A Phenomenological Analysis of Youth Who Prefer Hanging Out over Performing Congregational Prayer at the Mosque: Factors, Motivations, and Developmental Solutions.

Sharhan Asad Almawarid

Universitas Islam Negeri Sultan Syarif Kasim Riau, Pekanbaru
Email : gold.8478@gmail.com

Rahmad Padilah

Universitas Islam Negeri Sultan Syarif Kasim Riau, Pekanbaru
Email : rahmadalghiffari8@gmail.com

M. Fadhli

Universitas Islam Negeri Sultan Syarif Kasim Riau, Pekanbaru
Email :moehammadfadli16@gmail.com

Rodi Wahyudi

Universitas Islam Negeri Sultan Syarif Kasim Riau, Pekanbaru
Email :rodi.wahyudi@uin-suska.ac.id

ARTICLE INFO :

ABSTRACT

The social phenomenon of young people preferring to hang out in entertainment venue such as cafes, malls, or shopping centers rather than performing congregational prayers at the mosque has become both a religious and social issue that requires serious attention.This study aims to analyze the factors contributing to the low interest of youth in enlivening the mosque, to understand why youth-friendly mosques with modern facilities remain quiet while simple mosques are instead filled with young worshippers, and to formulate appropriate guidance strategies to revive the spirit of congregational prayer among the youth. This study employs a qualitative research method with a phenomenological approach. The type of research applied is a mixed research method, combining library research and field research. The data were collected through literature review, observation, interviews, questionnaires, surveys, and documentation related to youth behavior and the condition of mosques in several locations in the city of Pekanbaru. The findings indicate that peer environment, modern lifestyle, and the lack of family guidance and religious leadership are the main factors behind the declining presence of youth in mosques. However, mosques that succeed in building emotional bonds, providing exemplary religious figures, and strengthening community culture remain vibrant even without complete facilities.. The study concludes that strategies for fostering youth engagement in mosque activities should emphasize the synergy among families, mosque management, and the community through spiritual, educational, and social approaches that can attract young people to consistently perform congregational prayers.

Corresponding Author : Sharhan Asad Almawarid

INTRODUCTION

Youth, or adolescence, is a transitional phase characterized by instability and a search for identity, often referred to as a period of *storm and stress*. (Atsari, 2025). Immaturity at this stage requires young people to be able to manage life's problems in order to prepare themselves for adulthood. If young people are able to manage themselves and face life's problems, they will develop strength of faith, physical strength, and spiritual strength, and become a dynamic young generation that is beneficial to religion, nation, and country. (Lubis, 2022). Hal ini sejalan dengan ayat Al-Qur'an:

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُمْ بِالْحَقِّ ۚ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى

Artinya: *"We relate this story to you (Muhammad) truthfully. They were young men who believed in their Lord, and We increased them in guidance."* (QS. Al-Kahfi: 13)

Ibn Kathir explains that Allah SWT begins the story of Ashḥāb al-Kahfi by emphasizing that they were a group of young men. These young men had hearts open to the truth and chose the straight path, unlike the majority of the older generation at that time who were immersed in misguidance. Therefore, in the history of Islamic da'wah, the group that responded most quickly to the call of Allah and His Messenger was generally the younger generation. As for the elders of Quraish, most of them rejected it and remained attached to the religion of their forefathers. (Ibnu Katsir, 2003). Meanwhile, contemporary exegete Quraish Shihab emphasizes that Allah SWT "added guidance" to the young men of Ashabul Kahfi because of their good intentions and genuine efforts to maintain their faith. (Shihab, 2002).

The two interpretations above show how great the potential of young people is in determining the direction of religious diversity in society. Young people have a more dynamic spirit and readiness to accept new values, as demonstrated by Ashḥāb al-Kahfi, who dared to abandon falsehood in order to defend their faith. This should motivate today's youth to use their youthful energy for good, not just for worldly pleasures.

In addition, the younger generation has a strategic position as the successor to the nation's ideals as enshrined in the 1945 Constitution. In the era of globalization, the rapid penetration of Western culture poses a serious challenge because it has the potential to weaken the moral, cultural, and religious foundations of Indonesian society. Law Number 40 of 2009 concerning Youth emphasizes that young people aged 16–30 are a group that is in a crucial phase in the process of character building, identity formation, and self-actualization. (UU Kepemudaan, 2009). During this phase, adolescents' moral development is greatly influenced by family factors, social environment, and internalization of religious values. (Fuad et al., 2024).

Contemporary social dynamics show that the younger generation faces greater complexity and challenges than previous generations, mainly due to the penetration of modern lifestyles that encourage a shift in values. This is reflected in the phenomenon of young people who tend to prefer entertainment activities such as hanging out in trendy places rather than carrying out religious obligations, such as praying in congregation at the mosque. This symptom indicates a shift in moral and spiritual values that needs to be studied in depth in order to formulate appropriate and solution-oriented guidance strategies. (Koelima, 2023).

The social phenomenon among today's youth shows a tendency to gather more often in locations that are considered "cool" or representative as meeting places. These gatherings then form a kind of center or base camp that becomes the identity of their group. The culture of hanging out is not new, as similar practices have been going on since ancient times in Indonesian society, only that it has undergone a transformation in line with the times. In the past, hanging out generally took place in a simple manner at traditional coffee shops, with limited offerings such as a cup of coffee and light conversation between friends. However, with modernization, this culture has shifted to more exclusive spaces such as cafes or coffee shops that offer more complete facilities. This change has not only affected the form of the activity, but has also shifted the orientation of the younger generation, making them more interested in spending time at modern entertainment venues than attending religious activities such as congregational prayers at the mosque. (Mubaroq & Aisyah, 2021).

In fact, humans are essentially multidimensional beings, who not only have biological needs, but also psychological, social, and spiritual needs. In their existence, humans are equipped with consciousness, which is the main instrument for recognizing themselves and their God. One of the means of cultivating this consciousness is prayer, which serves to remind humans of their position as servants of Allah SWT as well as a form of true devotion. Therefore, prayer occupies a very fundamental position in Islam to the extent that it is used as a benchmark for the stability or collapse of religion. The various forms of prayer taught in Islam, including the five daily prayers, sunnah prayers such as qobliyah and ba'diyah, and prayers at certain moments such as Eid al-Fitr and Eid al-Adha, all play a role in strengthening the spirituality of a Muslim. (Yusrie et al., 2021). Of course, this

Corresponding Author : Sharhan Asad Almawarid

is even more important for young people, who are the spearhead of the progress or decline of a civilization in the future.

Even the Prophet Muhammad (peace be upon him) once said regarding the relationship between young people and mosques, as narrated by Bukhari and Muslim in a hadith about the seven groups who will receive Allah's shade on the Day of Judgment. (Al-Bukhari, n.d.):

سَبْعَةٌ يُظِلُّهُمْ اللَّهُ يَوْمَ الْقِيَامَةِ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ إِمَامٌ عَادِلٌ وَشَابٌ نَشَأَ فِي عِبَادَةِ اللَّهِ وَرَجُلٌ ذَكَرَ اللَّهَ فِي خَلَاءٍ فَفَاضَتْ عَيْنَاهُ وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسْجِدِ وَرَجُلَانِ تَحَابَّا فِي اللَّهِ وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ إِلَى نَفْسِهَا قَالَ إِنِّي أَخَافُ اللَّهَ وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا صَنَعَتْ يَمِينُهُ

Artinya: *"There are seven categories of people who will be sheltered by Allah under the shade of His Throne on the Day when there will be no shade except His shade (namely): a just imam; A young man who grows up in worship of Allah, the Almighty; A man who remembers Allah in solitude and then weeps (out of fear of Allah's punishment); A man whose heart is always attached to the mosques of Allah; Two people who love each other, they gather and part for the sake of Allah, the Almighty; And a man who is invited to commit adultery by a woman of high status and beauty, but he refuses and says, "Indeed, I fear Allah." And a man who gives charity with something he hides, so much so that his left hand does not know what his right hand has given." (HR. Al-Bukhâri dan Muslim)*

The above hadith directly affirms the importance of the role of young people in worship and attachment to the mosque. Among the seven groups mentioned, there are several groups that can be specifically associated with young people, namely young people who grow up worshipping Allah, men who always remember Allah, and men whose hearts are always attached to the mosque. These three things can be done simultaneously by young people who are willing to perform congregational prayers at the mosque.

Based on the information and description above, the socio-religious phenomenon among today's youth shows a dynamic that is quite interesting to study, one of which is related to the low interest of young people in praying in congregation at the mosque. On the one hand, several mosques are making strenuous efforts to attract young people to gather and perform congregational prayers at the mosque rather than spending their time at entertainment venues or hangouts, which often cause them to neglect their religious duties. These efforts are manifested through the provision of various facilities deemed suitable for the needs of young people, such as free WiFi, coffee breaks for congregants, free breakfast, recreational facilities, and iftar meals. Several mosques in Pekanbaru, Riau, have tried to implement this strategy. (Ghina et al., 2022). However, reality shows that even though these facilities are available, the number of young people who actively participate in congregational prayers at mosques is still relatively small. On the other hand, there are mosques without such complete facilities that have succeeded in attracting many young people to attend and pray in congregation, and in some mosques this can even be done consistently. This difference raises fundamental questions about the factors that encourage or discourage young people's motivation to participate in mosque activities. Therefore, this study seeks to analyze the factors, motivations, and solutions that can be offered to foster religious awareness among young people so that they view mosques as centers for meaningful spiritual and social activities.

Based on the background described above, the main issues in this study can be formulated as follows. First, there are still many young people who prefer to hang out in social gatherings rather than performing congregational prayers at the mosque, so it is necessary to examine the factors that influence this phenomenon. Second, it is important to understand the motivations behind young people's choices and the extent to which their social environment, family, and religious leaders influence their religious behavior. Third, it is necessary to find appropriate strategies or solutions to foster a strong religious awareness among young people and encourage them to contribute to the prosperity of the mosque by consistently performing congregational prayers.

LITERATURE REVIEW
A. Definition of Youth and Psychological Perspective

Based on the provisions of Law Number 40 of 2009 concerning Youth, young people are defined as Indonesian citizens aged between 16 and 30 years who are in a strategic phase in their growth and development process. This definition has a formal legal basis and serves as a reference in the formulation and implementation of various government policies in the field of youth, particularly those related to awareness, empowerment, and development of the potential of the younger generation. The establishment of this age range is based on the consideration that this period is a time when individuals have high fighting spirit, idealism, and dynamism, but at the same time need guidance to hone their leadership, entrepreneurship, and social pioneering capacities. (UU

Corresponding Author : Sharhan Asad Almawarid

Kepemudaan, 2009). Although there are variations in the international definition of youth, such as the range of 18–25 years according to the United Nations (UN), the definition in this national regulation explicitly stipulates the age of 16–30 years as the legal basis in the context of youth in Indonesia. (Kompas, 2009).

From a developmental psychology perspective, adolescence is viewed as a crucial transitional phase between childhood and adulthood, marked by significant changes in physical, cognitive, emotional, and social aspects. (Sinurat et al., 2025). At this stage, individuals are in the process of searching for their identity, as described by Erik Erikson through the concept of identity versus role confusion, which is the effort of adolescents to understand their true selves, their values, and their position and role in society. This phase is often accompanied by emotional instability, which is influenced by hormonal changes during puberty and social pressure from peers and family. (Muktar, 2024). In addition, adolescents begin to demonstrate abstract, reflective, and idealistic thinking skills, but their emotional control and decision-making abilities are still developing, making them more vulnerable to both internal and external conflicts. Therefore, social support from family, educational institutions, and the community plays an important role in helping adolescents manage their emotional dynamics and form a stable and adaptive identity. (Setyantoro & Hanggara, 2023).

B. Definition and Concept of Hanging Out and Slang Culture

Hanging out can be understood as a form of social interaction typical of young people, which serves not only to fill their free time, but also as a means of exploring their identity and social existence. (Gusti Priyanti & Dwi Kumalasari, 2022). This activity is not merely recreational, but also serves as a medium for communication and social relationship building that accommodates the need for togetherness, recognition, and self-expression. In practice, hanging out is often done in modern public spaces such as cafes or coffee shops that offer a comfortable atmosphere and supporting facilities, making it a symbol of modern lifestyle and social status among young people. (Azzahra et al., 2023).

The slang culture inherent in hanging out activities encompasses a set of norms, symbols, language, dress styles, and patterns of social interaction that shape the collective identity of youth groups. This culture functions as a mechanism for expressing solidarity and social differentiation, where slang, for example, acts as a symbolic tool to strengthen social networks and negotiate an individual's position within their community. Thus, the culture of hanging out and slang culture are intertwined as dynamic social phenomena, reflecting young people's efforts to assert their identity, build a sense of togetherness, and fulfill their psychological and social needs amid cultural changes and the development of modern urban lifestyles. (Simanjuntak et al., 2024).

C. Hanging Out as a Social Activity that Shapes Group Identity

Hanging Out as a Social Activity that Shapes Group Identity From a sociological perspective, hanging out is not merely understood as a form of social interaction among peers, but also as an arena for group identity formation and a manifestation of social dynamics among adolescents and young adults. Through hanging out groups, individuals gain a sense of recognition, social solidarity, and space to express themselves in a context of togetherness. Such groups play a significant role in the process of internalizing social values and norms that form the basis of their members' daily behavior. However, social pressure from peer groups often leads to conformity to popular culture or trendy lifestyles, which in turn can give rise to consumptive behavior and hedonistic orientation among young people (Hendro, 2025).

D. The Shift from Traditional Food Stalls to Modern Cafes/Coffee Shops

The phenomenon of shifting hangout cultures can also be seen in the transformation of the social spaces used, namely from simple traditional food stalls to modern cafes or coffee shops that offer a more comfortable and aesthetic atmosphere, supported by representative services. Places such as coffee shops now function not only as locations to enjoy drinks, but also as social spaces that provide additional facilities such as internet access, professional service, and an atmosphere that supports interaction, self-expression, and the formation of social identity among the younger generation (Cahya, 2017). This shift correlates with the rise of consumer culture and urban consumerism trends, where coffee shops serve as symbols of modern lifestyles, prestige, and exclusivity that represent the values of novelty and modernity in the social lives of young people. (Ludviyah et al., 2023).

METHOD

This study uses a qualitative research method with a phenomenological approach. The qualitative method was chosen because it is able to describe the social phenomena of youth in depth through words, narratives, and

Corresponding Author : Sharhan Asad Almawarid

real experiences in the field, rather than just statistical figures. The phenomenological approach itself in research is a qualitative method that aims to understand and reveal the real experiences consciously experienced by individuals or groups in the context of certain phenomena. (Pujiati, 2025). In this case, the researcher uses a phenomenological approach to understand the meaning of the subjective experiences of young people in choosing to hang out in social gathering places rather than performing congregational prayers at the mosque, so that the researcher can capture the essence of their awareness, motivation, and underlying values.

In addition, this study combines two types of research, namely library research to examine theories, literature, and previous research results related to the social phenomena of youth, mosques, and hanging out culture, as well as field research to obtain empirical data directly from informants through observation, interviews, documentation, and open questionnaires. The research locations were set at several strategic points, namely several mosques in the city of Pekanbaru that have youth activities and popular hangout spots (cafes, malls, and hangout centers) that are often used as hangout locations by young people. The mosques located near the hangout spots that were included in the study were those in the Marpoyan Damai District, such as the Nurul Muhsin Mosque, the Al-Khairat Munawwarah Mosque, and the Nurul Hasanah Mosque. Then, in Tampan District, we also took samples from young people who hang out near mosques, including Dzikrullah Mosque, Tauhid Mosque, and Al-Ikhlas Pemilihan Mushalla. Finally, we also took samples from the Ahlul Jannah Mosque and the Nurul Huda Mosque in Tenayaan Raya District. We selected these locations using purposive sampling, which is the deliberate selection of locations and subjects based on considerations of suitability for the research objectives. The research subjects were Muslim youths aged 15–30 who actively hung out in social gathering places, as well as mosque youths, community leaders, and mosque administrators, with a total of around 28 respondents. These criteria were chosen in order to obtain a complete picture of the driving factors, motivations, and solutions for youth development in relation to this phenomenon.

The data sources in this study are divided into two main categories, namely primary data and secondary data. Primary data was obtained directly from the field through various information gathering techniques, including observation, in-depth interviews, open questionnaires, and documentation of relevant activities. Meanwhile, secondary data was obtained from various supporting literature such as books, scientific articles, research reports, and academic journals that highlight issues related to youth, hanging out culture, modern lifestyles, and the role of mosques in moral guidance for young people. These two types of data complement each other, providing a more comprehensive picture of the phenomenon under study.

Data collection techniques in this study were carried out through four methods, namely observation, in-depth interviews, documentation, and open questionnaires. Participatory observation was used to directly observe youth activities at hangout locations and mosques. In-depth interviews were conducted with youth, religious leaders, mosque administrators, and the community to explore the motivations and factors that influence their social behavior. Documentation in the form of field notes, archives, and photos of activities was used to reinforce the data, while open questionnaires were distributed to young people to obtain more diverse answers regarding their perceptions and reasons for preferring to hang out rather than pray in congregation.

Data analysis in this study was conducted descriptively and analytically following the steps outlined by Miles and Huberman, namely data reduction to filter relevant information, data presentation in the form of narratives, tables, or matrices, and drawing conclusions through in-depth interpretation. In addition, phenomenological analysis was also used to explore the meaning of young people's experiences by interpreting their views on hanging out and congregational prayer, then relating them to religious values, morals, and modern lifestyles.

RESULTS AND DISCUSSION

Our preliminary findings show that the characteristics of the young people who were the subjects of our study were dominated by the 15–20 age group, with 17 people, followed by the 21–25 age group with 7 people, and the 26–30 age group with 4 people. This age composition shows that the phenomenon of hanging out occurs more frequently in late adolescence and early adulthood, which is the phase when identity search, the need for social recognition, and the tendency to explore lifestyles are at their peak. Assuming that youth is synonymous with high social mobility and a strong recreational orientation, this data explains why a preference for hanging out is more dominant than participation in worship at the mosque. This pattern is consistent with field observations that people in their teens to early twenties are more often seen in cafes, shopping centers, and modern public spaces, while their presence in mosque activities is relatively low.

Corresponding Author : Sharhan Asad Almawarid

The level of respondents' activity in mosque activities reinforces this picture. Of the total respondents, 12 said they were only "sometimes" active, 11 said they were "active," and 4 said they were "not active at all." This distribution shows that most young people are in a position of marginal engagement; they have not completely abandoned the mosque, but they also do not feel a routine or emotional attachment to it. From a phenomenological perspective, this reflects the condition that the mosque does not appear as a meaningful "space of experience" for most young people, while social spaces such as cafes, city parks, and entertainment centers offer stronger social and emotional meaningfulness.

The tendency to prefer hanging out over congregational prayer is also influenced by peer dynamics (peer influence). Based on respondent data, the majority acknowledged that the decision to hang out is usually initiated by peer groups, not by personal motivation. Even participation in mosque activities is often influenced by "who invites," rather than by a stable awareness of worship. These findings are consistent with the theory of peer influence, which asserts that during adolescence, behavioral standards and activity preferences are highly dependent on social consensus within the group. Therefore, when the social environment is more often gathered in cafes or hangout spots, the individual decision to attend the mosque becomes increasingly weak. In the context of Pekanbaru, where the growth of cafes and hangout spots has increased rapidly in recent years, the symbolic competition between mosques and modern public spaces has become increasingly intense.

The motivations of young people in choosing to hang out also show a layered pattern. Questionnaire analysis shows that most respondents view hanging out as a means of relieving stress, seeking comfort, establishing social closeness, and filling their free time. Meanwhile, the motivation to go to the mosque is more often associated with obligation, parental encouragement, or certain routines that are not always accompanied by emotional needs. This indicates a contrast between the hedonistic-recreational motivations for hanging out and the normative-ritual motivations for religious activities. This motivational gap explains why young people often choose activities that provide immediate rewards, such as hanging out, over congregational worship, which requires self-discipline.

This phenomenon is even stronger when mosques are perceived as formal, rigid spaces that do not provide enough room for young people to express themselves. The interviews showed that some young people felt that mosques did not provide creative activities, discussion spaces, or social activities that were relevant to their world. In contrast, hangout spaces provide comfortable facilities, a relaxed atmosphere, Wi-Fi access, and opportunities for more fluid social interaction. These findings are in line with symbolic interaction theory, which explains that young people tend to construct their sense of self through modern, visual, and aesthetic symbols, something that is often embodied by coffee shops and urban public spaces, rather than mosques.

When viewed critically, the phenomenon of young people preferring to hang out rather than pray in congregation does not necessarily reflect low religiosity, but rather the defeat of mosques in symbolic and structural competition. Mosques are still positioned as sacred spaces of worship, but they have not yet fully become "youth-friendly" spaces. In contrast, hangout spots have successfully presented themselves as multipurpose spaces: places to study, work, socialize, and even express identity. Meanwhile, social media has reinforced the trend of hanging out through photo aesthetics, cool images, and visual culture, which indirectly shape the perception that hanging out is part of modern identity.

From the perspective of causal factors, respondent data and field observations point to several critical conclusions: (1) peer influence is the most dominant factor; (2) a modern lifestyle that emphasizes comfort and entertainment has shifted the appeal of mosques; (3) family support is not always strong in directing congregational worship; (4) mosque programs have not been designed with a youth-centered approach; (5) youth motivation is more inclined towards relaxation and entertainment than worship, which requires commitment; and (6) mosques are perceived as not being as flexible as hangout spaces. All of these factors make young people feel more free, accepted, and accommodated in modern public spaces.

Based on these findings, development strategies need to be directed at efforts to make mosques youth-friendly by reorganizing programs, approaches, and activity designs. Mosque activities can be developed in more creative directions, such as interactive studies, discussion rooms, reading clubs, spiritual mentoring, arts and sports competitions, and cultural expression spaces that remain within the corridor of Sharia law. In addition, the involvement of teenagers in activity planning needs to be strengthened so that they are not merely objects, but also active subjects of development. Strengthening the mosque youth community, cooperation with schools and parents, and guidance from inspiring religious leaders are important parts of the solution.

Thus, the results of this study show that the phenomenon of young people preferring to hang out rather than pray in congregation at the mosque is not merely a matter of religiosity, but a socio-cultural phenomenon influenced by the structure of public space, identity dynamics, social motivation, and the quality of young people's relationship with the mosque. Mosques that are able to adapt to the psychological and social needs of young people

Corresponding Author : Sharhan Asad Almawarid
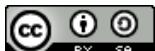
will more easily become the center of their activities, so that guidance can be carried out effectively, comprehensively, and sustainably.

CONCLUSION

The results of the study show that the phenomenon of young people preferring to hang out in social gathering places rather than performing congregational prayers at the mosque is a logical consequence of the age characteristics of the respondents, which are dominated by the 15–20 age group, followed by the 21–25 age group, and the 26–30 age group. At this stage of development, the need for identity, social togetherness, and lifestyle exploration is very strong, so modern hangout spots such as cafes, city parks, and entertainment centers are better able to meet their emotional and social needs. This is reinforced by low to moderate levels of religious activity, with only 11 respondents being active in the mosque while 12 others are only occasionally active, indicating that the mosque is not yet a meaningful space for them.

Further conclusions show that the nature of youth behavior is greatly influenced by their peer group. Most respondents admit that the decision to hang out or attend the mosque depends on who invites them. In addition, the motivations that drive young people to prefer hanging out are dominated by the need for comfort, relaxation, social closeness, and self-expression, while the motivations for worship are more normative and do not provide immediate emotional rewards. From a phenomenological perspective, mosques are perceived as formal and rigid spaces, unable to compete with modern public spaces that offer a relaxed atmosphere, Wi-Fi access, flexibility, and opportunities for more fluid social interaction.

Based on these findings, this study suggests that mosques undergo a transformation through a youth-friendly mosque approach that emphasizes creativity, dialogue, and youth empowerment. Mosques need to provide relevant and interesting programs such as thematic discussions, interactive studies, arts and sports activities, creativity spaces, study groups, and social activities. Strengthening mosque youth organizations is important so that young people are not merely participants but also play a role in designing activities. The role of religious leaders also needs to be strengthened through a communicative and inspirational approach that is close to the world of youth.

On the other hand, families are expected to improve their guidance functions through exemplary worship, warm communication, and assistance in their children's social activities. Young people themselves need to be guided to balance recreational activities with worship obligations and to use their time hanging out positively. Further research is recommended to expand the scope of the area and use an ethnographic approach so that the cultural dynamics of hanging out and the religious behavior of young people can be understood more deeply and contextually.

REFERENCES

Al-Bukhari, A. A. M. bin I. (n.d.). *Shahih al-Bukhari*. as-Sulthaniyyah.

Atsari, A. R. A. (2025). Dinamika Perkembangan Remaja : Menelusuri Jalan Perkembangan Diri,Kemandirian, dan Aspek Psikologi. *Jurnal Ilmiah Nusantara (JINU)*, *2*(2), 220–229.

Azzahra, M., Abdurahman, A. I., & Alamsyah, A. (2023). Fenomena Ngopi di Coffee Shop Pada Gen Z. *Social Science Academic*, *1*(2), 493–506. https://doi.org/10.37680/ssa.v1i2.3991

Cahya, K. D. (2017). Budaya Nongkrong di Kedai Kopi yang Tak Pernah Pudar. *Kompas.Com*, *7*(2), 7017–7027.

Fuad, Z. A., Kasim, A. M., & Kpalet, P. (2024). Peranan Remaja Masjid dalam Mengatasi Dekadensi Moral di Desa Pemana Kecamatan Alok. *AKSIOMA : Jurnal Sains Ekonomi Dan Edukasi*, *1*(4), 184–198. https://doi.org/10.62335/jm1wh425

Ghina, A. N., Al Husaini, M. A., & Rijal, M. (2022). Perancangan Islamic Youth Center di Pekanbaru dengan Pendekatan Arsitektur Islam. *Jurnal Linears*, *4*(2), 73–84. https://doi.org/10.26618/j-linears.v4i2.5709

Gusti Priyanti, W., & Dwi Kumalasari, L. (2022). Gaya Hidup Nongkrong Mahasiswa Di Malang (Studi Pengunjung Kedai Kopi or Traffic Sengkaling, Kabupaten Malang) Student Hangout Lifestyle in Malang (Study of Coffee Shop Visitors or Traffic Sengkaling, Malang Regency). *Jurnal Sosiologi Nusantara*, *8*(2), 265–278. https://ejournal.unib.ac.id/index.php/jsn

Hendro, M. (2025). *Budaya Nongkrong Di Kafe: Media Interaksi atau Potensi Penyimpangan*. Kompasiana.Com. https://www.kompasiana.com/markus12649/68dd444234777c5822501007/budaya-nongkrong-di-kafe-media-interaksi-atau-potensi-penyimpangan%0A

Ibnu Katsir. (2003). Lubaabut Tafsiir Min Ibni Katsiir (Terjemahan). In M.Abdul Ghoffar E.M. dan Abdurrahim Mu'thi (Ed.), *Mei* (I). Pustaka Imam asy-Syafi' i.

Corresponding Author : Sharhan Asad Almawarid

Koelima, J. (2023). *Darurat Moral dan Karakter bagi Generasi Muda di Era Globalisasi*. Kompasiana. https://www.kompasiana.com/clara49004/6567168912d50f0993327d82/darurat-moral-dan-karakter-bagi-generasi-muda-di-era-globalisasi

Kompas. (2009). *Berapa Sih Sebenarnya Usia Pemuda?* Kompas.Com. https://nasional.kompas.com/read/2009/06/11/17242092/Berapa.Sih.Sebenarnya.Usia.Pemuda

Lubis, N. A. (2022). Peranan Remaja Masjid dalam Penguatan Aqidah Remaja di Daerah Kelurahan Sukamaju. *Al-Hikmah: Jurnal Theosofi Dan Peradaban Islam*, *4*(2). https://doi.org/10.51900/alhikmah.v4i2.16081

Ludviyah, I. P., Wahyuningsih, E., & Hidayat, M. N. (2023). Fenomena Coffee Shop Sebagai Budaya Populer Remaja (Studi di Convo Coffee Jombang). *Journal of Public Power*, *6*(1), 28–39. https://ejournal.undar.or.id/index.php/jpp/article/view/740%0A

Mubaroq, H., & Aisyah, R. (2021). Pengaruh Intensitas Kebiasaan Nongkrong terhadap Pembentukan Perilaku Social Climber (Studi pada Mahasiswa Universitas Panca Marga Probolinggo). *Jurnal Ilmu Sosial Dan Ilmu Politik Malikussaleh (JSPM)*, *2*(2), 264–275. https://doi.org/10.29103/jspm.v2i2.5668

Muktar, M. (2024). Penurunan Intensitas Pendidikan Islam terhadap Fluktuasi Emosional pada Remaja Usia Pertengahan. *ISLAMIC PEDAGOGY: Journal of Islamic Education*, *2*(2), 34–46. https://doi.org/10.52029/ipjie.v2i2.255

Pujiati. (2025). *Penelitian Fenomenologi: Karakteristik, Jenis, Kelebihan, Contoh*. https://penerbitdeepublish.com/penelitian-fenomenologi/

Setyantoro, W. A., & Hanggara, G. S. (2023). Permasalahan Remaja Pengunjung Dalam Kajian Psikologis. *SEMDIKJAR (Seminar Nasional Pendidikan Dan Pembelajaran)*, 270–279. https://proceeding.unpkediri.ac.id/index.php/semdikjar/article/view/3664

Shihab, M. Q. (2002). *Tafsir Almisbah Jilid 8 (Terjemahan)* (IV). Penerbit Lentera Hati.

Simanjuntak, C., Lubis, F., Sinambela, D., Siagian, E. B., Chafiana, E., Rahmadini, R., Najla, A., & Ritonga, R. (2024). Pengaruh penggunaan bahasa gaul terhadap identitas budaya remaja : Studi kasus di Kota Medan. *Jurnal Pendidikan Tambusa*, *8*, 21263–21268. https://jptam.org/index.php/jptam/article/view/16815

Sinurat, N., Zainuddin, M. B., Samosir, D. L., Ginting, M., Syahputra, A., & Hsb, S. (2025). Studi Karakteristik, Pertumbuhan, Dan Perkembangan Remaja Usia 10-18 Tahun Dalam Kehidupan Sosial. *Jurnal Christian Humaniora*, *9*(1), 50–60. http://e-journal.iakntarutung.ac.id/index.php/humaniora

UU Kepemudaan, T. (2009). UNDANG – UNDANG NOMOR 40 TAHUN 2009 TENTANG KEPEMUDAAN. In *Lembaran Negara Republik Indonesia* (Vol. 19, Issue 19, p. 19).

Yusrie, C. S., Noviansyah, I., & Nasrudin, M. (2021). Minat Remaja Dalam Mengikuti Shalat Berjamaah. *Mimbar Kampus: Jurnal Pendidikan Dan Agama Islam*, *20*(1), 1–12. https://doi.org/10.47467/mk.v20i1.437

661

Corresponding Author : Sharhan Asad Almawarid