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Educational Values of Congregational Prayer: A Case Study in Sigerongan Village

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Abstract

The role of congregational prayer as informal Islamic education within village communities remains insufficiently understood. This study examines its implementation, perceived educational values, and perceived individual and collective contributions in Sigerongan Village, West Lombok, Indonesia. A qualitative case study involved purposively selected participants. Data were collected through semistructured interviews, nonparticipant observations, and documentation, then analyzed using Miles et al.'s analytical framework with triangulation. The findings identify three interconnected dimensions. First, preparation before worship, orderly participation during prayer, and subsequent social interaction provide recurring opportunities to practice discipline, obedience, and responsibility. Second, community members associate congregational prayer with religious commitment, exemplary conduct, leadership, equality, and Islamic brotherhood. Third, perceived contributions encompass religious habituation, accountability, social relationships, solidarity, cooperation, and concern for others. These findings suggest that congregational prayer may connect individual religious practice with collective character development through repeated participation, shared responsibilities, and interpersonal interaction. The study contributes to understanding Islamic education beyond formal schooling by highlighting the educational potential of everyday religious practices. Practical implications include strengthening exemplary leadership, youth participation, and collective activities through collaboration among mosque leaders and community members. The study does not establish causal relationships, and its focus on one community limits

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transferability. Further comparative and longitudinal research is needed to examine how participation and social context shape the sustained practice of educational values.

Keywords: Congregational Prayer; Islamic Education; Character Development; Religious Habituation; Community Solidarity.

INTRODUCTION

Congregational prayer in Islam is not only a religious obligation but also a potential medium for moral education, social interaction, and community development. Through collective worship, Muslims participate in shared practices that emphasize discipline, equality, responsibility, cooperation, and solidarity. International discussions of religion and society demonstrate that collective religious practices can strengthen social cohesion when accompanied by shared consciousness, cooperation, and concern for others (Shalihin, 2022). Research on Muslim communities in Melbourne during Ramadan illustrates how shared religious experiences can foster collective identity and social bonds, including the concept of *'asabiyya* (Carland & Buckley, 2025). Similarly, communal religious practices can connect individual experiences with faith, tradition, and community belonging (Midam, 2021). The educational significance of religious practice also extends to interactions between religious institutions and their surrounding environments. Studies of Muslim communities in the Netherlands have highlighted the relationship between schools, mosques, and religious learning (Kosar et al., 2022), while research in Germany has investigated whether educational mosque visits can influence attitudes toward Islam and Muslims (Janzen et al., 2024). These studies establish the relevance of communal religious settings to identity formation, social learning, and intergroup relations.

In Indonesia, Islamic education is expected to contribute to the development of religious character, moral responsibility, and social awareness. Educational processes involve not only the transmission of religious knowledge but also the internalization of values through habituation, exemplary conduct, and sustained participation in religious activities (Siddik et al., 2025). Congregational prayer offers opportunities to cultivate punctuality, obedience, self-control, responsibility, and respect for collective rules. Research on habitual congregational prayer has associated the practice with religious character, discipline, responsibility, and togetherness (Nubuuwah et al., 2023). Its disciplinary

dimension is particularly evident in punctual attendance, orderly participation, and following the imam during prayer (Djamal, 2017). Furthermore, integrating dawn prayer with Qur'anic recitation, religious lectures, discussion, Qur'anic reading improvement, and communal work can support youth participation in mosque activities and the development of discipline and courteous behavior (Siregar et al., 2023). The practice of straightening and closing prayer rows also embodies equality, unity, and mutual concern (Hanafi, 2022). Organized mosque programs, religious study, moral guidance, and community involvement can further strengthen the mosque's educational function (Tsany et al., 2025). Nevertheless, understanding congregational prayer requires attention not only to individual character formation but also to the ways educational values are interpreted and expressed in collective life.

The regional context of Lombok provides an important foundation for examining this issue. Research at Baiturrohmah Mosque in East Lombok found that religious outreach activities organized by a *majelis taklim* contributed to more regular congregational prayer participation (Sukarta et al., 2022). Research on the *begawe* tradition among the Sasak community has demonstrated the role of religious leaders in mediating relationships between Islamic teachings, local traditions, and social harmony (Suswandi et al., 2025). Similarly, religious educational activities associated with Nuzulul Qur'an at Al Muhajjirin Mosque in West Lombok have been linked to social solidarity, moral responsibility, and community participation (Palahuddin et al., 2021).

In response to these issues, the present study approaches congregational prayer as a form of community-based Islamic education. This perspective recognizes that religious values may be learned through repeated participation, observation of others, interpersonal interaction, and the social expectations surrounding collective worship. Previous research has identified teacher modelling, persuasive encouragement, motivation, and habituation as strategies for supporting the internalization of Islamic values through congregational prayer (Khofi et al., 2025). A study of junior high school students in Sukabumi found a significant relationship between congregational noon prayer and students' religious character, although youth mosque activities did not independently make a statistically significant contribution in the reported analysis (Jaelani et al., 2025). Research at SMP IT Rahmatul Ummah Sarolangun also identified direct guidance, teacher participation, supervision, and evaluation as strategies for developing discipline in congregational prayer (Ridwan et al., 2024). In addition, youth participation in mosque activities can provide opportunities to

develop responsibility, cooperation, and religious identity (Ulfah & Sulaiman, 2025), while active guidance and exemplary conduct can support prayer discipline and time management (Siregar et al., 2026). These findings suggest that the educational implications of religious practice should be examined in relation to the environments, relationships, and forms of guidance through which participation takes place.

Previous studies have explored several dimensions of congregational prayer and Islamic character education. Research on congregational prayer culture has emphasized the cultivation of religious character, discipline, tolerance, and togetherness among students (Achadah & Faizah, 2021). Studies of congregational Duha prayer in elementary schools have associated habituation with worship awareness, discipline, responsibility, and self-confidence, including opportunities to develop leadership through serving as a prayer leader (Anam & Fahyuni, 2025). Research in secondary education has examined congregational prayer programs and their contribution to Islamic character, particularly gratitude (Utomo & Mindani, 2025). Other studies have investigated the development of integrity, discipline, and responsibility through habitual congregational Duha prayer in Islamic elementary education (Ramadhani et al., 2026). More broadly, congregational prayer has been discussed as a means of fostering solidarity, tolerance, cooperation, concern for others, and social responsibility (Sari & Budiyono, 2025). Mosques have also been conceptualized as contextual learning environments in which Islamic social values develop through worship, interaction, guidance, and disciplined participation (Murdianto, 2025). However, much of this literature emphasizes students, educational institutions, or specific religious programs. Indeed, discipline and students' religious character remain prominent concerns in recent studies of congregational prayer (Khofifatunnisa et al., 2026). Consequently, how educational values are understood and practiced across everyday relationships in a village community requires further investigation.

The research gap, therefore, concerns both context and analytical perspective. Although previous studies have examined congregational prayer in relation to student character, institutional programs, and religious participation, they have largely focused on formal educational environments or particular religious activities. The processes through which congregational prayer generates educational meanings within a village community—including the relationship between ritual participation, community perceptions, and everyday social conduct—remain insufficiently understood in the specific context of Sigerongan Village. This limitation matters because educational values may be expressed

differently when religious practices occur within community relationships shaped by local traditions, occupational responsibilities, generational differences, and patterns of mosque participation. Preliminary observations in Sigerongan indicate that congregational prayer takes place alongside religious activities such as Qur'anic study, collective remembrance of God (*dhikr*), and *hiziban*. These practices provide a contextual basis for investigating the mosque as a setting for both religious observance and informal community learning, without assuming that participation automatically produces positive educational outcomes.

The present study addresses this gap through a qualitative case study of the educational values of congregational prayer in Sigerongan Village, Lombok, Indonesia. The novelty of this study is therefore its contextual and integrative examination of congregational prayer as a potential form of informal Islamic education within a village community. The study draws on the educational perspective of value internalization through habituation and exemplary conduct, while connecting it with the social dimensions of collective religious practice. These perspectives provide an analytical basis for examining how discipline, responsibility, equality, solidarity, cooperation, and social concern are expressed through worship and community interaction. Rather than assuming that congregational prayer necessarily produces positive outcomes, the study investigates how community members understand its educational significance and how they perceive its relationship with everyday social life. Preliminary observations in Sigerongan Village indicate that congregational prayer takes place alongside Qur'anic study, collective remembrance of God (*dhikr*), *hiziban*, and other religious activities. These practices make the village a relevant setting for examining the relationship between worship, local religious life, and community-based learning. The study's contribution lies in bringing together the implementation of congregational prayer, community interpretations of its educational values, and the perceived implications of those values for social relationships. This perspective extends the discussion beyond school-based character formation and offers contextual insight into the educational role of mosques in local Muslim communities.

Accordingly, this study examines the educational values of congregational prayer in Sigerongan Village, Lombok, Indonesia. It aims to describe how congregational prayer is implemented, analyze the educational values that community members associate with the practice, and examine how these values are reflected in everyday community life. By investigating religious practice within its local social context, the study seeks to contribute to scholarship on Islamic education, informal value formation, and the mosque's role in

community development. Its findings are expected to provide insights for mosque administrators, religious leaders, community members, and Islamic education practitioners seeking to strengthen the educational and social dimensions of congregational worship.

METHODS

1. Research Approach and Design

This study employed a qualitative approach with a case study design to investigate the educational values of congregational prayer in Sigerongan Village, Lingsar District, West Lombok Regency, West Nusa Tenggara, Indonesia. The qualitative approach was selected because the study focused on understanding community members' experiences, interpretations, and practices rather than measuring variables statistically. Yin (2018) explained that case study research was appropriate for investigating contemporary phenomena in their real-life contexts, particularly when the boundaries between the phenomenon and its context were not clearly separated. Similarly, Fitrah and Luthfiyah (2018) emphasized the importance of examining a case intensively and contextually to obtain a comprehensive understanding of the phenomenon under investigation. Accordingly, the case examined in this study was congregational prayer as a potential medium for internalizing Islamic educational values in community life.

2. Research Setting and Participants

The study was conducted in Sigerongan Village, Lingsar District, West Lombok Regency, West Nusa Tenggara, Indonesia, in September 2026. The location was selected because congregational prayer and other religious activities, including Qur'anic study, religious lectures, collective remembrance of God (*dhikr*), and *hiziban*, formed part of the community's religious life. The informants selected through purposive sampling based on their knowledge, roles, and experiences related to congregational prayer. They comprised mosque imams, mosque administrators, religious leaders, the village head, community leaders, male congregants, mosque youth members, and other residents who regularly participated in congregational prayer. Tracy (2020) emphasized the importance of selecting participants who could provide relevant and meaningful information about the research phenomenon. In the Indonesian context, Hardani et al. (2020) described qualitative sampling as a process guided by the research objectives and the relevance of participants' experiences. These principles informed the selection of informants who could provide

diverse perspectives on the implementation and educational significance of congregational prayer.

3. Data Collection and Research Instruments

Data were collected through non-participant observation, semi-structured interviews, and documentation. During observation, the researcher examined preparations for prayer, congregational practices, interactions among worshippers, and religious activities conducted before or after prayer without directly participating in the activities being observed. Semi-structured interviews were conducted with the 22 selected informants to explore the implementation of congregational prayer, their understandings of its educational values, the mosque's role in community development, and the perceived implications of prayer for social relationships. Documentation included village profiles, demographic information, mosque activity schedules, religious activity records, photographs, and relevant institutional archives. Ravitch and Carl (2021) highlighted the importance of selecting complementary data collection methods that enable researchers to investigate a phenomenon from multiple perspectives. Abdussamad (2021) similarly emphasized the use of observation, interviews, and documentation to develop a contextual understanding of social phenomena. The researcher served as the primary research instrument, supported by observation and interview guides, a voice recorder, a camera or mobile phone, field notes, and a laptop. The data collection process was organized around the study's three principal concerns: the implementation of congregational prayer, the educational values associated with the practice, and their perceived expression in community life.

4. Data Analysis

The data were analyzed using the interactive qualitative data analysis framework developed by Miles et al. (2020). The analysis involved four interconnected activities: data collection, data condensation, data display, and conclusion drawing and verification. First, information obtained from observations, interviews, and documents was organized systematically. Second, the data were condensed by selecting, coding, categorizing, and focusing on information relevant to the research objectives. Third, the condensed data were displayed in descriptive narratives and matrices to identify relationships among prayer practices, educational values, and community experiences. Finally, conclusions were developed and repeatedly checked against the available evidence. Miles et al. (2020)

emphasized the importance of systematic data condensation and visual or narrative displays in supporting interpretation and conclusion development. Rukin (2019) also discussed the importance of organizing qualitative evidence and interpreting its meaning in relation to the research focus. In this study, the analysis was directed toward identifying recurring patterns concerning discipline, responsibility, equality, solidarity, cooperation, and social concern while remaining open to other themes emerging from the data.

5. Data Trustworthiness and Research Ethics

Data trustworthiness was supported by comparing information obtained through observations, interviews, and documentation. This process enabled the researcher to examine whether participants' accounts corresponded with observed practices and available documentary evidence. Interpretations were reviewed against the collected data to reduce unsupported conclusions and preserve the contextual meaning of participants' experiences. Braun and Clarke (2022) emphasized the importance of systematic engagement with qualitative data, transparent analytic decisions, and interpretations grounded in the material being analyzed. Sugiyono (2022) likewise highlighted the importance of triangulation and systematic procedures for strengthening the credibility of qualitative findings. Ethical considerations were addressed by maintaining respectful relationships with participants and protecting the confidentiality of information obtained during fieldwork. The researcher sought to represent participants' perspectives accurately and to interpret the findings within the social and religious context of Sigerongan Village. These procedures were intended to strengthen the credibility, contextual relevance, and transparency of the study's findings.

RESULTS

1. The Implementation of Congregational Prayer in Sigerongan Village

The implementation of congregational prayer in Sigerongan Village constitutes a religious activity that is oriented not only toward fulfilling religious obligations but also forms an integral part of the community's social and educational life. Through this practice, community members have opportunities to develop discipline in worship, strengthen social relationships, cultivate a sense of responsibility, and foster solidarity among residents. Based on observations conducted in Sigerongan Village on September 14, 2026, congregational prayer was identified as one of the religious activities integrated into the community's daily life (Observation, Sigerongan Village, September 14, 2026).

a. The Implementation of Congregational Prayer

1) Activities Before Congregational Prayer

Activities preceding congregational prayer constitute an integral part of the worship process and reflect the congregation's readiness to perform the prayer. Such readiness can be observed through congregants' arrival at the mosque, their personal preparation for worship, and their participation in activities that support the orderly conduct of congregational prayer. The habit of arriving at the mosque before the prayer begins also provides congregants with an opportunity to prepare themselves and establish an orderly atmosphere conducive to worship.

The observations indicated that activities preceding congregational prayer constituted part of the religious practices of the Sigerongan Village community. These activities were associated not only with preparations for prayer but also with the development of discipline and regularity in religious observance (Observation, Sigerongan Village, September 14, 2026).

In addition to observational data, documentation of religious activities in Sigerongan Village also served as a data source for understanding the implementation of congregational prayer within the community (Documentation, Sigerongan Village, September 14, 2026).

2) The Performance of Prayer

The performance of congregational prayer represents the central component of collective worship at the mosque. During the prayer, the imam leads the congregation, while the congregants follow the prescribed movements and recitations in an orderly manner. This orderly practice demonstrates the importance of following the imam, maintaining proper alignment in the prayer rows (saf), and developing an awareness of the importance of performing worship collectively.

Based on observations conducted on September 16, 2026, congregational prayer was identified as a religious activity that could be examined through congregants' participation and the orderly conduct of collective worship (Observation, Sigerongan Village, September 16, 2026).

The performance of congregational prayer also demonstrates the social dimension of religious worship. Congregants gather in the same place and participate in worship

according to shared religious procedures. This situation provides community members with opportunities to develop social connections while reinforcing the habit of performing religious observances regularly.

3) Activities Following Congregational Prayer

Following congregational prayer, interactions among congregants extend beyond the act of worship itself. Gathering at the mosque provides community members with opportunities to interact, communicate, and strengthen their social relationships. Accordingly, the mosque functions not only as a place of worship but also as a communal space for social interaction.

Observations conducted in Sigerongan Village on September 16, 2026, constituted part of the empirical data used to understand community activities associated with the implementation of congregational prayer (Observation, Sigerongan Village, September 16, 2026).

The social relationships fostered through these activities are consistent with the account provided by the hamlet head, Rian Hanafi, who explained:

"Through congregational prayer, community members meet one another every day, thereby strengthening relationships among residents" (Rian Hanafi, Hamlet Head, Interview, Repok Pancor Hamlet, September 17, 2026).

This statement demonstrates the significance of congregational prayer in the social life of the community. Regular encounters enable residents to become better acquainted with one another and maintain relationships among members of the community.

b. Values Fostered Through Congregational Prayer

1) Congregational Prayer as a Means of Developing Religious Habits

Congregational prayer can serve as a means of developing religious habits because it is performed repeatedly and involves congregants in collective religious activities. Regular participation in congregational prayer helps community members establish consistency in fulfilling their religious obligations. This habituation is associated with a willingness to allocate time, prepare oneself, and participate in worship in accordance with established religious requirements.

Observations conducted in Repok Pancor Hamlet on September 15, 2026, provided data concerning the implementation of community religious activities in that

setting (Observation, Repok Pancor Hamlet, September 15, 2026). Through repeated participation, congregational prayer has the potential to establish consistent worship practices and strengthen community members' awareness of the importance of maintaining regular religious observance.

2) Congregational Prayer as a Medium for Fostering Ukhuwah Islamiyah (Islamic Brotherhood)

The value of ukhuwah Islamiyah, or Islamic brotherhood, is reflected in the gathering of community members for congregational prayer. Congregants who assemble at the mosque have opportunities to interact and strengthen their bonds of brotherhood. These relationships develop not only during the prayer itself but also through the encounters and communication associated with collective religious activities.

The hamlet head, Rian Hanafi, stated that:

Congregational prayer enables community members to meet every day, thereby strengthening relationships among residents (Rian Hanafi, Hamlet Head, Interview, Repok Pancor Hamlet, September 17, 2026).

This account illustrates the social function of congregational prayer in the life of the Sigerongan Village community. The routine practice of collective worship provides a setting for maintaining bonds of brotherhood and strengthening solidarity among residents.

3) Congregational Prayer as a Means of Promoting Equality among Congregants

Equality is a value reflected in the practice of congregational prayer. When standing together in prayer rows, congregants follow the same religious procedures without distinctions based on social status or economic circumstances. Every congregant occupies an equal position as an individual performing worship before Allah.

The mosque imam, Ustaz Miskah, explained:

"In congregational prayer, there is no distinction between the rich and the poor. Everyone stands together in the same prayer row" (Ustaz Miskah, Mosque Imam, Interview, Sigerongan Hamlet, September 18, 2026).

This statement emphasizes that congregational prayer conveys a message of equality among congregants. The prayer rows symbolize that differences in social status do not determine an individual's standing in the performance of worship. This value can contribute to the development of mutual respect in community life.

4) Congregational Prayer as a Means of Fostering Solidarity among Young People

Collective participation in congregational prayer also provides opportunities for community members, including younger generations, to engage in religious activities. Such participation can form part of the process of establishing regular worship habits and strengthening social relationships within the community.

Religious activities performed collectively create opportunities for congregants to develop solidarity and mutual concern. Observations conducted in Repok Pancor Hamlet on September 16, 2026, constituted one of the data sources used to examine community religious activities in this setting (Observation, Repok Pancor Hamlet, September 16, 2026).

5) Congregational Prayer as a Means of Developing Responsibility

Congregational prayer embodies the value of responsibility, both in fulfilling obligations to Allah and in meeting responsibilities toward fellow congregants. This value is reflected in individuals' willingness to participate in collective worship and fulfill entrusted duties when assigned responsibilities in the implementation of congregational prayer.

The religious leader, TGH. M. Dahir, Lc., stated:

"Congregational prayer teaches responsibility toward Allah as well as responsibility toward fellow congregants. When serving as an imam or muadzin [the person who calls the prayer], an individual learns to carry a trust" (TGH. M. Dahir, Lc., Religious Leader, Interview, Bungpas Hamlet, September 19, 2026).

This account indicates that responsibility in congregational prayer extends beyond the performance of worship at the individual level. When entrusted with the role of imam or muadzin, individuals are also expected to carry out their duties conscientiously. Thus, congregational prayer can provide a setting for learning responsibility through religious practices embedded in community life.

One of the congregants, Mr. Abdurrahman, explained:

"When I am entrusted with serving as an imam or muadzin, I try to arrive earlier and prepare myself" (Mr. Abdurrahman, Congregant, Interview, West Berembeng Hamlet, September 17, 2026).

This statement illustrates how being entrusted with responsibilities in congregational prayer encourages individuals to prepare themselves and pay attention to time. Arriving early reflects an effort to fulfill responsibilities with greater discipline.

6) Congregational Prayer as a Practice of Leadership

Leadership in congregational prayer is demonstrated through the role of the imam, who leads the performance of worship. The imam is responsible not only for leading the movements of the prayer but also for maintaining order during worship and setting an example for the congregation. Accordingly, congregational prayer provides a context for understanding leadership through trust, exemplary conduct, and responsibility.

The mosque imam, Ustaz Miskah, emphasized:

"An imam must be able to lead the prayer properly so that he can serve as an example for the congregants" (Ustaz Miskah, Mosque Imam, Interview, Sigerongan Hamlet, September 18, 2026).

This statement indicates that leadership in congregational prayer involves both the ability to fulfill assigned duties and the capacity to provide an example for others. An imam is expected to discharge the responsibilities entrusted to him properly so that congregants can participate in worship in an orderly manner.

In conclusion, the implementation of congregational prayer in Sigerongan Village encompasses both religious worship and social education. Through the habituation of worship, interpersonal interactions, equality in prayer rows, solidarity, responsibility, and leadership practices, congregational prayer constitutes an integral part of community life that has the potential to strengthen religious and social values.

Figure 1 presents a conceptual synthesis of the implementation of congregational prayer and its educational values in Sigerongan Village. It illustrates the relationship between the implementation process, the values fostered, and the supporting factors that contribute to character development.

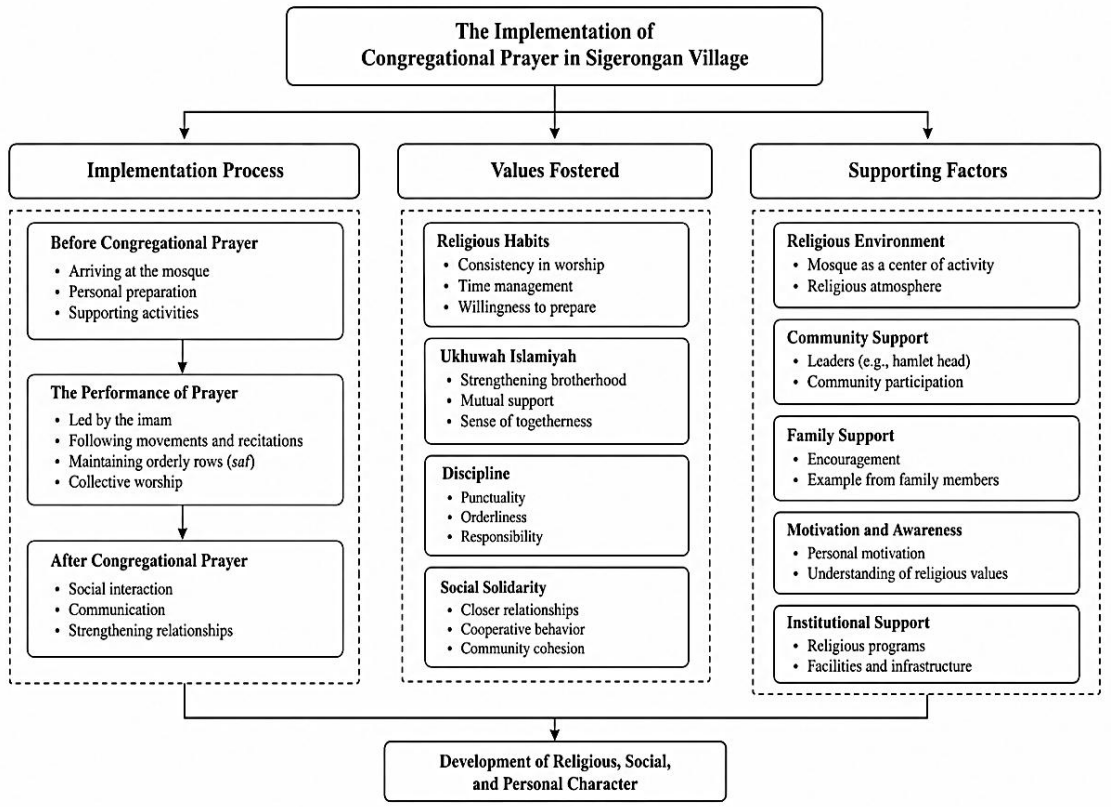


Figure 1. Conceptual Framework of the Implementation and Values of Congregational Prayer

Source: *Synthesised from interview, observational data collected, and documentary data in Sigerongan Village, September, 2026.*

Figure 1 illustrates how congregational prayer in Sigerongan Village functions as both a religious practice and a means of community education. The implementation process encompasses activities before, during, and after prayer, providing opportunities to develop regular religious habits and strengthen social interaction. These practices foster several educational values, including ukhuwah Islamiyah (Islamic brotherhood), discipline, responsibility, equality, leadership, and social solidarity. Their development is supported by the religious environment, community participation, family encouragement, individual motivation, and institutional support. The interaction among these elements contributes to the development of religious commitment, social relationships, and personal character within the community.

2. Community Perceptions of the Educational Value of Aqidah (Islamic Creed) in Congregational Prayer

The community's perceptions of congregational prayer are fundamentally concerned not only with fulfilling religious obligations to Allah but also with understanding the educational values embedded in this religious practice. In the daily life of the

Sigerongan Village community, congregational prayer is regarded as a religious activity that provides lessons in discipline, responsibility, leadership, obedience, equality, brotherhood, and social concern. These understandings have developed through community members' experiences of participating regularly in congregational prayer and their involvement in various religious activities in the mosque environment.

Based on interviews, observations, and documentation, the findings indicate that community members understand congregational prayer as an educational medium that connects the spiritual and social dimensions of life. The spiritual dimension is reflected in the habituation of worship, discipline, and responsibility toward Allah. Meanwhile, the social dimension is evident in the relationship between the imam and the makmum (congregants following the imam), solidarity within the prayer rows (saf), interactions after prayer, and community involvement in maintaining the mosque environment. These two dimensions demonstrate that congregational prayer serves an educational function that extends beyond the development of individual piety to encompass the formation of social behaviour within the community.

a. The Educational Values of Worship and Discipline in Community Perceptions

The Sigerongan Village community regards congregational prayer as a means of habituating worship that teaches orderliness and discipline in fulfilling religious obligations to Allah. This perception is reflected in congregants' efforts to arrive before the iqamah (the call announcing that the prayer is about to begin), prepare themselves for prayer, and adjust their work activities to prayer times. For community members, congregational prayer is not merely a collective ritual but also part of a process of establishing an orderly way of life structured around the prescribed prayer times.

Interviews with the mosque imam indicate that the routine practice of congregational prayer helps congregants develop discipline through the habit of arriving before the iqamah. Accounts from congregants who adjust their work schedules to accommodate prayer times further demonstrate that religious obligations occupy an important position in the organisation of daily activities. These findings are corroborated by observations of Fajr and Maghrib prayers, which revealed an orderly sequence of activities, beginning with preparation, the adhan (call to prayer) and iqamah, the formation of prayer rows, the performance of prayer, and concluding with dhikr (remembrance of Allah) and supplication (Ustadz Abdul Wahab, Mosque Imam, Interview, West

Berembeng, Sigerongan Village, September 15, 2026; Observation, Repok Pancor Hamlet, September 15, 2026).

From the perspective of Islamic education, these practices indicate that congregational prayer fulfils an educational function through habituation. The discipline developed through this process involves not only punctuality but also the ability to regulate daily activities and prioritise religious obligations. Repeated participation in religious activities provides congregants with opportunities to develop consistency in worship, thereby establishing a close relationship between discipline, istiqamah (steadfastness in religious practice), and spiritual responsibility.

Thus, the perceptions of the Sigerongan Village community demonstrate that congregational prayer serves as an educational medium for worship that cultivates orderliness, discipline, istiqamah, and awareness of one's obligations to Allah. These educational values are important because worship is understood not merely as an obligation to be fulfilled but also as a guiding principle for developing an orderly and responsible way of life.

b. The Value of Responsibility in Community Perceptions

Responsibility is one of the educational values that community members recognise through the practice of congregational prayer. This value is reflected in congregants' willingness to fulfil their religious obligations, prepare themselves before prayer, and carry out entrusted duties when assigned responsibilities in religious activities. The community understands that the continuity of congregational prayer depends not only on the imam but also on the involvement of the muadzin (the person who calls the prayer), mosque administrators, and congregants who fulfil their respective roles.

A religious leader explained:

"Congregational prayer teaches responsibility toward Allah as well as responsibility toward fellow congregants. When serving as an imam or muadzin, an individual learns to carry a trust." (TGH. M. Dahir, Lc., Religious Leader, Interview, Bungpas Hamlet, September 19, 2026).

This statement illustrates that the community understands responsibility as having two orientations: a vertical responsibility toward Allah and a horizontal responsibility toward fellow human beings. This perception is reinforced by the account of one congregant:

"When I am entrusted with serving as an imam or muadzin, I try to arrive earlier and prepare myself." (Mr. Abdurrahman, Congregant, Interview, West Berembeng Hamlet, September 16, 2026).

These two accounts indicate that religious trust is understood as an obligation requiring preparedness and commitment. Observations conducted on September 15, 2026, showed the muadzin performing the calls to prayer and the imam leading the congregational prayer. Furthermore, the involvement of mosque administrators and young people in cleaning and organising the mosque demonstrated that responsibility is also expressed through the maintenance of shared facilities (Observation, Repok Pancor Hamlet, September 15, 2026).

Analytically, responsibility in congregational prayer is understood not merely as a willingness to perform worship individually but also as an awareness of the need to contribute to the collective interests of the congregation. Individuals entrusted with the roles of imam or muadzin are expected to perform their duties properly, while congregants share responsibility for maintaining order during worship. This demonstrates that congregational prayer provides a setting for learning the importance of trust, commitment, and awareness of one's obligations.

Accordingly, the Sigerongan Village community perceives congregational prayer as an educational medium for developing responsibility that connects spiritual obedience with social accountability. This value is reflected in the conscientious performance of worship, the fulfilment of religious responsibilities, and participation in sustaining mosque activities.

c. The Values of Leadership and Obedience in Community Perceptions

The Sigerongan Village community views congregational prayer as a form of leadership education reflected in the relationship between the imam and the makmum. The imam is responsible for leading the prayer, while the congregants follow the imam's movements in accordance with the prescribed requirements of prayer. This relationship demonstrates not only the procedural order of worship but also provides lessons in leadership responsibility, exemplary conduct, obedience, and the fulfilment of individual roles.

The mosque imam explained:

"An imam must be able to lead the prayer properly so that he can serve as an example for the congregants." (Ustaz Miskah, Mosque Imam, Interview, Sigerongan Hamlet, September 18, 2026).

This statement indicates that the community understands the imam's leadership as being based not merely on his position at the front of the congregation but also on his responsibility to provide an example. An imam is expected to fulfil the trust placed in him because his conduct serves as a reference for the congregants in participating in worship.

Observations conducted on September 15, 2026, showed the imam leading the Maghrib prayer while the congregants followed his movements. This orderly practice illustrates the relationship between leadership and obedience in congregational prayer. Documentation of the activity also showed the imam positioned at the front of the prayer rows, representing the distribution of roles within collective worship (Observation, Repok Pancor Hamlet, September 15, 2026).

From the perspective of character education, the relationship between the imam and the makmum provides a lesson that leadership must be accompanied by responsibility, while obedience should be demonstrated through a conscious willingness to follow applicable rules. Effective leadership involves not merely the ability to direct others but also the willingness to serve as a role model. Conversely, obedience does not simply mean following someone because of their position; rather, it involves observing established principles and rules governing religious worship in an orderly manner.

Thus, the perceptions of the Sigerongan Village community demonstrate that congregational prayer embodies the educational values of leadership and obedience. These values can provide a foundation for developing respect for entrusted responsibilities, the responsible fulfilment of individual roles, and the maintenance of order in social life.

d. The Value of Equality in Community Perceptions

Equality is an educational value that community members understand through their experience of praying together in the same prayer row. In the perceptions of the Sigerongan Village community, congregational prayer demonstrates that differences in economic circumstances, occupations, and social positions do not constitute grounds for separating congregants. All congregants stand in the same rows and follow the same religious requirements, reflecting the recognition of human equality before Allah.

The mosque imam stated:

"In congregational prayer, there is no distinction between the rich and the poor. Everyone stands together in the same prayer row." (Ustaz Miskah, Mosque Imam, Interview, Sigerongan Hamlet, September 18, 2026).

This account indicates that the community understands equality through direct experience of collective worship. Observations conducted on September 17, 2026, showed congregants from different age groups and occupational backgrounds standing together in the same prayer rows without being separated according to social status. Documentation of the prayer also showed congregants occupying the rows collectively.

Analytically, equality in congregational prayer carries an educational significance that extends beyond physical positioning. Standing together in the same rows provides an experience of recognising that every human being possesses dignity that deserves respect and should not be diminished on the basis of wealth, occupation, or social position. This experience can provide a foundation for developing humility, respect for others, and the reduction of discriminatory behaviour in community life.

The value of equality is also closely related to ukhuwah Islamiyah (Islamic brotherhood). Brotherhood requires recognition of the position and dignity of every member of the community. Therefore, the experience of standing together in the same prayer rows can be understood as an educational opportunity to develop more inclusive and mutually respectful social relationships.

Accordingly, the Sigerongan Village community regards congregational prayer as an educational medium for promoting equality, teaching the equal standing of human beings before Allah while encouraging respect for differences in social life.

e. The Values of Social Connectedness and Ukhuwah Islamiyah in Community Perceptions

The Sigerongan Village community views congregational prayer as a means of strengthening silaturahmi (the maintenance of social and familial ties) and fostering ukhuwah Islamiyah. This perception is grounded in the experience of meeting regularly at the mosque, performing worship together, and interacting after prayer. These recurring encounters provide congregants with opportunities to become acquainted with one another, communicate, and maintain bonds of brotherhood.

The hamlet head stated:

"Through congregational prayer, community members meet one another every day, thereby strengthening relationships among residents." (Rian Hanafi, Hamlet Head, Interview, Repok Pancor Hamlet, September 17, 2026).

This statement demonstrates that the mosque fulfils an important social function in community life. Encounters through congregational prayer provide a setting for communication that enables residents to strengthen relationships and remain informed about one another's circumstances. Observations conducted on September 16, 2026, showed congregants greeting and shaking hands after prayer, including interactions between people of different age groups. In addition, residents who had been absent for an extended period were reportedly asked about their well-being or visited as an expression of concern.

From the perspective of Islamic education, silaturahmi and ukhuwah Islamiyah should not be understood merely as normative concepts of brotherhood; rather, they need to be expressed through social behaviour. Silaturahmi serves as a means of maintaining relationships, while ukhuwah Islamiyah provides a moral foundation that encourages community members to respect one another, show concern for others, and maintain harmonious relationships.

These findings demonstrate that congregational prayer fulfils a social educational function by fostering sustained interpersonal relationships. Regular encounters provide the starting point for communication, while concern for absent congregants indicates that these relationships can develop into meaningful expressions of social care.

Thus, the Sigerongan Village community perceives congregational prayer as an educational medium for strengthening silaturahmi and ukhuwah Islamiyah. These values contribute to strengthening brotherhood, maintaining harmonious relationships among residents, and developing an awareness that community life depends on mutually supportive social relationships.

f. The Value of Social Concern in Community Perceptions

Social concern is an educational value reflected in community members' attention to the circumstances and difficulties experienced by fellow residents. In the perceptions of the Sigerongan Village community, congregational prayer provides opportunities to understand the surrounding social environment, particularly through interactions following worship. Community members gather not only to fulfil their obligations to Allah but also

to create opportunities to discuss local circumstances and express concern for residents experiencing difficulties.

An interview with a congregant revealed:

"After prayer, we usually greet one another and have discussions, and we even help when a neighbour is experiencing difficulties." (Mr. Abdurrahman, Congregant, Interview, West Berembeng Hamlet, September 16, 2026).

This account illustrates how post-prayer interactions can develop into expressions of social concern. Observations conducted on September 16, 2026, also showed congregants discussing the circumstances of residents experiencing difficulties and considering the possibility of visiting them or providing assistance.

These findings indicate that the community understands social concern as part of its moral responsibility toward others. Concern for residents is expressed not only through communication but also through a willingness to understand their difficulties and consider appropriate forms of assistance. In the context of Islamic education, this demonstrates the relationship between religious worship and the development of social sensitivity.

Analytically, social concern associated with congregational prayer develops through encounters and communication. Regular gatherings enable congregants to recognise the circumstances of others, while post-prayer interactions create opportunities to discuss community needs. Consequently, congregational prayer can be understood as one of the social educational environments that allows community members to cultivate empathy and responsibility toward their surroundings.

Therefore, the Sigerongan Village community perceives congregational prayer as an educational medium for developing social concern. It teaches the importance of paying attention to others, assisting residents experiencing difficulties, and maintaining social relationships grounded in human dignity and Islamic brotherhood.

g. The Values of Solidarity and Mutual Cooperation in Community Perceptions

Solidarity and mutual cooperation are educational values reflected in community participation in religious activities and the maintenance of the mosque environment. In the perceptions of the Sigerongan Village community, sustaining mosque activities is not solely the responsibility of mosque administrators; it also requires the participation of congregants

and young people. Such involvement demonstrates an awareness that worship facilities serve a shared interest and must be maintained through cooperation.

Observations conducted on September 18, 2026, between 11:30 a.m. and 1:15 p.m. Central Indonesian Time (WITA), showed mosque administrators and young people working together to clean and organise the mosque and its equipment. Activity documentation further supported the findings concerning younger generations' involvement in maintaining cleanliness and ensuring that worship facilities were ready for use.

Analytically, these activities demonstrate that solidarity is understood not merely as the presence of community members at the same event but also as their willingness to contribute to collective interests. Mutual cooperation represents a concrete expression of solidarity because individuals participate in tasks directed toward a shared objective. In the context of character education, such experiences can foster responsibility, concern for others, a sense of ownership, and a willingness to cooperate.

The involvement of young people also illustrates a learning process based on direct experience. Young people do not merely acquire an understanding of the importance of maintaining the mosque; they also engage in practical activities that support the continuity of religious life. This demonstrates that values education can take place through participation and habituation within the community environment.

Accordingly, the Sigerongan Village community views congregational prayer as an educational medium for fostering solidarity and mutual cooperation. These practices cultivate collective awareness of the importance of maintaining worship facilities, fulfilling shared responsibilities, and strengthening social cohesion.

Figure 2 presents a conceptual synthesis of the community's perceptions of the educational values of aqidah (Islamic creed) embedded in congregational prayer in Sigerongan Village. It illustrates the relationship between community perceptions, educational values, and supporting factors that contribute to character development.

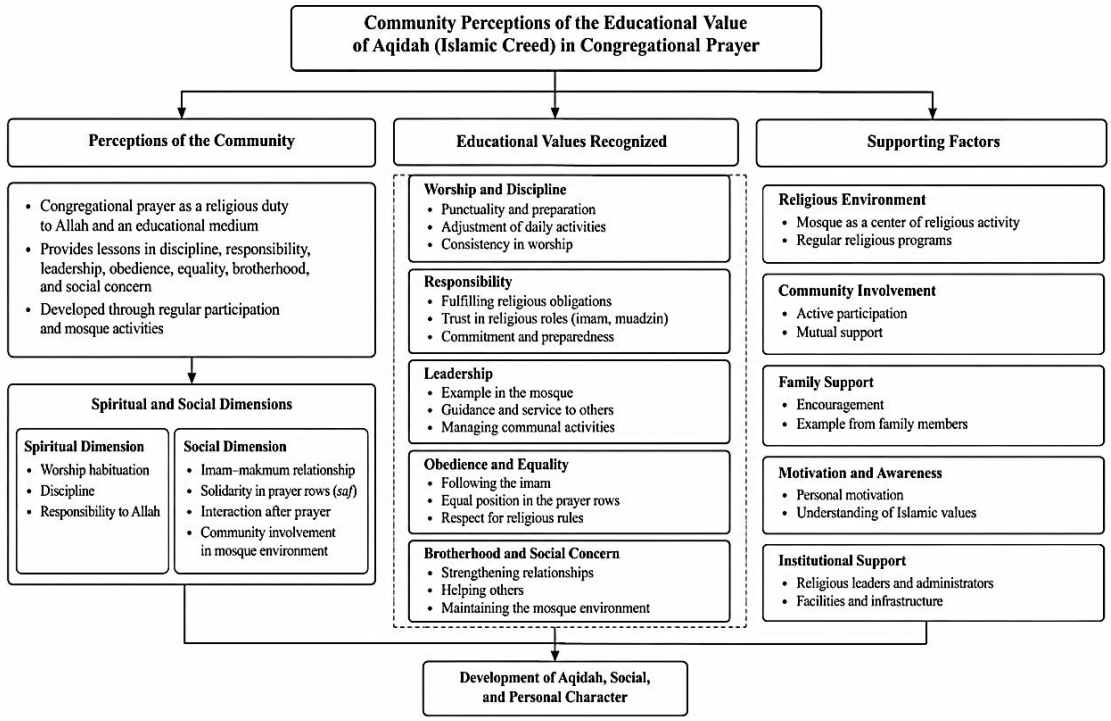


Figure 2. Conceptual Framework of the Educational Values of Aqidah (Islamic Creed) in Congregational Prayer in Sigerongan Village

Source: *Synthesised from interview, observational data collected, and documentary data in Sigerongan Village, September, 2026.*

Figure 2 illustrates how the community of Sigerongan Village perceives congregational prayer as both a religious obligation and an educational medium for developing spiritual and social character. Regular participation in congregational prayer fosters worship habituation, discipline, responsibility, leadership, obedience, equality, Islamic brotherhood (ukhuwah Islamiyah), and social concern. These values are reflected in the spiritual dimension of fulfilling obligations to Allah and the social dimension of maintaining relationships, demonstrating solidarity, and participating in communal activities. Their development is supported by the religious environment, community involvement, family support, individual motivation, and institutional support. The interaction among these elements contributes to the development of aqidah, social awareness, and personal character, demonstrating that congregational prayer has an educational significance that extends beyond individual worship to encompass responsible and harmonious community life.

3. The Impact Of Congregational Prayer On The Community Of Sigerongan Village

a. The Impact of Congregational Prayer on Individuals

The individual impact of congregational prayer refers to its influence on the development of a person's attitudes, habits, awareness, and behaviour through regular participation in collective worship. In the context of the Sigerongan Village community, these effects are evident not only when individuals are inside the mosque but also in the habits that develop through the repeated practice of congregational prayer.

Congregational prayer involves a set of rules and practices performed repeatedly. Congregants are expected to observe prayer times, prepare themselves, follow the imam, maintain orderly prayer rows, and perform each movement of the prayer in accordance with established requirements. In addition, some community members are entrusted with specific responsibilities, such as serving as an imam or muadzin. These experiences provide opportunities for learning that gradually contribute to individual character formation.

Based on the research findings, the individual impacts of congregational prayer can be explained through the following aspects.

1) Increased Habituation and Awareness in Performing Prayer

One of the most fundamental impacts of congregational prayer is the development of habitual worship and individual awareness of the importance of performing prayer. Congregational prayer establishes a pattern of worship conducted regularly at predetermined times. Through collective participation, individuals do not perform prayer solely as a personal obligation but also become part of a shared religious activity.

According to an interview with the mosque imam, community members with work commitments and other responsibilities continue to make efforts to adjust their activities to prayer times. This indicates that prayer times occupy an important position in the organisation of community members' daily activities. Work-related commitments do not necessarily lead them to abandon prayer; instead, they seek opportunities to continue participating in congregational worship.

This situation suggests that congregational prayer has become part of the daily routines of some members of the Sigerongan Village community. Prayer does not exist as

an activity detached from everyday life; rather, it is one of the activities that helps structure how community members organise their time.

These findings are supported by observations of the Fajr prayer conducted on September 14, 2026. The observation revealed an orderly sequence of activities, beginning with preparations for ablution, congregants' arrival, the arrangement of prayer rows, the imam's presence, the performance of prayer, and the recitation of dhikr and supplications afterwards (Observation, Sigerongan Village, September 14, 2026). This orderly sequence illustrates the development of habituated religious practice.

Habituation plays an important role in the formation of individual religious behaviour. Activities performed consistently over time can become integrated into a person's way of life. In this context, repeated participation in congregational prayer can strengthen the awareness that prayer is a religious obligation that must be maintained.

Therefore, the impact of congregational prayer on individuals is reflected not only in the completion of prayer itself but also in the development of habits that sustain religious observance, respect prayer times, and position religious obligations as an important part of everyday life.

2) The Development of Discipline

Another significant impact of congregational prayer is the development of discipline. Congregational prayer is performed at prescribed times, which means that individual congregants cannot independently determine when to participate according to their own preferences. Consequently, regularly attending congregational prayer indirectly cultivates respect for time.

An interview with the mosque imam indicated:

Community members make efforts to arrive before the iqamah. This habit reflects an awareness of the importance of avoiding lateness in fulfilling religious obligations. For community members who have work commitments, their professional activities must also be organised around prayer times (Ustadz Abdul Wahab, Mosque Imam, Interview, West Berembeng, Sigerongan Village, September 15, 2026).

This practice represents one form of discipline evident in community life. Individuals must be able to manage their time so that work, family responsibilities, and social activities do not eliminate opportunities to participate in congregational prayer.

Observations conducted during the Maghrib prayer on September 15, 2026, also revealed an orderly sequence of worship. The muadzin performed the adhan and iqamah, the imam led the prayer, and the congregants arranged themselves in prayer rows and followed the imam (Observation, Repok Pancor Hamlet, September 15, 2026). These activities proceeded in an organised sequence.

This situation illustrates how congregational prayer provides a mechanism for cultivating discipline through habituation. Congregants become accustomed to arriving at designated times, preparing themselves, taking their positions in an orderly manner, and following the prescribed sequence of worship.

When consistently practised, discipline can extend beyond adherence to prayer times and become part of an individual's character. People who are accustomed to observing prayer times gain experience in organising their activities around predetermined schedules.

Accordingly, the impact of congregational prayer on individual discipline can be understood in three forms. First, time discipline, referring to the ability to adjust daily activities to prayer times. Second, procedural discipline, referring to adherence to the rules and order of congregational prayer. Third, habitual discipline, referring to consistency in maintaining participation in congregational worship.

3) The Development of a Sense of Responsibility

Congregational prayer also contributes to the development of individual responsibility. Initially, this responsibility concerns the fulfilment of religious obligations to Allah. However, within congregational prayer, responsibility extends into the social domain when individuals are entrusted with specific duties.

TGH. M. Dahir, Lc., explained:

Congregational prayer teaches responsibility toward Allah as well as toward fellow congregants. When individuals are entrusted with serving as an imam or muadzin, they learn to carry out responsibilities entrusted to them (TGH. M. Dahir, Lc., Religious Leader, Interview, Bungpas Hamlet, September 19, 2026).

This statement indicates that congregational prayer provides individuals with practical experiences of fulfilling responsibilities. The imam is responsible for leading the prayer, while the muadzin is responsible for performing the adhan and iqamah. Each

individual has a specific role that must be carried out to ensure the orderly implementation of congregational prayer.

This finding is reinforced by the account of Mr. Abdurrahman, a congregant, who stated that when entrusted with serving as an imam or muadzin, he tries to arrive early and prepare himself (Mr. Abdurrahman, Congregant, Interview, West Berembeng Hamlet, September 16, 2026). His behaviour indicates an awareness that the trust placed in him by the community must be met with preparedness and a sense of responsibility.

Observations conducted on September 15, 2026, also revealed this division of responsibilities. The muadzin performed the adhan and iqamah, while the imam led the prayer (Observation, Repok Pancor Hamlet, September 15, 2026). This distribution of duties demonstrates that congregational prayer involves a clearly defined structure of responsibility.

These findings suggest that responsibility developed through congregational prayer operates in two directions. First, vertical responsibility, referring to an individual's responsibility to fulfil religious obligations to Allah. Second, horizontal responsibility, referring to an individual's obligations toward fellow congregants when entrusted with particular duties.

Therefore, congregational prayer provides individuals with a concrete educational experience through which they learn that every trust carries obligations and must be fulfilled conscientiously.

4) Increased Obedience

Congregational prayer also contributes to the development of obedience. Its implementation involves rules that all congregants are expected to observe. One of the clearest expressions of obedience is the requirement that the makmum follow the imam's movements without preceding him.

Observations conducted on September 15, 2026, showed congregants following the imam during the Maghrib prayer. They did not precede the imam but performed the prayer movements in accordance with his leadership (Observation, Repok Pancor Hamlet, September 15, 2026).

This practice demonstrates that congregational prayer teaches individuals to regulate personal impulses and follow established rules. During collective worship,

individuals cannot perform the prayer entirely according to their own preferences because the activity is governed by procedures that must be observed.

Obedience also has an educational dimension. Individuals learn that collective life requires rules and shared expectations. When everyone follows the same rules, activities can proceed in an orderly manner without unnecessary disruption.

Thus, the obedience cultivated through congregational prayer extends beyond the relationship between the imam and the makmum. It also develops individual awareness of the importance of observing rules, respecting leadership, and regulating personal interests to maintain collective order.

5) The Development of Exemplary Conduct

Another individual impact of congregational prayer is the development of exemplary conduct. This is particularly evident in the role of the imam. The imam is not merely the person standing at the front of the congregation but also a figure whose actions are followed by other congregants.

Ustaz Miskah explained:

An imam must be able to lead the prayer properly so that he can serve as an example for the congregation (Ustaz Miskah, Mosque Imam, Interview, Sigerongan Hamlet, September 18, 2026).

This perspective indicates that the imam's position entails moral responsibility. An imam is expected not only to perform the ritual correctly but also to demonstrate behaviour worthy of emulation.

Exemplary conduct emerges through practical actions. When an imam arrives early, prepares himself, leads the prayer appropriately, and fulfils his responsibilities conscientiously, congregants can directly observe these behaviours.

This process provides an opportunity for learning through example. Individuals do not merely receive advice about responsibility and discipline; they can also observe how these values are applied in practice.

In the context of the Sigerongan Village community, exemplary conduct constitutes an important impact because religious values are communicated not only verbally but also through the behaviour of individuals entrusted with responsibilities in congregational prayer.

Accordingly, congregational prayer can contribute to the development of individuals who not only understand the importance of virtuous conduct but are also encouraged to demonstrate these values through their actions and thereby serve as examples for others.

6) The Development of Leadership Capacity

Congregational prayer also contributes to the development of leadership capacity, particularly through the role of the imam as the leader of the prayer. Positioned at the front, the imam serves as the reference point for the congregation's movements.

During the Maghrib prayer on September 15, 2026, the imam was observed leading the prayer while the congregants followed his movements. This situation illustrates leadership being practised directly within a religious activity (Observation, Repok Pancor Hamlet, September 15, 2026).

Leadership in congregational prayer involves more than the ability to give instructions. It also encompasses responsibility, exemplary conduct, composure, and the ability to serve as a point of reference for others.

When individuals are entrusted with serving as an imam, they learn to fulfil their responsibilities in front of the congregation. They must prepare themselves and perform their duties in accordance with established requirements. This experience can provide an opportunity to develop self-confidence and a sense of leadership responsibility.

Nevertheless, leadership in congregational prayer also teaches that a leader does not stand outside the group. The imam remains part of the congregation, and his leadership operates within the framework of religious rules.

Therefore, the leadership developed through congregational prayer can be understood as leadership grounded in trust, exemplary conduct, responsibility, and adherence to established rules.

b. The Impact of Congregational Prayer on the Community

In addition to influencing individuals, congregational prayer also affects the social life of the Sigerongan Village community. Whereas individual impacts concern the development of personal attitudes and behaviour, community impacts involve changes in and the strengthening of relationships among residents.

In this context, the mosque functions not only as a place of prayer but also as a communal meeting space. Residents who may not regularly encounter one another at work or during everyday activities have opportunities to meet at the mosque through congregational prayer.

These encounters occur repeatedly. Through such recurring interactions, communication, silaturahmi, social concern, and brotherhood can develop and become more firmly established.

1) Strengthening Brotherhood and Ukhuwah Islamiyah

One of the clearest impacts of congregational prayer on community life is the strengthening of brotherhood and ukhuwah Islamiyah. The hamlet head explained:

Congregational prayer enables residents to meet one another every day, thereby strengthening relationships among community members (Rian Hanafi, Hamlet Head, Interview, Repok Pancor Hamlet, September 17, 2026).

This statement illustrates the important role of frequent encounters in developing social relationships. Community members do not meet only during major events; they also have regular opportunities to encounter one another through congregational prayer.

Observations conducted on September 16, 2026, showed residents greeting and shaking hands after prayer. Interactions also occurred between older and younger community members. These practices indicate that the mosque provides a space for social interaction across age groups (Observation, Sigerongan Village, September 16, 2026).

In this context, congregational prayer serves as a means of bringing community members together under relatively equal conditions. They stand in the same prayer rows and participate in the same act of worship. This experience can strengthen solidarity and reduce social distance within the community.

Therefore, the brotherhood fostered through congregational prayer is not merely symbolic. It can be observed through recurring encounters, communication, greetings, handshakes, concern for others, and the sustained development of social relationships.

2) Strengthening Silaturahmi among Residents

Brotherhood is further expressed through silaturahmi, or the maintenance of social relationships. Congregational prayer provides community members with regular opportunities to meet one another.

Silaturahmi is important because social relationships cannot be sustained through occasional communication alone. They require recurring encounters and continued interaction. In Sigerongan Village, congregational prayer provides a setting in which these relationships can be maintained and strengthened.

Observations conducted on September 16, 2026, revealed a pattern of residents greeting and shaking hands after prayer. Congregants also discussed the circumstances of other community members (Observation, Sigerongan Village, September 16, 2026).

Accordingly, congregational prayer contributes to the continuity of social communication. It provides a setting in which residents can learn about one another's circumstances, including when particular individuals have become less visible in congregational activities.

The silaturahmi established through these encounters can ultimately serve as a form of social capital that helps maintain community relationships. The more frequently residents meet, the greater the opportunities to develop communication and sustain social connections.

3) Increased Concern for Others

Another impact of congregational prayer is the strengthening of social concern. This concern can emerge because congregants have opportunities to learn about the circumstances of fellow residents.

The research findings indicate that when community members are absent or experience difficulties, others may ask about their circumstances and express concern. In some situations, this concern is translated into visits or practical assistance.

Observations conducted on September 16, 2026, showed congregants discussing difficulties experienced by other residents after prayer. This indicates that post-prayer interactions fulfil an important social function (Observation, Sigerongan Village, September 16, 2026).

Thus, congregational prayer can serve as a means of developing social sensitivity within the community. Residents are encouraged to look beyond their personal needs and become more attentive to the circumstances of those around them.

This impact is significant because a community whose members are concerned about one another's circumstances is better positioned to develop relationships characterised by mutual assistance.

4) Strengthening Solidarity and Collective Participation

Solidarity is another important impact of congregational prayer on community life. It is evident not only when residents stand together in prayer rows but also through activities organised around the mosque.

Observations conducted on September 18, 2026, showed mosque administrators and young people participating in cleaning and organising the mosque and its equipment. These activities were undertaken collectively (Observation, Sigerongan Village, September 18, 2026, 11:30 a.m.–1:15 p.m. WITA).

These activities demonstrate that relationships developed through religious participation can extend into collective work. Community members do not gather solely to perform prayer; they also develop an awareness of the importance of maintaining their shared place of worship. In this context, congregational prayer produces broader social implications. The solidarity fostered through regular encounters at the mosque can provide a foundation for collective activities within the community.

Accordingly, community solidarity is reflected in residents' willingness to work together, maintain mosque facilities, assist others, and participate in activities that serve shared interests.

Table 1 presents the individual and community impacts of congregational prayer in Sigerongan Village. It highlights how regular participation in collective worship contributes to personal character development and strengthens social relationships.

Table 1. Individual and Community Impacts of Congregational Prayer in Sigerongan Village

Dimension	Key Findings	Manifestations in Community Life
Individual Impact	Religious habituation and awareness	Maintaining regular prayer and integrating worship into daily routines
	Discipline	Arriving before the iqamah, managing time, and following the prescribed prayer sequence
	Responsibility	Fulfilling religious obligations and carrying out entrusted roles as imam or muadzin
	Obedience	Following the imam and observing shared rules during congregational prayer
	Exemplary conduct	Demonstrating discipline, preparedness, and

Dimension	Key Findings	Manifestations in Community Life
		responsible behaviour
	Leadership capacity	Developing leadership through the imam's role and the fulfilment of religious responsibilities
Community Impact	Islamic brotherhood (ukhuwah Islamiyah)	Strengthening relationships through regular encounters and collective worship
	Social connectedness (silaturahmi)	Maintaining communication, greetings, handshakes, and interpersonal relationships
	Social concern	Asking about absent residents, responding to difficulties, and offering assistance
	Solidarity and collective participation	Cooperating in mosque cleaning, organising facilities, and maintaining shared religious spaces

Source: *Synthesised from interview, observational data collected, and documentary data in Sigerongan Village, September, 2026.*

The table illustrates that congregational prayer fosters religious awareness, discipline, responsibility, obedience, exemplary conduct, and leadership capacity at the individual level. At the community level, it strengthens ukhuwah Islamiyah (Islamic brotherhood), silaturahmi (social connectedness), social concern, and collective solidarity. These impacts are manifested through consistent worship practices, responsible fulfilment of religious roles, regular interpersonal interaction, mutual assistance, and cooperation in maintaining mosque facilities. Overall, congregational prayer functions not only as a religious obligation but also as an informal educational practice that nurtures individual character and reinforces social cohesion within the community.

DISCUSSION

1. Results Analysis

a. The Implementation of Congregational Prayer in Sigerongan Village

The findings of this study indicate that congregational prayer in Sigerongan Village functions not only as a form of collective worship but also as a potential process of informal Islamic education embedded in everyday community life. In response to the first research objective, the implementation of congregational prayer can be understood through three interconnected stages: preparation before prayer, orderly participation during prayer, and social interaction following worship. These stages suggest that the educational significance of congregational prayer lies not exclusively in the ritual itself but also in the routines, responsibilities, and interpersonal encounters surrounding it. The central finding

is that congregational prayer creates recurring opportunities for community members to practise religious discipline, fulfil shared responsibilities, and maintain social relationships within a familiar communal setting.

The preparatory stage is particularly important because it requires individuals to organise their activities around prescribed prayer times. Arriving before the iqamah, preparing for worship, and arranging prayer rows represent observable forms of time management and procedural discipline. The educational meaning of these practices lies in the repeated coordination of individual behaviour with a shared religious schedule. Discipline is therefore not simply communicated as a moral instruction; it is practised through participation in an activity that requires punctuality, preparedness, and conformity to an established sequence. Nevertheless, the presence of orderly practices should not automatically be interpreted as evidence that every congregant has internalised discipline as a stable personal characteristic. Rather, the findings demonstrate opportunities for practising discipline, while its transfer to other areas of life requires further investigation.

The performance of prayer adds another educational dimension through the relationship between the imam and the makmum (congregants following the imam). The imam's leadership establishes a shared structure within which individual actions are coordinated. Following the imam, maintaining orderly prayer rows, and observing the prescribed sequence of worship require participants to regulate their movements in relation to others. This process can be interpreted as practical learning in self-regulation, obedience, and collective responsibility. Importantly, obedience in this context should not be reduced to passive submission to authority. Its educational significance also involves recognising the rules governing collective worship and understanding how coordinated participation enables a shared activity to proceed appropriately.

The activities following prayer extend this process beyond ritual compliance. Greetings, handshakes, conversations, and expressions of concern for absent residents indicate that the mosque serves as a recurring point of social contact. These interactions are important because the educational meanings of worship can be reinforced through relationships in which individuals encounter, recognise, and respond to one another. Thus, the implementation of congregational prayer encompasses both structured religious practice and informal social learning.

From a theoretical perspective, these findings can be interpreted through the processes of habituation and exemplary conduct. Repeated participation provides opportunities for religious routines to become familiar, while the imam's conduct offers a visible example of responsibility and preparedness. This interpretation is consistent with the view that case study research should examine a phenomenon in its real-life context and attend to the relationships between the phenomenon and its surrounding conditions (Yin, 2018). In Sigerongan Village, the mosque constitutes such a context, connecting ritual procedures, role-based responsibilities, and community interaction. The findings therefore suggest a conceptual sequence in which structured participation creates opportunities for repeated practice, repeated practice supports the development of routines, and recurring social interaction extends the potential educational significance of those routines into community life. This sequence represents an interpretive framework derived from the case rather than a proven causal mechanism.

b. Community Perceptions of the Educational Value of Aqidah (Islamic Creed) in Congregational Prayer

The second major finding reveals that community members in Sigerongan Village interpret congregational prayer as a practice connecting religious commitment with moral responsibility and social relationships. Although aqidah refers primarily to Islamic creed and foundational beliefs, participants' perceptions indicate that its educational significance is expressed through practical conduct, including discipline, responsibility, obedience, equality, brotherhood, and concern for others. In relation to the second research objective, the findings demonstrate that the community understands the value of congregational prayer not only through its theological significance but also through the behaviours and relationships associated with participation. These findings suggest that religious belief becomes socially meaningful when its principles are expressed through everyday practices.

The first analytical insight concerns the relationship between spiritual commitment and behavioural discipline. Community members' efforts to arrive before the iqamah and adjust work schedules to prayer times indicate that religious obligations can provide a framework for organising daily activities. This relationship suggests that the educational significance of aqidah in this setting is not confined to the acceptance of religious principles; it also involves interpreting those principles as obligations that guide personal conduct and interactions with others.

The relationship between leadership, obedience, and equality provides a second important insight. The imam's responsibility to lead prayer illustrates that religious authority is associated with the obligation to provide an appropriate example, while the congregants' participation requires respect for the established order of worship. At the same time, the practice of standing together in prayer rows communicates a shared position before Allah, irrespective of differences in wealth or social standing. Analytically, these values are complementary: leadership establishes responsibility, obedience supports coordination, and equality provides a normative basis for recognising the dignity of fellow congregants. Their educational significance lies in the possibility of translating these principles into respectful relationships beyond the mosque.

A third insight concerns the relationship between ukhuwah Islamiyah (Islamic brotherhood), silaturahmi (the maintenance of social ties), solidarity, and social concern. Regular encounters at the mosque provide opportunities for residents to become familiar with one another's circumstances, while conversations after prayer create opportunities to identify difficulties and consider assistance. Collective activities such as mosque cleaning further demonstrate how religious participation can be associated with cooperation and shared responsibility. These findings are consistent with research connecting communal religious practices with social cohesion and collective identity (Carland & Buckley, 2025; Shalihin, 2022). However, the contribution of the present study is its contextual interpretation of how these relationships are understood within a village community, where the educational significance of prayer emerges through the interaction of ritual participation, religious norms, and everyday social encounters.

Theoretically, these findings can be interpreted through value internalisation, understood here as the process through which religious principles acquire practical meaning through repeated participation and social interaction. Habituation provides opportunities to practise discipline and responsibility, while exemplary conduct makes religious values observable in the actions of community members.

These processes offer an interpretive connection between personal religious commitment and collective moral life. Nevertheless, the findings do not establish that every participant has internalised these values to the same degree or that congregational prayer alone produces the reported behaviours. The evidence instead indicates that community

members recognise congregational prayer as a meaningful setting for learning and expressing Islamic educational values.

Taken together, the findings suggest that the perceived educational value of aqidah operates through an interconnected relationship between belief, religious practice, moral interpretation, and social conduct. Religious commitment provides the normative foundation, congregational prayer provides the recurring setting for practice, and community interaction offers opportunities for expressing the associated values.

This synthesis extends the analysis beyond a list of moral values by explaining how community members connect religious belief with everyday responsibilities and social relationships. It also clarifies that the educational significance of congregational prayer depends not only on participation itself but also on how its values are interpreted, modelled, and enacted within the community.

c. The Impact of Congregational Prayer on the Community of Sigerongan Village

The third major finding indicates that the perceived impacts of congregational prayer extend across two interconnected dimensions: individual development and community relationships. At the individual level, the findings identify religious habituation, discipline, responsibility, obedience, exemplary conduct, and leadership capacity. At the community level, they indicate the strengthening of Islamic brotherhood, social connectedness, social concern, solidarity, and collective participation. These findings address the third research objective by demonstrating how the educational values associated with congregational prayer are perceived to be expressed in personal behaviour and communal life. The principal analytical insight is that individual and community outcomes are not separate categories; rather, they are potentially interconnected through recurring religious participation and interpersonal relationships.

At the individual level, congregational prayer establishes a structured opportunity to practise punctuality, preparedness, and adherence to shared procedures. The expectation of attending prayer at prescribed times encourages congregants to coordinate their daily activities with religious obligations. Meanwhile, the responsibilities associated with serving as an imam or muadzin provide practical opportunities to exercise accountability and leadership. These findings suggest that character development is supported not only through the repetition of worship but also through opportunities to assume responsibilities within the congregation.

At the community level, repeated encounters associated with congregational prayer provide opportunities to maintain relationships, recognise others' circumstances, and participate in shared activities. Such activities indicate that community participation may extend beyond the ritual itself to include shared responsibilities for maintaining religious spaces and responding to communal needs.

These findings are broadly consistent with research associating habitual congregational prayer with religious character, discipline, responsibility, and togetherness (Nubuuwah et al., 2023), as well as studies highlighting the mosque's educational function through worship, guidance, and social interaction (Murdianto, 2025; Tsany et al., 2025). However, the present case contributes a more integrated interpretation by examining individual character formation and community relationships within the same analytical framework. Rather than treating discipline as an exclusively personal outcome or solidarity as a separate social consequence, the findings suggest that the two dimensions can reinforce one another. Individuals who fulfil responsibilities within collective worship contribute to the orderly functioning of the congregation, while recurring interactions provide opportunities for trust, mutual recognition, and cooperation to develop.

This relationship can be conceptualised as a practice–character–relationship–participation cycle. Regular congregational prayer creates opportunities for disciplined practice; repeated participation and role-based responsibilities support the development of personal accountability; interpersonal encounters create opportunities to strengthen social relationships; and collective activities extend these relationships into practical cooperation. Community participation may, in turn, sustain the religious environment that supports continued worship. This proposed cycle represents the principal analytical synthesis of the study. It offers a framework for understanding congregational prayer as a potential form of community-based Islamic education in which personal and social dimensions of learning are mutually connected. It should, however, be interpreted as a conceptual model derived from the qualitative case rather than a causal relationship established through longitudinal or experimental evidence.

Overall, the findings suggest that congregational prayer in Sigerongan Village is best understood as a religious practice with potential educational significance across individual and collective life. Its importance lies not simply in the regular performance of worship but in the opportunities it creates for practising discipline, accepting responsibility, observing

exemplary conduct, maintaining relationships, and participating in shared activities. By connecting these dimensions, the study contributes a context-sensitive understanding of congregational prayer as a form of informal Islamic education that links religious commitment with personal conduct and community life.

2. Comparison with Previous Studies

The findings of this study are consistent with previous research demonstrating the educational potential of congregational prayer in developing religious character, discipline, responsibility, and social relationships. Achadah and Faizah, (2021), for example, examined congregational prayer culture in relation to religious character, discipline, tolerance, and togetherness among students. Similarly, the findings from Sigerongan Village indicate that congregational prayer provides recurring opportunities for community members to practise punctuality, follow shared worship procedures, fulfil religious responsibilities, and maintain relationships with other congregants. However, whereas Achadah and Faizah, (2021) focused on the educational environment, the present study extends the discussion to everyday religious life in a village community. It demonstrates how the educational values associated with congregational prayer may be expressed through preparation before prayer, orderly participation during worship, and social interaction afterwards. These findings suggest that the educational significance of congregational prayer should be considered not only in terms of formal character education but also through the repeated religious and social practices embedded in community life.

The present findings also correspond with studies of congregational Duha prayer in Islamic elementary education. Anam and Fahyuni, (2025) associated habituation to congregational Duha prayer with worship awareness, discipline, responsibility, and self-confidence, including opportunities for leadership through serving as a prayer leader. Likewise, Ramadhani et al., (2026) investigated the development of integrity, discipline, and responsibility through habitual congregational Duha prayer. In Sigerongan Village, similar values emerged through congregants' efforts to arrive before the iqamah, prepare themselves for worship, follow the imam, and accept responsibilities when serving as an imam or muadzin (caller to prayer). The experience of fulfilling these roles provides opportunities to practise preparedness, accountability, and leadership. Nevertheless, an important distinction concerns the context in which these values are developed. Previous studies primarily examined students within structured educational settings, whereas the

present study explores religious habituation among community members whose participation takes place within everyday social and religious routines. This comparison indicates that the educational potential of congregational prayer is not necessarily confined to schools but may also be sustained through community-based religious practices.

The findings further relate to Utomo and Mindani, (2025), who examined congregational prayer programs in secondary education and their contribution to Islamic character, particularly gratitude. Although gratitude was not the principal focus of the present study, the findings similarly demonstrate that congregational prayer can be associated with broader moral and religious orientations. In Sigerongan Village, these orientations were reflected in obedience to religious procedures, responsibility toward Allah and fellow congregants, and the exemplary conduct expected of individuals entrusted with leadership roles. It identifies the relationships among worship routines, individual responsibilities, and social interactions as they occur in everyday life. This difference provides complementary perspectives on congregational prayer: one emphasizes the systematic design of character education, while the other explores its situated practice and perceived significance.

Beyond individual character development, the findings align with Sari and Budiyono, (2025), who discussed congregational prayer in relation to solidarity, tolerance, cooperation, concern for others, and social responsibility. In Sigerongan Village, these broader social values were reflected in greetings and handshakes after prayer, conversations among congregants, attention to absent community members, and collective participation in maintaining mosque facilities. These activities suggest that the significance of congregational prayer may extend beyond the immediate performance of worship by creating recurring opportunities for interpersonal contact and shared responsibility. The findings also correspond with Murdianto, (2025), who conceptualized the mosque as a contextual learning environment in which Islamic social values develop through worship, interaction, guidance, and disciplined participation. The observation of mosque cleaning involving administrators and young people in Sigerongan Village illustrates how the religious environment can provide opportunities for cooperation and collective responsibility. Such activities do not establish that congregational prayer directly causes social solidarity; rather, they show how worship and the social practices surrounding it may support the cultivation and expression of shared values.

These findings are also relevant to Khofifatunnisa et al., (2026), whose research highlights the continuing importance of discipline and students' religious character in studies of congregational prayer. While this concern remains relevant to the present study, the Sigerongan case broadens the analytical focus from students' character formation to the relationship between individual religious practice and community life. The findings indicate that discipline is expressed through punctuality, preparedness, and adherence to prayer procedures, whereas responsibility and leadership emerge through participation in congregational roles. At the community level, recurring encounters provide opportunities to maintain social relationships, express concern for others, and participate in collective activities. This relationship between individual and collective dimensions is important because it suggests that educational values may be reinforced through both personal habituation and social interaction.

Despite these consistencies, the present findings also highlight a qualification that deserves attention. The existence of regular congregational prayer does not necessarily mean that every participant internalizes its educational values to the same extent. Differences in attendance, motivation, awareness, and participation may influence how individuals understand and practise discipline, responsibility, and social concern. This qualification is particularly important when comparing school-based studies, in which prayer activities may be organized within institutional programs, with community-based practices that occur amid diverse work schedules and personal responsibilities. In Sigerongan Village, the educational potential of congregational prayer appears to depend not only on the repetition of worship but also on exemplary leadership, community involvement, and the opportunities available for participants to translate religious commitments into everyday conduct.

Taken together, the comparison with previous studies identifies both continuity and a distinct contribution. The present findings reinforce the established view that congregational prayer can provide opportunities for religious habituation, character development, leadership, and social solidarity. Its contribution lies in examining these dimensions as interconnected features of everyday village life rather than as outcomes of a school-based intervention or a formally designed educational program. The study therefore proposes an interpretive relationship in which repeated worship creates opportunities for disciplined practice, shared responsibilities encourage accountability, and social interaction provides a context for strengthening community relationships and collective participation.

This perspective addresses the identified gap by illustrating how educational values associated with congregational prayer are understood and enacted across everyday relationships in Sigerongan Village, while acknowledging that their internalization and broader effects require further investigation.

3. Implications of Findings

The findings contribute to the study of Islamic education by positioning congregational prayer as a potential form of informal, community-based religious education that connects worship habituation, individual character development, and social relationships. Theoretically, the study extends the understanding of educational values beyond formal school settings by illustrating how discipline, responsibility, leadership, and social solidarity may be practised through recurring religious activities and interpersonal interactions. Practically, the findings suggest that mosque leaders, religious figures, and community members can strengthen the educational potential of congregational prayer through exemplary conduct, consistent participation, the involvement of younger generations, and collective activities that promote mutual assistance. These efforts should complement, rather than replace, the spiritual purpose of worship. The findings also emphasize that habituation alone may be insufficient; supportive guidance and meaningful opportunities to practise religious and social responsibilities are important for encouraging the internalization of Islamic values.

4. Research Limitations

This study has several limitations. First, it was conducted in a single village, Sigerongan, which limits the transferability of its findings to communities with different religious, cultural, and institutional contexts. Second, the qualitative case-study design relied on interviews, observations, and documentation; therefore, the findings primarily reflect participants' accounts and observed practices rather than objectively measured changes in character or social cohesion. Potential social desirability bias may also have influenced how participants described the educational value of congregational prayer. Third, the study did not employ longitudinal observation or a comparative design, making it impossible to establish causal relationships between congregational prayer and the reported educational outcomes. Future research could address these limitations through comparative studies across multiple communities, longer observation periods, and the inclusion of diverse

participant groups to examine how participation, motivation, and social context influence the development of educational values over time.

CONCLUSION

This study examined the implementation of congregational prayer, community perceptions of its educational values, and its individual and collective impacts in Sigerongan Village, West Lombok, Indonesia. The findings indicate that congregational prayer functions not only as a religious practice but also as a potential form of informal Islamic education. Its educational significance was reflected in three interconnected stages: preparation before prayer, orderly participation during worship, and social interaction afterwards. Through these recurring practices, community members had opportunities to cultivate discipline, responsibility, obedience, exemplary conduct, and leadership. At the community level, interactions among congregants and participation in collective activities supported ukhuwah Islamiyah (Islamic brotherhood), silaturahmi (the maintenance of social relationships), solidarity, cooperation, and social concern.

The principal contribution of this study is its demonstration of how the educational values associated with congregational prayer may connect individual religious habituation with broader community relationships. Rather than treating character development and social cohesion as separate outcomes, the findings suggest an interconnected process in which repeated worship provides opportunities for disciplined practice, shared responsibilities encourage accountability, and social interaction supports community participation. However, these findings do not establish a direct causal relationship between congregational prayer and the internalization of educational values. The extent to which these values are practised may vary according to individual motivation, participation, and the surrounding social environment.

This study is limited by its qualitative design and focus on a single village, which restrict the transferability of its findings and preclude causal conclusions. Future research should employ comparative and longitudinal approaches across different communities to investigate how participation patterns, leadership practices, and family and community support influence the development of educational values over time. Further studies could also examine whether the values associated with congregational prayer are sustained in participants' everyday conduct beyond the mosque. Such investigations would deepen

understanding of congregational prayer as a context for religious learning, character development, and community engagement within Islamic educational scholarship.

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