qomariyah et al. 2025).

In addition to role modelling, worship practice is also a key medium for the formation of *akhlak al-karimah*. In this study, worship practice is not understood merely as ritual performance, but as a process of habituating discipline, responsibility, and spiritual awareness among youth. An informant explained that 'we need to educate youth through worship practices so that their *akhlak al-karimah* can be formed' (Imam 2025; Parents 2025). This quotation shows that worship is positioned as a highly strategic means of moral education. Through worship practice, youth are trained to be obedient, orderly, and consistent in fulfilling religious obligations. This form of habituation gradually shapes their personality structure, so that *akhlak* is no longer merely understood as a normative rule, but becomes a habit embedded in daily action.

The findings indicate that the relationship between worship and *akhlak* in youth formation is close and mutually reinforcing. Worship performed routinely forms an awareness that life must be lived with moral responsibility before Allah SWT, while *akhlak* becomes the social expression of spiritual depth. Thus, worship practice does not only improve youths' vertical relationship with God, but also influences how they relate to others. Youth who are habituated in worship are essentially being trained to develop self-control, modesty, patience, and ethical sensitivity toward their surroundings. Within this framework, worship becomes a training ground for character formation, not merely a ceremonial activity performed without formative meaning (Brown et al. 2022).

The aspect of role modelling also appears in a wider social dimension, especially when mosque administrators display kindness and respect toward others in everyday life. This is reflected in an informant's explanation that the value of tolerance taught in the study session is visible in the administrator's behaviour, 'where in daily life he behaves well and respects neighbours

around his house who follow different religions' (Youth 2025). This quotation shows that the role modelling of mentors is not limited to personal worship, but also concerns social morality. In other words, youth learn about good conduct not only from lectures, but also from the way mosque administrators interact with a diverse society. This shows that role modelling has broad educational power because it connects religious teachings with the social realities youth face in their lives.

Analytically, role modelling and worship practice can be understood as mechanisms of value internalization that are more effective than instruction alone. Instruction gives knowledge about what is good; role modelling shows how goodness is practised; and worship practice trains youth to make that goodness habitual. These three elements work continuously in shaping morality: knowledge provides direction, example provides a model, and practice provides lived experience. For this reason, the moral formation applied at Abidin Mosque can be seen as having a holistic pedagogical character. Youth are not only told to understand religion; they are guided to witness, imitate, and practise Islamic values in everyday life. This model shows that effective moral formation must move from the cognitive domain toward the affective and practical domains (King, Mangan, and Riveros 2023).

Therefore, role modelling and worship practice are important foundations in shaping the morality of mosque youth. Both elements show that moral formation cannot rely on lectures and instruction alone, but must be brought to life through concrete social relations and repeated religious training. When administrators serve as moral examples and worship is practised as a habit of life, youth gain a complete learning space for embedding Islamic values in themselves. In the context of Abidin Mosque, this process shows that moral formation takes place through a combination of trustworthy mentors and religious practices that are continually exercised. The *akhlak al-karimah* intended for youth is thus not the result of a passing piece of advice, but of an educational process that is continuous, directed, and embodied in example and concrete action.

Internalizing Moral Formation in the Social Lives of Youth

The moral formation of youth at Abidin Mosque is directed not only toward strengthening personal worship, but also toward shaping good social conduct in everyday life. The findings show that the *akhlak* cultivated through *pengajian*, role modelling, and worship practice is ultimately directed toward enabling youth to live politely, respect others, and build harmonious social relations. In this context, *akhlak* is not understood narrowly as individual obedience to religious teachings, but as the ability to translate Islamic values into relationships with parents, peers, mosque administrators, and the surrounding community. Moral formation in the mosque therefore moves from the domain of instruction toward the social

domain, shaping the character of youth so that they are able to display good conduct in society (Yusuf et al. 2023).

The social dimension of moral formation is visible in the emphasis placed on respect for parents and peers. One informant stated that 'the implementation of religious formation has had a good impact on youth. They are taught religious knowledge, especially how to treat parents and friends well, and they are required to have good morals, such as mutual respect' (Youth 2025). This quotation shows that religious formation in the mosque does not stop at increasing knowledge, but produces concrete effects in young people's social relationships. Respect for parents shows a strong orientation toward family ethics, while good conduct toward peers indicates attention to the formation of social morality within youth association. The values taught in the mosque are therefore directed toward appearing in concrete actions that regulate youths' relationships with others.

The emphasis on respect shows that moral formation at Abidin Mosque seeks to develop ethical awareness among youth from an early stage. Youth are not only directed to know religious teachings, but are also expected to practise these values through politeness, appreciation of others, and self-control in social interaction. In Islamic education, respect for parents and others is a core part of *akhlak al-karimah*, because the morality of a Muslim is measured not only by ritual piety but also by the quality of their relationships with other human beings. Thus, moral formation in the mosque can be understood as a process of shaping the social personality of youth, one that makes religious values the basis of their ethics of association in everyday life.

In addition to cultivating respect, the moral formation of youth at Abidin Mosque also helps foster interreligious tolerance. This is an important finding because it shows that moral formation in the mosque does not produce an exclusive orientation, but instead builds awareness of peaceful coexistence in a plural society. An informant stated that 'with youth formation, it is certain that tolerance can grow among youth, because in the Saturday night study sessions the Mosque Welfare Board often teaches us how to be tolerant toward people of different religions' (Imam 2025). This quotation shows that tolerance is consciously taught as part of the formation material. Thus, the *akhlak* formed through mosque activities is not only ritual and individual in character, but also social and inclusive.

This value of tolerance becomes stronger because it is not only taught in the *pengajian* forum, but also displayed in the behaviour of mosque administrators. The same informant explained that tolerance is 'reflected in the personality of the Mosque Welfare Board administrators themselves, where in daily life they behave well and respect neighbours around their homes who adhere to different religions' (Imam 2025). This quotation shows that social moral formation takes place through two pathways at once: value instruction and behavioural example. For youth, encounters with such

examples are crucial because they do not merely hear the concept of tolerance as moral advice; they also see how the value is practised in real life. Within this framework, the role modelling of administrators strengthens the internalization of social akhlak, so that tolerance does not remain discourse but grows as an attitude that can be imitated.

The findings also show that the social moral formation of youth takes place within an integrative and collaborative framework. An informant emphasized that 'the method of moral formation pursued in Islam uses an integrated system, that is, a system that employs various means of worship and other means simultaneously, all directed toward moral formation' (Imam 2025). This statement shows that social moral formation does not occur separately from worship and religious education, but is built through various means working together. Pengajian, worship, parental encouragement, supervision by administrators, and the involvement of the youth mosque organization become mutually reinforcing elements in shaping youths' social behaviour. This shows that good social life among youth does not arise naturally, but is formed through continuous mentoring in a conducive environment.

From an analytical point of view, moral formation in social life shows that the mosque functions as an institution of moral education that goes beyond its ritual role. The mosque is not only a place for worship, but also an arena for shaping the socio-religious character of youth. When young people are habituated to respect their parents, treat friends well, appreciate religious difference, and maintain courteous social relations, the mosque is in fact shaping their orientation as Muslims who are not only individually pious but also socially responsible. This demonstrates that moral formation at Abidin Mosque has a broad educational horizon: it seeks to build young people who are able to connect spiritual piety with social piety in real life.

Therefore, the moral formation of youth at Abidin Mosque shows that good akhlak must be visible in everyday social life. The values instilled through pengajian and worship practice are directed toward shaping respect, tolerance, courtesy, and responsibility in relations with others. This finding confirms that effective moral formation is formation that bridges religious teachings with the social realities of youth. In this context, Abidin Mosque not only educates youth to understand religion, but also teaches them to live well among family, peers, and a diverse society. The social dimension of moral formation is therefore an important marker that mosque-based Islamic education makes a concrete contribution to building the character of Muslim youth who are civilized, inclusive, and morally grounded.

Supporting and Inhibiting Factors

The moral formation of youth at Abidin Mosque does not take place in a vacuum. It is embedded in social and institutional conditions that present both supporting and inhibiting factors. The findings show that the success of

moral formation is largely determined by the mosque's ability to build a structured formation system, supported by adequate human resources and by social involvement in the surrounding environment. At the same time, the effectiveness of this formation also faces family and economic realities that are not always conducive to the moral development of youth. Youth moral formation in the mosque must therefore be read as a process that moves between strong institutional potential and real social challenges. In this context, success does not depend only on the quality of programs, but also on the ability to respond to obstacles emerging from young people's everyday lives.

One of the main supporting factors in youth moral formation at Abidin Mosque is the existence of a systematically designed formation program. This can be seen in an informant's explanation: 'We have a youth formation program and a budget for youth formation activities, beginning with knowledge and continuing to formation that has been organized by the Imarah division, with a youth mosque formation division under the Mosque Welfare Board' (Imam 2025). This quotation shows that youth formation is not carried out spontaneously or incidentally, but is designed as part of purposeful institutional work. The existence of programs and budgets indicates that mosque administrators view moral formation as a priority that requires planning, management, and continuity. In this way, the mosque is not only a place where religious activities take place, but also an institution that provides a structure of moral education for youth.

Another important supporting factor is the quality of the human resources possessed by the Mosque Welfare Board administrators. An informant explained that 'the Mosque Welfare Board administrators also have capable human resources in education and formation, because within this administration there are various educational actors and academics, ranging from teachers and school principals to lecturers' (Imam 2025). This data shows that moral formation at Abidin Mosque is supported not only by religious commitment, but also by the pedagogical competence of its administrators. The involvement of teachers, school principals, lecturers, and alumni of the youth mosque with educational backgrounds shows that formation is carried out by actors who understand educational processes more deeply. Analytically, this is an important strength because moral formation is likely to be more effective when it is designed and implemented by people with intellectual capacity, pedagogical experience, and social closeness to youth.

Another significant form of support is the involvement of parents and the mosque environment in encouraging youth to participate in religious activities. An informant stated that 'parents do not hesitate to involve their children or youth in religious and worship activities, because the goal is that one day they will understand and know religious knowledge so that they will

not lose direction in life' (Parents 2025). This quotation shows that, at a certain level, parents are aware of the importance of religious formation for the future of youth. Such support is an important form of social capital, because moral formation is more likely to succeed when the family provides legitimacy and encouragement for children's involvement in mosque activities. This means that the mosque does not work alone, but receives reinforcement from families who see pengajian and religious formation as ways to keep young people's lives within the framework of Islamic values.

Nevertheless, the study also finds that moral formation faces serious obstacles, especially those arising from family conditions and the social environment of youth. An informant explained that 'the inhibiting factors in the moral formation of mosque youth come from internal elements of the youth themselves, beginning with the family environment and the environment around their homes. Sometimes obstacles come from the family, where the youth is burdened by the head of the family to participate in earning a living for the family' (Youth 2025). This statement reveals that obstacles to formation do not always arise from rejection of mosque activities. They are more often shaped by the pressures of life faced by families. When youth must help support the household economy, their time and energy for attending pengajian and formation activities are reduced. In this context, youth morality is formed within a complex social situation, so mosque-based formation must deal directly with the realities of poverty and family economic demands.

An equally important obstacle is the limited time parents have to accompany the moral and religious development of their children. An informant emphasized 'the lack of time available for parents in the moral formation of youth. Parents who are too busy with their work usually have little time to educate and carry out their responsibilities as parents' (Youth 2025). This statement was reinforced by another informant, who explained that many parents living around the mosque work from morning until night as shop labourers, pedicab drivers, itinerant traders, construction workers, and domestic helpers, so that youth 'cannot be fully supervised by them because both parents work all day' (Youth 2025). This data shows that the family, which should be the first educational environment, often cannot carry out its formative function optimally due to work burdens and economic pressure. As a result, youth lose the consistent presence of guiding figures in everyday life, even though during adolescence the presence of parents as moral role models remains deeply needed.

Analytically, these supporting and inhibiting factors show that youth moral formation is strongly influenced by the interaction between the mosque as an institution and the social conditions of families. Abidin Mosque appears to have a strong institutional foundation in terms of programs, budget, and quality of administrators, but this strength does not always

match the conditions of youth families, many of whom are economically vulnerable and limited in time. Moral formation therefore cannot be understood solely as the responsibility of a religious institution, because its success is also determined by family support and the wider social environment. Here, the need for synergy among social institutions becomes clear, especially between the mosque and the family, so that the values instilled through formation activities can be reinforced at home and in the daily lives of youth.

Thus, the supporting and inhibiting factors in the moral formation of youth at Abidin Mosque reveal two opposing yet interconnected realities. On the one hand, there are real institutional strengths in the form of planned formation programs, budget support, qualified human resources, and the participation of some parents in religious activities. On the other hand, there are significant structural obstacles, such as family economic pressure, youth involvement in earning income, and the limited time parents have to accompany their children's moral development. These findings confirm that youth moral formation cannot be built only on good intentions and well-designed programs. It also requires strategies that are sensitive to the socio-economic conditions of the community. The sustainability of moral formation at Abidin Mosque will therefore depend greatly on the administrators' ability to strengthen collaboration with families, read the real needs of youth, and develop patterns of formation that are adaptive to the challenges of social life they face.

CONCLUSIONS

Based on the findings, the moral formation of youth at Abidin Mosque shows that the mosque functions not only as a space of worship, but also as an effective space of Islamic education in shaping the character of Muslim youth. The process of formation takes place through *pengajian* as the main medium for transferring religious knowledge, is strengthened by the role modelling of administrators and worship practices as means of value internalization, and is extended into social life through the cultivation of respect, tolerance, and moral responsibility. These findings confirm that youth moral formation is integrative because it involves cognitive, spiritual, and social dimensions simultaneously. Nevertheless, the effectiveness of this process remains shaped by supporting factors, such as the availability of programs, budgets, and adequate human resources, as well as inhibiting factors, especially family economic constraints and limited parental accompaniment. Therefore, this study emphasizes that strengthening mosque-based youth moral formation requires sustained synergy between the mosque, family, and social environment so that Islamic values are not only understood, but also genuinely internalized in the everyday conduct of youth.

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