

Development of behavior Modification through Worship Guidance for Increase School Interest

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ABSTRACT: This study aims to confirm that student discipline in schools can be changed through worship treatment. Attempts to modify behavior can be done with maximum effort because it turns out that broken home children who are disobedient in worship are more difficult to improve their worship than children who already have religious observances even though they have the same broken home background. Likewise, the more active the worship, the more active the interest in school. In this case, required 28 treatments in 5 sessions to achieve the objectives of this study. Through the AB design this research resulted in changes in behavior, increased worship and increased school discipline improvements

KEYWORDS: behavior modification, worship, interest.

I. INTRODUCTION

Independent personality (Xia, et.al., 2013) is needed by all family members and parents as independent personality figures, because in social learning it shapes the personality of children such as characters. Thus a family that provides enough religious foundation also influences children's personality. If children in the family are unable to resist temptations in plain view and tend to do things that are contrary to religion, and children are less resistant to the suffering they experience, it is predicted that it will be difficult to achieve success. There is a relationship between the experience of life's difficulties, anxiety and adherence to positive behavior (Drake, et al. 2011), if there is a lack of balance between the concept of values and religious practices, it can trigger inequality within a person. Religious observance will be able to make individual behave positively, because straightforwardness religious teaching to carry out religious practices under certain conditions and within a certain time determined by religious rules (Weiss, et.al., 2013). This means that the family and all members will mutually influence how resilience is formed in the family, because one another supports one another. Allah ﷻ gives healing of all problems through Quran and. Hadith whatever the problem (Tocco, 2017). The implementation of worship such as fasting turns out to be quite capable of making individuals able to live a better life with social balance, responsibility and help them solve problems in life.

In Nigeria there is even fasting therapy for HIV disease through fasting, if you obey fasting then he will be more obedient to healing and vice versa. This means that when a person is religious, if he encounters problems in his life, it is this religious encouragement that will make him successful in living in his life again. So that, if it's found that someone's involved in a problem and he is far from religion, so returns someone to the path of religion and awakening religion will be able to be a solution in his life. Departing from research in Nigeria, it provides an indication that the implementation of religious teachings, obligations, compliance with needs are interrelated things in life. Especially when someone is in a problematic condition both with health and other life matters and problems. To what extent does a faith, one's ability to carry out worship, through carrying out the

obligations of a servant in prayer, fasting, zakat and pilgrimage, the ability to withstand all mental and physical conditions while carrying out worship actually help a person withstand all conditions when problems are struck in life by God. Endurance in straightforwardness worship is able to get used to someone and is trained to deal with any conditions. However, on the contrary, if the obligatory worship is rarely or even not performed, then the mental and physical fragility will be inversely proportional to what one does every day. Therefore, getting used to religion properly from an early age is predicted to be able to create positive diverse habits in the future. An understanding of religion that is carried out with full obedience in Nigeria will be able to strengthen physical health and self-healing powers in proportion to the extent to which a person is obedient in carrying out his worship. The problems faced at school are no exception. If the worship's excel, it will be able to infect kindness and discipline at school. If on the contrary, it will tend to have a personality that is less disciplined at school.

Research Questions 1) How to improve the discipline of worship which has an impact on increasing school interest? 2). What are the differences in the learning interests of male and female broken home children?

II. LITERATURE REVIEW

.SCHOOL DISCIPLINE, MOTIVATION AND LEARNING ACHIEVEMENT

School conditions affect students' interest in learning, collaborative systems in learning, pay attention to the experiences of students individually and in groups are predicted to be able to survive completing their respective assignments. By learning the differences between each group member, students learn to mediate differences between one another. Thus, the openness and mutual support, interdependence occur between the different groups in learning and completing learning tasks, so that it's to be expected to build a spirit of commitment among group members (Bellfield, et al 2018). Even so, the climate of very complete teaching and learning facilities also supports the success of learning targets in schools. Students come from the periphery or lower middle class tend to be assessed as students who often have problems with being active in school. So, they are often at risk of getting punished, academic failure, suspension and even being expelled from school. Because of this, school discipline is demanded when learning process, because not being disciplined is the same as violating school rules, norms and codes of ethics at school. Students who have declared themselves ready to learn should prepare themselves for the discipline to enter school in accordance with applicable regulations. Some children who are low in discipline sometimes tend to influence other students to be undisciplined so that the community (Bellingger, et.al, 2016) there are many disciplinary violations that often interfere with and even hinder learning achievement at school.

For understanding how the condition of student discipline needs to be explored detailed information (Bellingger, et.al, 2016) regarding the geographical conditions of the area concerned, the condition of the family where he lives in his own house or on a lease/rent, whether there is only a father or mother or grandparents living with him, or in other conditions there're another family. What is the physical construction of the residence like, the category of poor economic family, middle economy or upper economy, family income from business sectors whether services, inquiries, business or others. In this case, the history of family life, broken family, or intact family, or is the family devout in worship or not, the previous experience of going through school in terms of discipline, have you ever been tried in a legal case at school? Suggestions for the next educator about what can be done, what events caused him to be undisciplined at school, what sanctions have been received at the previous school. With complete data, it can be used as an instrument to identify students whether it can still be improved or whether it requires hard work for all educational environments and family environments. Thus it is useful for laying the mapping student discipline.

The disciplinary solutions (Bellingger, et.al, 2016) include:accommodating and listening to complaints why they are not disciplined, create schools to be more safer, create challenges to practice discipline, seek and find yourself a collaborative, transformative solution. Treating students equally from any element, changing negative thoughts into positive ones, turning problems into part of the challenge in creating a conducive climate in schools and supporting students' talents and interests without discrimination. Discipline which related to norms, clothes, class entry, transgender, transphobia and other issues that concern schools is how to make all

students be discipline without gender or racial discrimination. Schools can often trigger disputes and discrimination against racial gender differences for disciplinary offenders.

Therefore, returning to rules that apply without discrimination may be one of the solutions to reduce disciplinary violations. Schools are required to enforce discipline with all aspects of discipline in the school environment. Regarding discipline, several schools apply sanctions and recommendations for students who violate discipline at school. Disciplined students can be seen from the condition of students who can take advantage of the time to carry out positive activities, obey certain rules, do many activities in an orderly manner, active with full responsibility, go to school every day and do assignments according to the time given by the teacher. The higher the discipline, the higher the student's learning achievement (Ariananda, et al. 2014), high achievement can be seen from the position in the class, and the most important indication of performance's proven with could go to school on time.

1. OBEDIENCE TO TAKE FIVE TIMES PRAYER IS THE MAIN COMMANDMENT

Q.S. Maryam: 59 indicates a person to pray, when a person leaves prayer when he's one of those who follow his lust, so that, God's threat in this verse is that he will be given trouble. Thus, if a person does not want to pray, then he is influenced by the devil within himself so that he himself diverts the path in his life. individual should be successful in school, as a result he becomes undisciplined, the same as following his lust for not praying with lazy lust to go to school.

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ ۖ إِنَّ الصَّلَاةَ تَنْهَىٰ نَخْلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ ۖ
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَلَذِكْرُ اللَّهِ أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ۚ فَسَوْفَ يُلْقُونَ غِيَاً

From Q.S. Maryam: 59: it can be concluded that a person is trapped in following negative invitations in his habit of carrying out prayer services to Allah. If the prayers awesome, it is possible that one's school or work is also good. Because when he can discipline when take a pray, he will get used to being disciplined in all things. If on the other hand when someone can't control himself to be loyal to be a servant who are pious in performing the five daily prayers will affect (Adu-Gyamfi, 2020) this discipline to something else.

Q.S. Al-Ankabut: 45; very affirmative that prayer is an obligation and through prayer will prevent oneself from being cruels and crimes. Then, when a person is able to discipline prayer, prayer becomes his identity, so that, the impulse to do many activities that are abominable and against religion will automatically be able to put the brakes on him to act according to his desires, including to do abominable and evil things. But if prayer does not become an identity, then the individual can't study a prayer which can control bad and immoral behavior, then someone will tend to follow these negative things. In the command of Q.S. Al Ankabut: 45, it is mentioned that the need for affirmation of prayer and its enforcement for individuals is very strong, so that, through prayer they could to control themselves from falling into the world of disobedience, because someone who has also entered the world of immorality needs strong strength to get out of the bondage of immorality. Enforcement of prayer as a person's religious key becomes a separate struggle for individuals (Karimia& Basu, 2018) to carry it out, because if individuals are already immersed in not performing prayers then returning to worship also requires struggle.

The obligation to pray should be carried out in congregation as stated in the following Q.S. Al-Baqarah 43.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

Carrying out prayer services accompanied by the obligation to carry out issuing zakah is strengthened by the congregation. Congregation will be able to cultivate mutual cooperation in stabilizing emotions and the same reward in whatever condition the congregation is if one gets a reward from Allah then the other congregation gets the same reward. So that, the congregation in worship is important to cover the shortcomings of one member of the group and assisted by other members of the congregation. In Q.S. An-Nuur:56; It is stated that when a servant wants to pray and give alms and follow the teachings of the Prophet, he will get God's grace.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

Q.S. An-Nuur:56 also states that prayer should be a priority in life because through prayer, it can bring a person to kindness in obeying his messenger. Prayer brings grace means that the prayer has a good impact on a person.

The belief that prayer brings goodness in a person needs to be instilled. Not all individuals, even though they claim to have faith, do not necessarily believe in prayer and their goodness, and not even a few, even he leaves to pray. Therefore, planting prayers as early as possible at a person's age is very influential on the strength of prayer in an individual Muslim. The environment is very influential, especially the individual family environment, the most important is the teaching of prayer. If parents don't pray, children also tend to follow them. To improve daily prayer requires time and individual awareness that prayer is a tool for success (Hutler, 2019) in one's world and hereafter life.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تَقَدَّمُوا لِنَفْسِكُمْ مِنْ خَيْرٍ
يَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

As for prayer accompanied by efforts to do well, all of them have an impact on oneself. Calculations from Allah as Q.S. Al-Baqarah:110 will not be wrong. It can also mean that when a person performs a prayer, he will also be given guidance from Allah to do goodnees and if he di his best prayer, he can immediately repent and ask Allah for guidance then a person will avoid repeating the bad that he has done. Prayer will be able to bring good to a person, because he is directly guided by Allah to control himself and firm to do goodness. Self-kindness (Ranz, &Alhuzai, 2019) in performing prayers and zakah is nothing, but the reward of returning to those who carry it out. The habit of praying becomes a habit that when one leaves one will feel scrupulosity (Jonathan et.al, 2020) and it is as and it is as if time is running out to seek forgiveness from Allah. But on the other hand, those who are used to leaving one's prayer will tend to feel normal and do not feel sinful towards Allah when leaving prayer. But for normal and Muslim people, the indication of prayer is a measure of how far a person's faith influences one's discipline in his life journey.

A person who is strong in religion is marked by carrying out repentance, prayer and zakah, it shows a religious personality as in Q.S. At-Taubah: 11 which reads as follows.

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ
وَنُقِصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

People who struggle in repenting, praying and giving alms tend to have strong friends and in worship that can only be understood by those who are able to contemplate and analyze the importance of worship in one's life. Thus a person who is strong in worship provides a magnet for people who have the same mind and mind in worship to be together and be friends in carrying out worship, supporting and reminding one another of goodness. If you really want friends, it can be assessed with a good individual environment play a role in supporting a person's positive or negative habits. Therefore, if you want to get a good environment, you should also be good yourself and want to change for the better, Allah would also guide you to goodness. So that, a good religious social climate will also be created. It remains to be seen whether the individual follows the goodness (Thomasa, et al, 2018) of religion or is it contrary to the environment that invites good behavior. Therefore, the Quran emphasizes prayer as the main worship in one's life, so that the enforcement of the discipline of prayer is the key to one's religion. Something to be proud of in one's life is also in terms of prayer as a measure of one's goodness, the extent to which one prays is the goodness of one's life in the future. If it is far from worship, it is predicted that life when studying, working and living is also far from God. As long as the life of the world is far from peace as it is said in the Quran. So that if there is someone who is far from Allah and does not pray, then returning the prayer to be carried out by the individual again in his daily life can be the key to his happiness in the future. School discipline, work discipline certainly have an impact on school results in the form of achievement. continuation of school, work is expected to also get blessings. In other words, prayer is predicted to bring good luck. With brilliant school achievements obtained by obediently practicing religion. In religion, carefulness is needed between religious beliefs and religious practices (Jonathan, et.al, 2020) meaning that if you really have a religion, you should carry out religious orders according to those adhered to by that individual.

In Jonathan's research, et al, (2020) found the facts of someone's life who obedient to the teachings of Christianity and adheres to strong moral values turns out to have extraordinary achievements in school, actively achieves in many academic and extra-curricular activities, and he has satisfaction in social life and can control himself not to get involved in negative activities such as drug abuse and he has a strong motivation in completing his education. And vice versa if someone is not obedient enough in worship, then he feels isolated

from other groups of friends. Individuals who are disobedient to worship often avoid places of worship, avoid information related to worship, because of that, then they are given treatment to have guilt feelings and are invited to discuss how to have good religious morals and behave kindly to God and are invited to perform religious rituals and prayers. Thus, Jonathan, et.al's (2020) research confirms that there is a strong influence of religion on school achievement and discipline, while to support children who are far from religion it is necessary to provide treatment to strengthen individual religion so that they become successful in carrying out school activities and achievements. his school.

Behavior modification in worship modification to increase prayer awareness times in order to improve the discipline of learning and learning motivation. It is a treatment to bring back religious awareness to someone who used to pray and fast, carry out religious practices, for several years this has not been lived due to what factors. Treatment is given to all family members through adult education, sharing ideas, sharing experiences, comparing past experiences with the present and when you want to change for the better. Some things in family problems can be given family counseling. In this case it is done to reaffirm that religion is important in life, and religion is the key to resilience in the family. As for family counseling, it is an effort to enter the family directly as a research subject to intervene in order to change behavior towards clients. Family counseling can be given for religious cases that occur in the family, can be for pre-marital (Barbosa et al, 2017) including contraception (Dehlendorf et al, 2016), in marital conflicts, in marital divorce (Enache, 2013) and all matters related to family problems of illness suffered during marriage (Chen et al, 2015), and including unilateral dissolution of the family. In Jonathan's research, et al (2020) a person needs to be given behavior modification to return in good religious understanding. Material was given about beliefs and sins which leaving religion. It also given about the cognitive and behavioral factors in scrupulosity needed in religion. God loves all his servants and God forgives their sins. This therapist also helps someone who needs religious treatment and he is given religious treatment in recognizing inconsistencies between belief and fear of God, so that he worships God. Naturally, it's very valuable in helping individuals to obey God and teaching the importance of having faith and carrying out religious orders and learning to accept self-control over things that are prohibited by religion and committing sins as well as learning to manage risks that are acceptable from religious behavior.

Individual abilities and strengths in his religion also affect how a person lives and full of challenges and chaos (Meine, 2018). Even religion is as important as daily staple food which is very vital for the survival of life (McClure, 2017) not only religion as a value but religion that is actually applied in life. In the teachings of Christianity in the context of the world (McAdamis, E.M. 2011) the concept of suffering in religious teachings will stabilize humans in living life. As for what is known in Islamic teachings, they are ordered by their religion to comply with very strict rules of religious observance. Hinduism is described as a set of evolving traditions rather than a closed system of scriptures and beliefs. Every action produces an inevitable result so one's status in this life is determined by one's behavior. how he does something will receive the impact of what is done. On the other hand, it is undeniable that the fourth largest group of religious affiliations in the world is a group of people who claim no religious affiliation at all. The category of people without an identity religion is a religious and interesting group. Of course, many people without religious affiliation are still able to affirm their beliefs and are spiritual in nature, and practice their beliefs in a personal way that they prefer.

III.METHODOLOGY

This study uses a comparative method (Ragin, 2014) using a qualitative and quantitative research approach. The reason for using the comparative method is because of the orientation of the case as a whole, in order to understand all phenomena that appear in the field, one data is closely related to other data so that it forms a complete understanding of the subject data phenomenon in the field and requires further interpretation.

Figure 1. Condition of behavior modification of worship (adaptation from Barlow & Hensen 1984)

Note :

A1 base line 1 for the subject / muslim male child from a broken home family

A2 base line 2 for the subject / muslim male child from a broken home family

B1 behavior modification male of worship

B2 behavior modification female of worship

A2 base line 2 for subject 1 after treatment A2 base line 2 for subject 2 after treatment

3.1. RESEARCH SUBJECT

Table 1. Subject criteria

Number	Special feature	Female (A1)	Male (A2)
1	gender/age	12	12
2	marital status	divorced widow alive	divorced widower
3	economic status	middle to lower	middle to lower
4	basic condition of family religion	strong	Weak
5	Residence	occupy a free brother's house does not pay	occupy a free brother's house does not pay
6	means of transportation	motorbikes are still worth a single ride	motorbikes are still worth a single ride
7	condition of being active in school	rarely skip school	often skip school
8	ability to buy new clothes in a year	1-2 pieces of clothes	1-2 pieces of clothes
9	ability to eat in a day	1-2 meals	1-2 meals
10	prayer five times a day	4-5 times	1-2 times
11	the capital to read the Quran	already have	already have
12	daily care	daughter lives with her mother	son lives with his father
13	giving examples of worship	there are examples	rarely there are examples

3.2. DATA COLLECTION

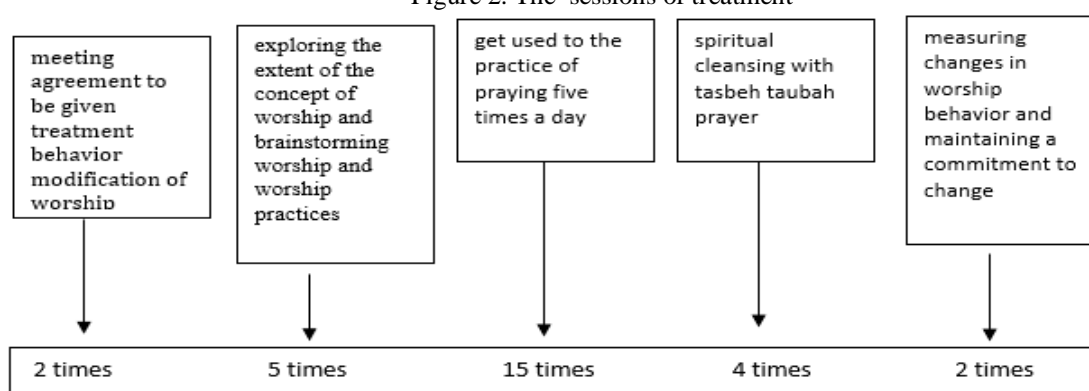
To collect research data using documentation, interviews, observations. Documentation is done by taking photos of every activity that reveals the condition of the subject of worship A1A2 in the form of praying and reciting the Quran, school and when doing assignments from school. Besides that, photo documents related to religious treatment as well as subject activities, condition of the residence to obtain economic position data. The photo tool uses a Samsung G7Pro cellphone. The documentation which used to record interviews related to the strengthening of worship and changes in worship are using cellphones using the video facilities available on cellphones.

Interviews were conducted with the aim of obtaining information about the school's past in two schools that failed to complete the final grades of public elementary schools and related to the changes that occurred after the modified behavior of worship for subject 1 and single parent. The interview was conducted with informant 1 as a teacher at school (GDR1) who was homeroom teacher (female aged 55 years) at school A who handled subject 1, taught and monitored subject 1's progress in discipline entering class, visited the house many times and failed to wake the subject 1 to go to school, and school B (GDR 2) informant 2 (aged 56 male) monitored progress and understood the history of development at the previous school, provided opportunities for improvement to subjects but still subjects did not show improvement so subjects could not continue school at school B. Informant 3 elementary school equivalency schools provided the opportunity to take direct exams to subject 1 and subject 1 was declared to have graduated from elementary school. Informants 4 teachers of public junior high schools (female age 56) junior secondary to obtain specific information on how subjects can be accepted at the school even though they are more than one year old, and obtain information on how subjects can participate

in school programs and school assignments. The interviews addressed to the subject were to obtain the results of behavior modification of worship during implementation and after it was completed and also the changes experienced by single parents during implementation and after receiving behavior modifications of worship. For subject A2 addressed to all family members A2, how is the implementation of worship and the process of supporting school learning and the implementation of daily worship.

Observation is done by observing the subject for obtain data on the condition of the subject's resilience in carrying out worship, the subject's resilience in completing school assignments and the subject's resilience in surviving at home and uniting with the family. Observation of the subject's family to determine the endurance of worship, resilience to work and stay healthy, resilience in supervising the subject accompanying learning at home, monitoring school entry and subject prayer discipline and monitoring the subject's tasks.

Figure 2. The sessions of treatment



3.3. INSTRUMENT VALIDATION

The modified learning worship behavior instrument is carried out for psychologists with the criteria concerned have expertise in psychology and personality strengthening, have a working period of approximately 15 years in their field and provide an assessment of the feasibility of the instrument (Prof Rifa Hidayah) and provide an assessment that the research instrument is valid (85) for treatment use.

In addition, triangulation of data sources, methods and colleagues was also carried out. Triangulation of data in the form of sources is carried out by asking again the data that has been obtained with other data sources whether the same information is obtained regarding the type of data in question, namely data related to worship, school discipline and school motivation. Regarding the subject, how to accompany the subject, matched with the subject, whether the subject experienced the same thing as the treatment received by subject A1 A2.

3.4. DATA ANALYSIS

Data analysis use the stages of data collection, data reduction, coding, data verification and data extraction. From the results of the data analysis. It is known that the impact of worship treatment contributes to cognitive, affective and psychomotor behaviour of learning residents, increasing school discipline and school motivation through collaboration with clerics also strengthens spiritually, kyai reflections to strengthen the subject's physiques, village government and family climate A1A2 learns.

III. RESULTS AND DISCUSSION

Result

Result Question 1. Improving the discipline of worship which has an impact on increasing school interest

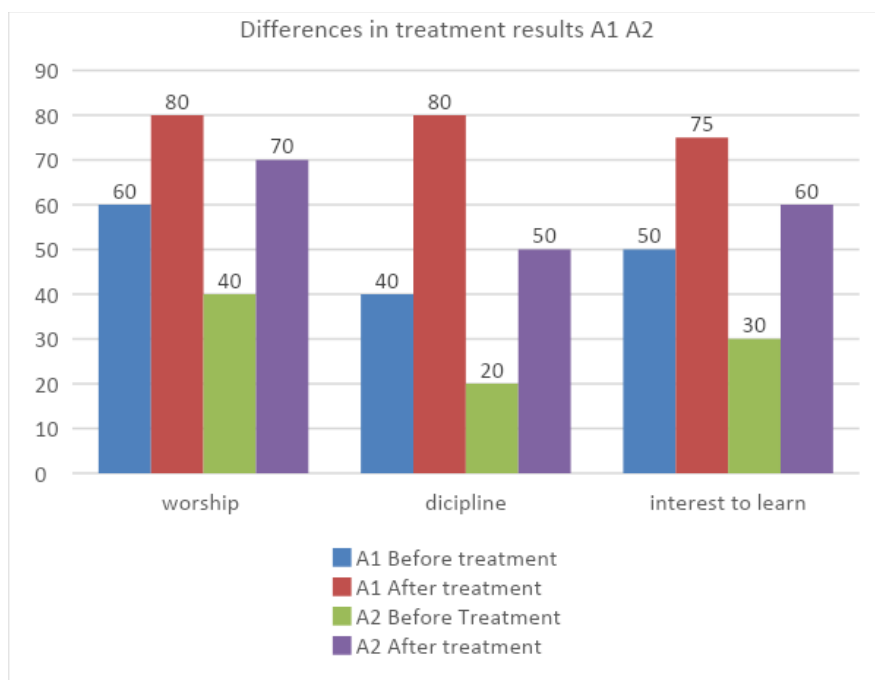
Documentation subject A1



Documentation subject A2



Result Question 2). The differences in the learning interests of male and female broken home children



Discussion

Besides religion and its implementation in a person's life affect physical health conditions, it turns out that the condition of a person's diversity also affects a person's economic health. One aspect that needs to be considered in worship treatment is that prosperous conditions are determined by economic factors and this economic factors are determined, one of which is values and values can come from culture and religion. In religion the most important thing is the belief and practice of one's religion. Religious background, culture influence success and economic success. This indicates that the economy as one of the keys to a person's welfare is influenced and will affect a person's diversity supported by the culture one follows. Economic growth is strongly influenced by religion and culture that is believed and carried out by a person and even when religion is framed in a regulation to be implemented it will further strengthen the economy. Through the stability of physical health as well as economic health, it is predicted that families will get stronger (Bellfield. et al. 2018) strengthening research findings that the economy needs to be seen in terms of religion and work and school motivation is very influential. Strengthening worship will trigger enthusiasm for working and school.

Learning from Protestant and Catholic religions (Giappichelli. 2020) people today These clergy believe more in adherence to religion and the traditions of their adherents that good behavior, frugality, personal equanimity, and individual respect for responsibility in various ways and the ability of religious people to take risks can actually improve one's financial condition as in Italy shows economic prospects which is better than individuals who do not practice religion in a devout manner. When experiencing problems in terms of the economy, the courage to take risks is also more owned by someone who has a religion that obeys all the commands of his religion. Especially in the current era of disruption and this opinion also occurs and is believed by the state of New York. Thus in the teachings of any religion, it occupies an important position in life and even science also promotes human welfare. Even, in the study of world religions, they still advocate the role of religion and religious practices in life to improve human welfare (McAdamis, E.M. 2011), namely Islam, Christianity, Judaism, Zoroastrianism, African Diasporics, Judaism, Sikhism, Spiritism, Baha'i, Cao Dai, Tenrikyo, Chinese Traditional Religion, Shinto, Jainism, Rastafarianism, Unitarianism, Buddhism, Hinduism. If so, when someone experiences problems and unhappiness, it is because one of them is leaving their religion. Adhering to a religion is also not just adhering, but from religious learning is the implementation of the religion. Because the implementation of religion will be able to strengthen a person to face life's challenges, to achieve happiness and resilience in their own lives.

While those religious (Kassim, 2024) diversity are a social phenomenon, The most important manner is to have religion and practice the religion adhered to by each respectively (Fincher, et. al., 2014) although in the areas of Toronto, Sydney, London, Amsterdam, Berlin, Singapore, South Africa, and even there are celebrations of diversity at the same time because it reinforces the clear differences of their lives in different ways. unusual to see for others. together they even plan efforts to regulate and discipline the poor and marginalized minority groups, thereby, reinforcing the perception that poverty and marginalization must be managed and tightly controlled and increased welfare while simultaneously improving the poverty that surrounds them. If so, then all religious people practice religion and equally do amazing for themselves and for others and even help the poor. . If it is difficult to stand firm" in praying alone, then in congregation and in groups with people who pray will be invited to always pray in congregation and invite them to worship together. If a person comes to pray with a heavy heart, then when he enters the congregation, the reward he gets remains the same as that of the group of worshipers as long as his prayer is fulfilled according to the prayer rules, namely the ablution is performed with shah. If not, with a valid ablution, togetherness cannot be of the same value because a holy start as a tool for (Deb, 2018) worship is not lived by someone.

Based on the opinion of Jonathan, et al (2020) above, treatment for an individual who is undergoing a school process can be carried out to help improve his religion, especially the five daily prayers for a Muslim, so that it can help improve achievement, school discipline, and motivation to successfully complete school in school levels. Because individuals who are currently in school need to get support from their families by directing them to the same conditions, namely creating students who return to the right path by disciplining the five daily prayers as well as families who support the five daily prayers as well. Family involvement is important as part of conditioning to create a climate of religious education through religious habituation which is mainly carried out by examples of family members at home (Bellfield, et al 2018). It is a treatment to bring back religious awareness to someone who used to pray and fast, carry out religious practices, for several years this has notss been lived due to what factors. Treatment is given to all family members through adult education, sharing ideas, sharing experiences, comparing past experiences with the present, and when will it change be fabulous. Some case in family problems can be given family counseling, it is done to reinforce that religion is important in life, and religion is the key to resilience in the family.

IV. CONCLUSION

Children who are supported by religiously devout families are more easily given religious treatment even though their families are broken, they tend to have an easier commitment to worship and their enthusiasm for going to school is still high. However, for broken families who are less devout in worship, it is very difficult for children who are given religious treatment to make a commitment to carry out worship every day. So, broken families

which is also referred to as broken home do not necessarily give birth to generations who are less devout in worship and fail to go to school, but depending on how broken home parents have a strong religious base, children tend to have strong religions too. In order to align families who come from broken homes who are not devout in worship, it is necessary to create another environment that changes the environment that is less conducive to supporting the motivation of religious commitment. But, it all also depends on the child and also his parents. So, if you have an awareness of religion and change old habits towards new changes, you need to move to a new family that has a strong religious and worship base.

Advice

Treatment can be developed for other obligatory acts of worship such as zakat, pilgrimage, fasting as a Muslim obligation with more specific treatment. The extent to which a person's level of worship greatly influences a person's daily behavior, the more disciplined his or her worship is.

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