Contents lists available at ojs.aeducia.org
Jurnal Indonesia Studi Moderasi Beragama
Volume 2, Issue 1 (2025), 10.64420/jismb.v2i1
Journal homepage: https://ojs.aeducia.org/index.php/jismb

JISMB
E-ISSN 3063-5020
P-ISSN 3063-6418

Research Article **Read Online:** https://doi.org/10.64420/jismb.v2i1.211 **Open Access**

Society and Religious Moderation: Strategies of Community and Religious Leaders in Enhancing Adolescents' Religious Motivation

Chairul Tamimi[1*], Emzinetri[2], Dilla Astarini[3]

[1,2,3] Universitas Islam Negeri Fatmawati Sukarno Bengkulu, Indonesia

ABSTRACT

Background: Rapid social and technological changes have made it difficult for adolescents to maintain strong religious values, highlighting the need for community and religious leaders to guide and support them. **Objective:** This study aims to examine the efforts of community and religious leaders in enhancing the religious motivation of adolescents in Karang Agung Village, Tanjung Sakti District, Lahat Regency, South Sumatra. **Method:** This research employs a field research approach and was conducted in 2023. The study involved 15 participants selected through purposive sampling. Data were collected from primary and secondary sources using interviews, documentation, and observation methods. Data validity was ensured through triangulation, and data analysis followed Miles & Huberman's interactive analysis model. **Results:** Community and religious leaders play a key role in fostering adolescents' religious awareness and behavior by serving as role models and providing positive guidance, facilities, and activities. **Conclusion:** The active role of community and religious leaders is crucial in shaping adolescents' religious motivation by offering guidance, support, and positive engagement. **Originality/Value:** This study offers novel empirical insights to the fields of Islamic sociology of education and religious moderation studies by revealing the strategic synergy of role modeling, practical facilitation, and culturally responsive guidance by grassroots community and religious leaders in fostering youth religious resilience within the rural context of Karang Agung Village, Lahat Regency, South Sumatra an empirical setting largely underrepresented amidst rapid technological and social shifts. These findings enrich the empirical literature on community-based adolescent socialization and provide a strategic blueprint for policymakers and educational institutions in designing youth-oriented religious character and moderation programs.

ARTICLE HISTORY

Received: May 19, 2025
Revised: June 18, 2025
Accepted: July 25, 2025
Published: July 28, 2025

KEYWORDS

Religious Moderation:
Community Leaders;
Religious Leaders;
Religious Motivation;
Adolescents

1. INTRODUCTION

Adolescents' religious life and religious teachings about human nature play an important role in determining adolescents' conceptions of themselves and what they will become. Religious teachings should ideally be the norm that becomes the basis and guidance for adolescents (Hibatillah & Husni, 2022), but in reality, the behavior of adolescents today is increasingly leading to deviations from the general norms that exist in society. The behavior of adolescents today tends to approach negative behavior because it is influenced by culture and lifestyle from outside (Remiswal et al., 2021), therefore there is a mixture of lifestyle and association of adolescents from the social environment. Behavior can be described as something that is not intended by a person, thus allowing the person to establish it as a very basic social action (Barsky, 2019). Human action is different from social behavior because

* **Corresponding Author:** Chairul Tamimi, chairul.tamimi@gmail.com
Islamic Guidance and Counseling Study Program, Universitas Islam Negeri Fatmawati Sukarno Bengkulu, Indonesia
Address: Pagar Dewa, Kec. Selebar, Kota Bengkulu, Bengkulu 38211, Indonesia

How to Cite this Article:

Tamimi, C., Emzinetri, E., Astarini, D. (2025). Society and Religious Moderation: Strategies of Community and Religious Leaders in Enhancing Adolescents' Religious Motivation. *Jurnal Indonesia Studi Moderasi Beragama, 2*(1), 13-23. https://doi.org/10.64420/jismb.v2i1.211

Copyright @ 2025 by the author(s). This work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International (CC BY-SA 4.0) License (https://creativecommons.org/licenses/by-sa/4.0/)

human behavior is behavior that is specifically exhibited by humans. During adolescence, they are always looking for fun, regardless of the possible consequences. As is the case with the behavior of today's teenage girls who like to go out at night and hang out, while teenage boys who are happy with nightlife such as brawls, drinking alcohol, playing games, staying up late, and other behaviors, this is caused by a lack of attention and affection from parents.

Religion as seen in everyday life is the result of various belief systems, attitudes, and practices that we focus on and embrace. Religion is a way of life that emphasizes ethical values (Ammerman, 2013). Because in acting a person is bound by the provisions between the halal and the haram according to religious teachings. This is the important function of religion in life, and from a social point of view, a person seeks to build meaningful relationships with others through his religion and to achieve mutual commitment with others. A philosophy of life is based on one's religious beliefs. Many adolescents question their religious beliefs at some point but eventually return to them (Bengtson, 2017). Many parents in their twenties and early thirties return to old practices that they had previously abandoned (Kozol, 2013).

From the perspective of the psychology of religion for adolescents, religion is as important as morality. Religion provides a value system that people can use to compare their own behavior and make better choices (Widiastuti, 2017, p. 2). Religion can help humans to behave more orderly and consistently and can provide a sense of purpose and meaning in life. Religion provides protection and a sense of security for adolescents who specifically seek its presence, establish social relationships with others, and establish a spiritual connection with the Creator. Religious beliefs, for example, make great progress in late adolescence compared to early adolescence. In early adolescence, they develop new thinking skills that become iconic. Allah Swt. is envisioned as someone who lives in the clouds, but in late adolescence, he may seek a deeper understanding of Allah Swt. and his existence.

Adolescents' images of Allah Swt. and his attributes are part of their depictions of nature and the environment and are influenced by adolescents' feelings and characteristics (Lubis, 2019, p. 104). Adolescents' understanding of religious beliefs is strongly influenced by their emotional attachment to religion and their acts of affection towards others who believe in religion. Religious attitude is a complex mixture of religious knowledge, religious feelings, and an individual's inner religious behavior (Surawan & Mazrur, 2020, p. 59). It is clear that a child is taught religion by their parents in childhood, but when they make cognitive progress in adolescence, they question the credibility of their religious beliefs.

This condition of adolescent cognitive development about religion makes adolescents need explanation and also guidance about religion from various parties. In this case, adolescents need a good support system from the family environment, educational environment, and social environment (Mishra & Shanwal, 2014). This is because as part of social beings who are still looking for the ideal form of their spiritual life, adolescents often do things that are contrary to religious norms. Therefore, in addition to requiring the involvement of parents, and educators, the involvement of community and religious leaders is also very important and much needed in guiding adolescent religion. Community and religious leaders in this case are social elements that are ideally involved in efforts to build motivation and religious awareness of adolescents (Canda et al., 2019). Community and religious leaders in general are often referred to as ulama. From the Qur'an point of view, ulama is considered people who play an important role and strategy in shaping society (Rizki et al., 2018, p. 11).

A community and religious leader is someone who uses their words and deeds to spread the message of Islam, even when they are alone (Khalil, 2016). They do this in groups, as well as through institutions. Thus, a community and religious figure is someone who has a lot of religious knowledge and becomes a leader in a community to provide a good direction for life in accordance with the provisions of religious teachings (Badruzaman et al., 2023). This helps to ensure that the community can achieve happiness in the afterlife. A community and religious leader is someone who has a strong devotion to Allah Swt. In other terms, a person who conveys the values of da'wah to the community through good deeds such as modeling good things, behavior, and verbal messages, becomes an extension of the community in social life (Shah & Aung, 2017). The figurehead is an actualization based on the community that craves a charismatic leader, able to meet the needs and hopes of the community.

The task function in the community of community and religious leaders is needed (Anshel & Smith, 2014). As community and religious leaders have a strategic role as agents of social change, using 3 crucial roles can be carried out by community and religious leaders, namely the role of education covering all aspects of humanism and creating personalities. Second, the role of educating the community when the situation is uncertain. Third, the role of creating systems, traditions, and cultures that reflect nobility.

Based on observations made by researchers on adolescents in Desa Karang Agung actually receive enough religious education, but they are not free from various problems because they are not aware of practicing religious education. For example, there are still many adolescents who have low motivation to carry out religious teachings

such as performing fardu prayers. Adolescents in this village tend to only perform maghrib or zhuhur prayers, not in full, do Ramadan fasting, often talk dirty, sleep all day, often spend time on activities that are less useful, less interested in learning the Al-Qur'an, and less enthusiastic in participating in Islamic holiday activities. Adolescents in this village prefer to spend their time playing games, wandering around, staying up late, or spending time in restaurants or stalls even though the place is closed. This phenomenon is an indication that adolescents in Desa Karang Agung lack religious motivation.

Religious motivation is a picture of support for religion that occurs in society (Bennun et al., 2021). The spiritual aspect of human beings can be measured, but phenomenological changes in behavior are shown and can be observed. This is what Maslow attempted, he tried to bring psychology closer using religion. The religion approached by Maslow's version of psychology does not use modern science, but a high value that is fought for, and the value in question is religious spirituality (Bouzenita & Boulanouar, 2016). Community and religious leaders are expected to overcome the obstacles that cause low religious motivation (Mohajer & Singh, 2018).

The efforts of community and religious leaders are expected to actively contribute to the improvement of adolescents' religious motivation, as it is expected that the efforts of community and religious leaders and various teaching models will increase adolescents' religious motivation. To find out the efforts of community and religious leaders in increasing the religious motivation of adolescents in Desa Karang Agung, the author is interested in raising the above issues with the title "Efforts of Community and Religious Leaders in Increasing the Religious Motivation of Adolescents in Desa Karang Agung, Kec. Tanjung Sakti, Kab. Lahat, Sumatera Selatan.

Existing research mainly explores individual, family, and educational influences on adolescent religious motivation, overlooking the role of community and religious leaders. This study fills that gap by emphasizing their proactive efforts in fostering engagement through structured strategies. Its novelty lies in highlighting strategic interventions by these leaders, offering a practical framework for strengthening adolescent religious motivation. By connecting community leadership with youth religious development, it provides new insights into the link between social influence and religious commitment.

2. METHOD

2.1 Research Approach

This research seeks to convey answers according to respondents to questions related to the problems in the study. In this case, about the efforts of community and religious leaders in increasing the religious motivation of adolescents in Desa Karang Agung, Kec. Tanjung Sakti, Kab. Lahat, Sumatera Selatan. This type of research is field research, namely in-depth research that holistically occurs in the field with the aim of examining in depth the background of the current situation. This research will study in depth the efforts of community and religious leaders in increasing the religious motivation of adolescents in Desa Karang Agung, Kec. Tanjung Sakti, Kab. Lahat, Sumatera Selatan. This research seeks to convey answers according to respondents to questions related to the problems in the study. In this case, about the efforts of community and religious leaders in increasing the religious motivation of adolescents in Desa Karang Agung, Kec. Tanjung Sakti, Kab. Lahat, Sumatera Selatan.

2.2 Research Informants

This research was conducted in 2023. The selection of research informants was taken using a purposive sampling technique. Purposive sampling is known as sampling using exclusive considerations on sampling for specific purposes. Purposive sampling is a technique used by researchers if the researcher has certain considerations in taking or determining the sample. The criteria used to determine the informants and names of informants for this study can be seen in the following table:

Table 1. Research Informants

No	Informant Criteria	Target	Description
1	a. Willing to voluntarily become a research informant. b. Considered to be able to provide the desired information to answer research problems. c. Can be classified as a community and religious figure; a person with a strong religious belief in Allah, an imam, preacher, or lecturer, has an exemplary behavior and verbal message in social life.	Community and religious leaders 5 people	Community and religious leaders 5 people

2	a. Willing and volunteering to be a research informant. b. Seen as being able to provide the desired information to answer the problems in the research, especially in relation to community and religious leaders.	Adolescents 7 People	Informant Supporters
	a. Willing to voluntarily become a research informant. b. Are considered to be able to provide the information needed to answer the research problem, especially in relation to community and religious leaders, efforts, and adolescents.	Village Community 3 People	Informant Supporters

2.3 Data Sources

The data sources in this study consist of primary data sources and secondary data sources, including Primary data sources. In this study, the primary data is data obtained directly from key research informants, namely community and religious leaders, adolescents, and the community who are the primary data sources.

Secondary data sources. In this study, secondary data is data that is not directly obtained by researchers from their research subjects. This is complementary data as documentation, photos, and reports available in Desa Karang Agung.

2.4 Data Collection

Observation. This research was conducted where observing and staying at the research site related to the efforts of community and religious leaders in increasing the religious motivation of adolescents from the beginning of the research until the end of the research that occurred in order to get accurate and accountable results, observations were made of activities carried out by community and religious leaders in an effort to increase adolescent religious motivation.

Interview. Researchers conducted in-depth interviews with community and religious leaders, adolescents, and the community by making a list of questions (question guide) in advance, not strict and can change in the field. The list of questions contains the main questions as a research emphasis related to the efforts of community and religious leaders in increasing adolescents' religious motivation. Interviews in this study were obtained to find out the efforts of community and religious leaders in increasing the religious motivation of adolescents in Desa Karang Agung.

Documentation. The documentation technique in this research is used to complete the documentation data in the form of activity reports, photographs, and other relevant documents. The documentation method is to obtain data based on documents related to the efforts of community and religious leaders in increasing the religious motivation of adolescents. Documentation in this research is in the form of photographs of interview activities and other relevant documents related to Desa Karang Agung data.

2.5 Data Validity Checking

To check the validity of the data, researchers used data validity techniques through triangulation. For this reason, researchers can inspect data validity using the following steps (1) Comparing observation data output with interview output data; (2) Checking it with multiple data sources; (3) Utilizing various methods so that data confidence checks can be carried out.

2.5 Data Analysis

In this study, used to analyze data, researchers used interaction analysis from Miles & Huberman. After the data is collected, it is then analyzed in a qualitative narrative and presented. Data analysis is a process of research output data processing activities, starting to compile, classify, review, and interpret data regarding the efforts of community and religious leaders in increasing adolescents' religious motivation in its patterns and relationships using the research focus so that it is easy to understand and understand.

Stages in the analysis include (1) Data reduction is a process of collecting research data; (2) Presentation of data that has been obtained is presented in the form of a list of categories of each data in the form of a narrative; (3) Conclusion drawing, Data that has been concluded has the opportunity to receive input. Temporary conclusions can still be tested again with data in the field.

3. RESULTS AND DISCUSSION

3.1 Results

3.1.1. Improving Adolescents' Religious Motivation

Activities in motivating adolescents in terms of religious activities that have been running once a week, but only a few adolescents participate in religious activities where this is a challenge for community and religious leaders to carry out religious activities by approaching village adolescents, to get information on what religious activities are needed by adolescents because this can be an idea in activating adolescents religious activities.

The religion of adolescents in Desa Karang Agung is quite good in terms of their religious behavior, although there are still some village adolescents who are still not motivated in terms of improving religion. This has received attention from various parties, both of which involve the efforts of community and religious leaders to motivate adolescents in terms of learning and understanding religion by taking an approach.

Researchers have also observed the activities of community and religious leaders in providing religious motivation for adolescents. Researchers found that some community leaders there did have their respective roles in motivating adolescents' religion. One of the community and religious leaders, Andri Irwanto, gathered adolescents after the Friday prayer. They are given the motivation to fill their lives with religious values and leave bad things that can damage the morals and personality of adolescents.

3.1.2. Efforts by community and religious leaders to increase adolescents' motivation

The efforts of community and religious leaders in increasing the religious motivation of adolescents in Desa Karang Agung by looking for problems by seeing what the village's adolescents like in the activities of efforts to motivate adolescents by instilling religious values in adolescents, the material presented is in accordance with the needs of adolescents. Other efforts were made by community and religious leaders to increase the religious motivation of village adolescents with several learning methods applied, namely giving gifts, giving praise, punishment, or sanctions to create healthy competition and increase a sense of commitment.

Community and religious leaders form a forum for activities, fostering adolescent morals through awareness activities in carrying out religious practices from what is understood from community and religious leaders, from daily activities including dhikr after prayer, praying, praying in congregation, and communicating with social life how to be ethical, civilized and faithful. Other efforts to increase the religious motivation of village adolescents are carried out by various kinds of learning methods which include gifts or rewards in the form of praise, sanctions, and punishments, so that a sense of responsibility for obligations arises.

3.1.3. Implementation of Planned Religious Activities in Order to Increase Adolescent Religious Motivation

The efforts of community and religious leaders in carrying out their religious activities can be seen in various forms of routine adolescents recitation activities, seven-minute lectures and dawn lectures, reading and writing the Qur'an, mosque Islamic adolescents and these religious activities are carried out at the Al-Hidayah Mosque and at the Desa Karang agung hall.

Religious activities are usually carried out starting from the implementation of both mandatory and Sunnah worship. This matter is an effort by community and religious leaders to continue to improve the religion of adolescents, especially in fostering adolescent behavior. Overall, the role of religious leaders in increasing the religious motivation of adolescents by forming a forum. Religious activity activities; Carrying out religious activity activities, providing preaching material about religion regarding ethics, morals, and religious behavior.

3.1.4. Obstacles of community and religious leaders in Increasing Adolescent Religious Motivation

The obstacles faced by community and religious leaders provide many things that can be used as improvements by community and religious leaders in terms of religion, more varied in the method of learning or delivering religion to adolescents, where community and religious leaders are role models, and educators in terms of religion. As well as considering the lack of concern of the community in giving deep attention to all the problems of the adolescents of Desa Karang Agung to be able to synergize together to increase the religious motivation of adolescents.

In increasing the religious motivation of adolescents in Desa Karang Agung, which has been implemented, there are obstacles or obstacles including: (1) the lack of parental cooperation. And the influence of technological developments, especially the internet so that control from parents is lacking; (2) the interaction of community and religious leaders and adolescents is not successful, due to the busyness of community and religious leaders is also an obstacle due to the lack of social interaction of community and religious leaders with adolescents; (3) adolescents

are less appreciative of the meaning of religion and feel embarrassed and shy when attending religious activities in Desa Karang Agung.

The obstacle that is often faced is the lack of parental cooperation. Religious leaders teach about prayer, but when adolescents are at home parents lack motivation for their children to pray and adolescents prefer to spend time just hanging out with friends without clear benefits and goals rather than participating in religious activities (Powell & Argue, 2019). When religious leaders convey their opinions, they sometimes lack support from teenage parents, such as recitation activities and others, it is still very difficult because most parents are busy working so that they lack time to control their children's daily activities. When adolescent's diversity activities are held, adolescents lack appreciation of the meaning of religion and feel embarrassed in attending religious activities.

The obstacles faced by these community and religious leaders make evaluation material for community and religious leaders to be able to provide useful things in the future and can facilitate community and religious leaders in terms of motivating adolescents to provide religious values. Such as improving interactions with adolescents by getting closer and recognizing the needs of adolescents in Desa Karang Agung, providing understanding and understanding to parents to cooperate in controlling adolescents, especially at home, and community and religious leaders learn to understand adolescents and learn methods, delivering material well so that it can be understood by adolescents. Their community and religious leaders also have to cooperate with various parties, especially village officials, religious teachers, and religious instructors if needed in order to encourage adolescents to be more active in carrying out religious activities in an effort to increase adolescents' religious motivation.

3.2. Discussion

Based on the description of data information and data presentation that researchers have described according to the reality of the research results, the researchers would like to review the results of the research adjusted to the objectives of the discussion as follows:

3.2.1. Strategies for Increasing Adolescents' Religious Motivation

The obstacles faced by community and religious leaders in increasing the religious motivation of adolescents in Desa Karang Agung are the lack of parental cooperation, the influence of technological developments, especially the internet, which makes the control of parents less, the interaction of community and religious leaders with adolescents is not effective, where the busyness of community and religious leaders is also a barrier and affects the lack of social interaction with adolescents; Adolescents have less appreciation of the meaning of religion.

In this study, researchers looked at how adolescents' religious motivation in the form of worship, and fulfillment of obligations in the form of duties and responsibilities.Researchers analyzed the activities of adolescents' religious motivation in carrying out worldly activities with religious aspects.It was found that internal motivation is important in helping adolescents behave better.Islamic teachings can help improve adolescents' religious motivation.Worship will not be achieved if it is not based on obedience, respect or His love. If someone does not have love in their heart, they will not be able to be a good servant. On the other hand, if he is not submissive but there is genuine love in worship, he can never be His servant. Therefore, worship should be based on love and obedience to Allah, for only He can provide true happiness. Religious motivation can be defined as an effort that exists in a person that encourages him to do something religious with a specific purpose, or an effort that causes someone to become religious.

In adolescence, adolescents may become more enthusiastic in worship out of fear. The more sin, the more worship, the less guilt or sin and the less worship. It is clear that teenage worship seems to only soothe troubled minds as they feel guilty and defeated in the face of the urge to follow the young blood of society (Twenge, 2014). From an excessive form of lust is a danger that threatens the values and norms it leads to. It is the emotion, helplessness, strength, and drive of a young man that he did not know before. There is an increasing need for external help to cope with our natural urges during adolescence. Adolescents' religious motivations are also inspired by friends (Cheadle & Schwadel, 2012). For example, if the adolescent participates in a religious activity group activity, then the adolescent participates in the activity. Conversely, if one is friends with a friend who does not care about religious teachings, one will be indifferent to religious activities.

There are four main reasons why adolescents become religious (Nan, 2018), namely: (1) motivation is driven by the desire to overcome frustrations that exist in life, including frustrations arising from difficulties in adjusting to nature (natural frustration), social frustration, moral frustration, and death frustration. It is to find comfort, feel connected to others, have a purpose, and find meaning in life; (2) religious motivation is driven by the desire to maintain decency and public order; (3) religious motivation is driven by the desire to satisfy human curiosity or

human intellectual curiosity; (4) religious motivation is often based on the desire to overcome fear. the inhibited aspects of efforts to understand adolescent religion include internal aspects (educational background and personality of adolescents are less cooperative with input, advice, and advice from the community and religious leaders) and external aspects (limited energy, time, funding, facilities, and infrastructure, lack of programs in the field of fiqh in the community, lack of improvement in community religious understanding, lack of seriousness of community and religious leaders with other parties. These obstacles make community and religious leaders think more about ways to increase religious understanding in the community by cooperating with various other parties (Anggadwita et al., 2021).

The efforts of community and religious leaders in increasing adolescents' religious motivation foster awareness of worship by giving lectures related to understanding religious values and modeling good behavior in accordance with religious teachings. This strong awareness in worshiping Allah Swt. is in accordance with the purpose of life to get Allah Swt. pleasure and love in the lives of adolescents to get the welfare and happiness of life (Kartikowati & Zubaedi, 2016). In addition, community and religious leaders have a high place in society to direct society toward a social order by providing an understanding of religious teaching to adolescents through their acts of worship (Rahmawanto, 2016). In other words, religious motivation is an encouragement to learn about religion, it aims to instill Islamic religious values by making adolescents have good ethics and morals and can be their provision in living life (Muallifin, 2017, p. 16). The efforts of community and religious leaders here are to encourage adolescents to worship and instill religious understanding, motivate and provide examples of behavior, and a sense of security, and provide advice by conducting recitations, praying in congregation, and through other religious activities that are very important in the lives of adolescents. Therefore, community and religious leaders encourage adolescents to avoid negative influences that damage morals, and community and religious leaders become role models for Desa Karang Agung by utilizing directed socialization with adolescents. Community and religious leaders in instilling aqidah values by giving good examples, and starting things from the simplest so that adolescents understand (Inah, 2016).

The efforts of community and religious leaders in increasing adolescents' religious motivation aim to instill Islamic religious values by making adolescents have ethics and aqidah because this can be useful and become a strong shield for adolescents in the midst of a teenage moral crisis. Thus, community and religious leaders are expected to be advisors, encouragers, and motivators who are active in performing worship and not only invite and protect to do good but must first carry it out.

3.2.2. Obstacles Faced by Community and Religious Leaders In Increasing Adolescents' Religious Motivation.

The obstacles faced by community and religious leaders in increasing the religious motivation of adolescents in Desa Karang Agung, namely the lack of parental cooperation; the influence of technological developments, especially the internet, makes the control of parents less, the interaction of community and religious leaders with adolescents is not effective, where the busyness of community and religious leaders is also a barrier and affects the lack of social interaction with adolescents; Adolescents lack appreciation of the meaning of religion.

Similarly, the inhibited aspects of efforts to understand adolescent religion include internal aspects (educational background and personality of adolescents are less cooperative with input, advice, and advice from community and religious leaders) and external aspects (limited energy, time, funding, facilities, and infrastructure, lack of programs in the field of fiqh in the community, lack of improvement in community religious understanding, lack of seriousness of community and religious leaders with other parties. These obstacles make community and religious leaders think more about ways to increase religious understanding in the community by collaborating with various other parties (Toweren, 2018). Looking at the various obstacles to the efforts of community and religious leaders, it can be concluded that harmony is needed between community and religious leaders and all parties to improve and minimize behavior that is not in accordance with religion so that adolescents have religious provisions for the world and the hereafter (Norenzayan et al., 2016). As well as fostering and directing adolescents who behave according to religious provisions to make adolescents have an akhlakul karimah personality in the future.

As a leading and respected person in terms of religion, of course, community and religious leaders share tutorials and direct adolescents to become humans who believe and fear Allah Swt. Community and religious leaders have a responsibility to carry out their functions (Umaru, 2019), in terms of fostering, encouraging guiding, and directing adolescents to get closer to Allah Swt. through religious activities, not only that religious activities have the aim of increasing adolescent motivation to direct them to be more obedient and in accordance with Islamic law. Looking at the description, it can be concluded that the efforts of community and religious leaders in increasing religious motivation by building the characteristics of adolescents with a direct or indirect approach through

teaching institutions, encouragement of community and religious leaders, community participation, and support from parents.

4. IMPLICATIONS AND CONTRIBUTIONS

4.1 Research Implications

This study has significant implications for efforts to strengthen youth religious development within community-based settings. The findings highlight the crucial role of community and religious leaders in promoting adolescents' religious motivation through the application of religious moderation—emphasizing tolerance, balance, and respect for diversity. These insights imply the need for collaborative efforts among religious leaders, community figures, families, and educational institutions to build a supportive environment that fosters moderate religious understanding and practices among youth. Furthermore, the study can serve as a foundation for designing contextually relevant religious education programs and youth engagement strategies that promote both spiritual growth and social harmony in diverse communities.

4.2 Research Contributions

AThis research contributes to the academic discourse in the areas of religious education, community development, and youth counseling by providing empirical insights into how community and religious leaders can effectively promote adolescents' religious motivation through the principles of religious moderation. It expands the theoretical understanding of how moderate religious values such as tolerance, balance, and peaceful coexistence can be nurtured within community settings. Additionally, the study offers practical contributions by identifying strategies and best practices that can be adopted by religious and community leaders to engage adolescents in meaningful, value-driven religious experiences. These findings may also inform policy development and educational programming aimed at fostering a generation that is both religiously motivated and socially harmonious.

5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

4.1 Research Limitations

The limitations of the results of this study highlight several important considerations. First, community and religious leaders are expected to continuously maintain the quality of religious activities and innovate in their approaches to ensure that adolescents remain enthusiastic and actively engaged. Sustained collaboration with various stakeholders is essential to strengthen these efforts. Second, adolescents, as the future generation, must also take an active role in preparing themselves to become individuals who are faithful, morally upright, and committed to upholding religious and social values. These limitations suggest that both leaders and youth share responsibility in realizing the goals of religious motivation and moderation within the community.

4.2 Recommendation for Future Research

Suggestions for future researchers who intend to study the same topic namely, the efforts of community and religious leaders in enhancing adolescents' religious motivation include conducting further research from different perspectives or using varied methodological approaches. This may involve exploring the psychological, sociocultural, or educational dimensions of these efforts to provide a more comprehensive understanding of their impact. By doing so, future studies can offer deeper insights, a more holistic view, and a richer understanding of the roles and strategies employed by community and religious leaders in fostering religious motivation among youth.

6. CONCLUSION

Community and religious leaders play a crucial role in shaping the religious and moral development of adolescents by providing nafsiyah and ruhiyah motivation. Nafsiyah motivation is aimed at making adolescents' lives more meaningful and deeply rooted in religious values. Through this motivation, they are encouraged to seek heaven and avoid hell, draw closer to Allah Swt. through worship, attain His grace, ridha, and love, and ultimately achieve a life of well-being and happiness. Beyond offering motivation, community and religious leaders serve as key drivers in fostering religious awareness and ethical behavior among adolescents. They act as role models, guiding young individuals away from negative influences that could harm their morals. Their leadership is not limited to mere guidance; they actively collaborate with the community to provide facilities and organize positive activities that nurture the religious and moral growth of adolescents. Furthermore, these leaders do not simply encourage,

embrace, invite, and nurture youth toward righteousness they lead by example. By consistently practicing what they preach, they become living role models for adolescents in Desa Karang Agung. Their actions reinforce the values they wish to instill, making religious teachings more tangible and relatable for the younger generation.

Several structured activities have been implemented to support the moral and religious development of adolescents within the community. These include routine worship practices such as congregational prayers, dhikr (remembrance of God) after prayers, and regular supplications. These religious rituals not only reinforce spiritual discipline but also foster a collective sense of belonging among youth. By participating in these practices, adolescents are gradually accustomed to integrating religious values into their daily lives, which helps in building consistency and sincerity in worship.

In addition to religious rituals, adolescents are actively involved in various social initiatives aimed at strengthening community ties and promoting social responsibility. These activities may include community service, helping the less fortunate, and participating in local events that encourage empathy, cooperation, and mutual respect. Community and religious leaders play a crucial role in guiding and mentoring the youth throughout these programs. Their involvement helps ensure that adolescents are not only growing in faith but also developing into morally upright and socially responsible individuals who contribute positively to their community.

Acknowledgments

The author would like to thank the supervisor who has provided a lot of constructive input and suggestions so that the author can complete the research well and according to the target that the author has compiled.

Author Contribution Statement

All authors discussed the results, contributed to the final manuscript, and approved the final version for publication. Chairul Tamimi: Conceptualization, Methodology, Writing - Original Draft, Formal analysis. Emzinetri: Conceptualization, Writing - Review & Editing, Data Curation. Dilla Astarini: Conceptualization, Writing - Review & Editing.

Declaration of Generative AI (GenAI) Usage in Scientific Writing

The authors declare that Google Gemini was used to assist in mapping conceptual relationships and intersecting constructs across theoretical models. The resulting conceptual links served solely as exploratory material, with the final theoretical framework independently formulated and grounded by the authors. All instances of Generative AI usage in this article were conducted by the authors in accordance with the JISMB GenAI Tool Usage Policy, with the authors assuming full responsibility for the originality, accuracy, and integrity of the work.

Conflict of Interest Statement

The authors declare that this research has no competing political interests, funding (financial) or personal relationships that could affect the results of the research reported in this article.

Funding Statement

The authors received no financial support from any external funding agency for this study.

REFERENCES

Ammerman, N. T. (2013). *Sacred stories, spiritual tribes: Finding religion in everyday life*. Oxford University Press.

Anggadwita, G., Dana, L. P., Ramadani, V., & Ramadan, R. Y. (2021). Empowering Islamic boarding schools by applying the humane entrepreneurship approach: the case of Indonesia. *International Journal of Entrepreneurial Behavior & Research*, *27*(6), 1580-1604. https://doi.org/10.1108/IJEBR-11-2020-0797

Anshel, M. H., & Smith, M. (2014). The role of religious leaders in promoting healthy habits in religious institutions. *Journal of religion and health*, *53*, 1046-1059. http://dx.doi.org/10.1007/s10943-013-9702-5

Badruzaman, A., Hosaini, H., & Halim, A. (2023). Bureaucracy, Situation, Discrimination, and Elite in Islamic Education Perspective of Digital Era. *Bulletin of Science Education*, *3*(3), 179-191. http://dx.doi.org/10.51278/bse.v3i3.363

Barsky, A. E. (2019). *Ethics and values in social work: An integrated approach for a comprehensive curriculum*. Oxford University Press.

Bengtson, V. L. (2017). *Families and faith: How religion is passed down across generations*. Oxford University Press.

Bennun, B. P., Arikan, G., & Vishkin, A. (2021). Religion and democratic commitment: A unifying motivational framework. *Political Psychology*, *42*, 75-108. https://doi.org/10.1111/pops.12730

Bouzenita, A. I., & Boulanouar, A. W. (2016). Maslow's hierarchy of needs: An Islamic critique. *Intellectual Discourse*, *24*(1). https://doi.org/10.31436/id.v24i1.749

Canda, E. R., Furman, L. D., & Canda, H. J. (2019). *Spiritual diversity in social work practice: The heart of helping*. Oxford University Press, USA.

Capriyanti, O., Utomo, P., Sugiarto, S., & Mukti, W. A. H. (2023). The Role of Religious Instructor in Instilling Religious Values for Adolescents in Desa Talang Durian, Kab. Seluma. *Dharma Publika: Jurnal Penelitian Dan Pengabdian Masyarakat, 1*(2), 42–52. https://jurnal.yoii.ac.id/index.php/dharmapublika/article/view/61

Cheadle, J. E., & Schwadel, P. (2012). The 'friendship dynamics of religion,'or the 'religious dynamics of friendship'? A social network analysis of adolescents who attend small schools. *Social Science Research*, *41*(5), 1198-1212. https://doi.org/10.1016/j.ssresearch.2012.03.014

Connolly, J., & Goldberg, A. (1999). Romantic relationships in adolescence: The role of friends and peers in their emergence and development. *The development of romantic relationships in adolescence*, *11*, 266-290. https://doi.org/10.1017/CBO9781316182185.012

Hibatillah, H. M., & Husni, H. (2022). The Concpet of Akhlaq in Islamic Educational Curriculum. *Educational Review: International Journal*, *19*(2), 109-126. https://acasch.com/index.php/er/article/view/30

Inah, H. E. N. (2016). Peranan Tokoh Agama Dalam Meningkatkan Pengamalan Ajaran Agama Islam Pada Masyarakat Kuli Bangunan Di Kel. Alolama, Kec. Mandongan Kota Kendari. *Al-Izzah: Jurnal Hasil-Hasil Penelitian*, *11*(1), 37-53. http://dx.doi.org/10.31332/ai.v11i1.440

Kartikowati, E. & Zubaedi, Z. (2016). *Psikologi agama & psikologi islam : Sebuah* Komparasi. Jakarta: Kencana

Khalil, A. I. A. E. F. (2016). The Islamic perspective of interpersonal communication. *Journal of Islamic Studies and Culture*, *4*(2), 22-37. . https://doi.org/10.15640/jisc.v4n2a3

Kozol, J. (2013). From Death At an Early Age: The Destruction of the Hearts and Minds of Negro Children in the Boston Public Schools 1. In *The Work of Teachers in America* (pp. 281-291). Routledge.

Lubis, R. (2019). *Psikologi Agama: Dalam Bingkai Ke-Islaman Sebagai Pembentukan Kepribadian Seorang Islam.* Medan: Perdana Publishing

Mishra, S., & Shanwal, V. K. (2014). Role of family environment in developing self-efficacy of adolescents. *Integrated Journal of Social Sciences*, *1*(1), 28-30. http://www.pubs.iscience.in/journal/index.php/ijss/article/view/149

Mohajer, N., & Singh, D. (2018). Factors enabling community health workers and volunteers to overcome socio-cultural barriers to behaviour change: meta-synthesis using the concept of social capital. *Human resources for health*, *16*(1), 1-9. https://doi.org/10.1186/s12960-018-0331-7

Muallifin, M. F. (2017). *Upaya Meningkatkan Motivasi dan Perilaku Beragama Siswa Pada MI Sultan Agung Depok Sleman Yogyakarta* (Doctoral dissertation, UIN Sunan Kalijaga). https://digilib.uin-suka.ac.id/id/eprint/29385/

Naan, N. (2018). Motivasi beragama dalam mengatasi rasa frustasi. *Syifa Al-Qulub*, *3*(1), 11-17. https://doi.org/10.15575/saq.v3i1.3138

Norenzayan, A., Shariff, A. F., Gervais, W. M., Willard, A. K., McNamara, R. A., Slingerland, E., & Henrich, J. (2016). The cultural evolution of prosocial religions. *Behavioral and brain sciences*, *39*, e1. https://doi.org/10.1017/S0140525X14001356

Powell, K., & Argue, S. (2019). *Growing with: Every Parent's Guide to Helping Teenagers and Young Adults Thrive in Their Faith, Family, and Future*. Baker Books.

Rahmawanto, S. (2016). Peran Tokoh Agama dalam Mewujudkan Keteraturan Masyarakat. *An-Nidzam: Jurnal Manajemen Pendidikan dan Studi Islam*, *3*(1), 118-134. https://doi.org/10.33507/an-nidzam.v3i1.12

Remiswal, R., Kustati, M., Besral, B., Zainimal, Z., & Firman, A. J. (2021). The Influence of Hedonistic Culture to Minangkabau Juveniles' Social Behaviors in the Twenty-first Century. *Fudan Journal of the Humanities and Social Sciences*, *14*(3), 465-481. https://doi.org/10.1007/s40647-021-00319-5

Riski, R, R. R.., Nelson, N., & Mahfuz, M. (2018). *Peran Tokoh Agama Dalam Membina Akhlak Remaja Di Kelurahan Talang Benih Curup* (Doctoral dissertation, IAIN CURUP). http://e-theses.iaincurup.ac.id/175/

Shah, M. A., & Aung, U. T. (2017). Da'wah, propagation of islamic message through marshalling Constructive bahavours and positive attidutes. *Journal of Education and Social Sciences*, *6*. https://jesoc.com/wp-content/uploads/2017/04/JESOC-49

Siregar, E. (2017). Hakikat Manusia (Tela'ah Istilah Manusia Versi Al-Qur'an dalam Perspektif Filsafat Pendidikan Islam). *Majalah Ilmu Pengetahuan Dan Pemikiran Keagamaan Tajdid*, *20*(2), 48-67. https://doi.org/10.15548/tajdid.v20i2.79

Surawan, S., & Mazrur, M. (2020). *Psikologi Perkembangan Agama: Sebuah Tahapan Perkembangan Agama Manusia*. Yogyakarta: Penerbit K-Media

Toweren, K. (2018). Peran Tokoh Agama Dalam Peningkatan Pemahaman Agama Masyarakat Kampung Toweren Aceh Tengah. *DAYAH: Journal of Islamic Education*, *1*(2), 258-272. http://dx.doi.org/10.22373/jie.v1i2.2967

Twenge, J. M. (2014). *Generation me-revised and updated: Why today's young Americans are more confident, assertive, entitled--and more miserable than ever before*. Simon and Schuster.

Umaru, T. B. (2019). The Responsibility of Religious Leaders in the Promotion of Dialogue for Peace in a Religious Diverse Society. *JORAS-Nigerian Journal of Religion and Society*, *9*. https://acjol.org/index.php/joras/article/view/2042

Widiastuti, S. (2017). *Upaya Tokoh Agama Dalam Meningkatkan Pemahaman Keagamaan Remaja Di Desa Ranah Kecamatan Kampar Kabupaten Kampar* (Doctoral dissertation, Universitas Islam Negeri Sultan Syarif Kasim Riau). https://repository.uin-suska.ac.id/20768/

Zubaedi, Z., Utomo, P., & Musofa, A. A. (2021). Nilai-nilai Kerja dalam Kesenian Islam Syarafal Anam Sebagai Bimbingan Pribadi-Sosial dan Pengaruhnya Terhadap Cegah Tangkal Radikalisme (Deradikalisasi). *Tsaqofah dan Tarikh: Jurnal Kebudayaan dan Sejarah Islam, 6*(2). https://ejournal.uinfasbengkulu.ac.id/index.php/twt/article/view/3869

Article Information

Copyright holder:
© Tamimi, C., Emzinetri, E., Astarini, D. (2025)

First Publication Right:
Jurnal Indonesia Studi Moderasi Beragama

Article info:
DOI: https://doi.org/10.64420/jismb.v2i1.211

Word Count: 7161

Publisher's Note:
The statements, opinions and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of AEDUCIA and/or the editor(s). AEDUCIA and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions or products referred to in the content.

This Article is licensed under: CC-BY-SA 4.0