Journal of Islamic Education Research | Vol. 7 No. 4 (2026)
Available online at: https://jier.uinkhas.ac.id/index.php/jier
e-ISSN: 2716-0998
p-ISSN: 2716-1005

Religious Socialization among Young Adults through Sholawat Nariyah 4444: A Case Study of Community-Based Islamic Education in Rural Indonesia

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Article History:
Received:
11-6-2026
Revised:
7-8-2026
Accepted:
3-10-2026
Published:
15-10-2026

Keywords:
Religious socialization; Young adults; Sholawat Nariyah; Community-based Islamic education; Routinized participation.

Abstract: This study examines how young adults experience religious socialization through the Sholawat Nariyah 4444 routine within community-based Islamic education. A qualitative single-case study involved 22 purposively selected informants: ten participants aged 20–29, ten parents or spouses, one founder, and one religious leader. Data were collected through semi-structured interviews, non-participant observation, and documentation during approximately one month. Hybrid inductive-deductive thematic analysis was supported by NVivo. Findings identified routinized participation, role modeling, and gentle religious counsel as interconnected processes that participants associated with worship-related commitment and social conduct. Peer encouragement, family assistance, community appreciation, and rotating household venues supported participation. Fatigue, competing responsibilities, monotony, and physical strain constrained engagement, while some participants reported limited change. The study's originality lies in interpreting devotional repetition alongside relational guidance and contextual conditions, distinguishing regular attendance from reported internalization of value. It contributes an empirically grounded contextual account of religious socialization beyond formal institutions and informs responsive community education. The findings reflect situated perceptions rather than causal evidence of enduring transformation; further longitudinal and comparative research is recommended to examine behavioral persistence and variation across participants and communities.

***Abstrak**:*
Penelitian ini mengkaji pengalaman sosialisasi keagamaan dewasa muda melalui rutinan Sholawat Nariyah 4444 dalam pendidikan Islam berbasis komunitas. Studi kasus tunggal kualitatif melibatkan 22 informan yang dipilih secara purposif: sepuluh peserta berusia 20–29 tahun, sepuluh orang tua atau pasangan, seorang pendiri, dan seorang tokoh agama. Data dikumpulkan melalui wawancara semi-terstruktur, observasi nonpartisipan, dan dokumentasi selama sekitar satu bulan. Analisis tematik gabungan induktif-deduktif dilakukan dengan bantuan NVivo. Temuan mengidentifikasi partisipasi rutin, keteladanan, dan nasihat keagamaan yang lembut sebagai proses saling berkaitan yang diasosiasikan peserta dengan komitmen beribadah dan perilaku sosial. Dorongan teman sebaya, bantuan keluarga, apresiasi masyarakat, dan lokasi pertemuan bergilir mendukung partisipasi. Kelelahan, tuntutan tanggung jawab, monotonitas, dan beban fisik menghambat keterlibatan, sementara sebagian peserta melaporkan perubahan terbatas. Orisinalitas penelitian terletak pada penafsiran pengulangan ritual bersama bimbingan relasional dan kondisi kontekstual, dengan membedakan kehadiran rutin dari internalisasi nilai yang dilaporkan. Penelitian ini menyumbangkan pemahaman kontekstual berbasis bukti empiris mengenai sosialisasi keagamaan di luar lembaga formal dan memberikan masukan bagi pendidikan komunitas yang responsif. Temuan merepresentasikan persepsi kontekstual, bukan bukti kausal transformasi berkelanjutan; penelitian longitudinal dan komparatif direkomendasikan untuk mengkaji keberlanjutan perilaku serta variasi pengalaman peserta.

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Please cite this article in APA style as:
Al-Ghafir, A.A.S., Faisol, A., & Supriatno, D., (2026). Religious Socialization among Young Adults through Sholawat Nariyah 4444: A Case Study of Community-Based Islamic Education in Rural Indonesia. *Journal of Islamic Education Research, 7(4)*, https://doi.org/10.35719/jier.v7i4.575

INTRODUCTION

Religious socialization is central to Islamic education because transmitting religious knowledge involves more than acquiring doctrinal understanding. It also entails learning how religious commitments are interpreted and expressed through worship, ethical judgments, and everyday relationships. In this study, religious socialization refers to the processes through which young adults encounter, interpret, negotiate, and enact Islamic values through participation in shared practices and interaction with significant others. Religious attitudes constitute a focused dimension of this process, examined through participants' accounts of worship-related commitment and social morality. The former includes consistency in prayer, dhikr, and participation in religious activities, while the latter encompasses respect for parents and elders, helpfulness, and responsibility toward others. These dimensions guide the inquiry without assuming that ritual attendance necessarily indicates internalized faith or enduring behavioral change.

International research highlights the importance of examining religious socialization across interconnected settings. Using longitudinal evidence from the United States, Smith (2023) identified relationships between religious upbringing and moral orientations in young adulthood, showing that different forms of religious exposure are associated with different moral characteristics. In Indonesia, Shen et al. (2023) found evidence of peer influence on religiosity and religious coping among Muslim adolescents. Although these studies concern different populations and contexts, they demonstrate the relevance of family experiences, communal participation, and peer relationships to religious development. They also invite closer investigation of how participants interpret these influences within specific educational practices. For Islamic education research, this raises an important question: how do locally embedded devotional activities become settings in which young adults learn, discuss, and practice religious values?

In Indonesia, such processes occur in schools, madrasahs, and pesantren, as well as through religious gatherings embedded in community life. Existing studies identify several practices linked to cultivating religious attitudes. Aminullah (2023) examined routine religious activities in a community setting and reported their contribution to adolescents' religious attitudes. Nurjanah and Sholeh (2020) identified routine activities, environmental conditioning, and role modeling as components of religious-character education within the 5S school culture. Hanik & Ahsani (2021) and Hidayah (2021) similarly emphasized repeated practices, exemplary behavior, and supportive religious environments in formal educational and pesantren settings. Rohmah (2019) examined how Islamic values are integrated into educational processes. Together, these studies provide a basis for investigating the educational significance of repetition and social example. However, their relevance to young adults participating voluntarily in community-based devotional gatherings requires further examination, particularly where engagement must be negotiated alongside employment, study, and family responsibilities.

Research on sholawat offers a more specific starting point. Sholawat refers to devotional invocations of blessings upon the Prophet Muhammad, practiced individually and collectively. Suhaili et al. (2023) documented the implementation of collective Sholawat Nariyah recitation in a rural community. Sofiyah et al. (2022) examined its social meanings during the Covid-19 pandemic, identifying religious symbolism, solidarity, sacredness, collective awareness, and power. Together, these studies situate collective recitation within community religious and social life. However, they do not directly explain how young adults experience the practice as a process of community-based Islamic education.

The present study examines Rutinan Sholawat 4444 in Sukorejo Village, Bangsalsari, Jember, East Java, Indonesia. This weekly gathering involves young adults aged 20–29 in the collective recitation of Sholawat Nariyah 4,444 times, followed by brief religious counsel, or tausiyah. Meetings rotate among members' homes, placing the practice within participants' everyday family and neighborhood environments. The case brings together recurring devotional activity, leadership example, peer interaction, religious guidance, and household participation. Its analytical significance lies in how these elements are experienced together as a setting for community-based Islamic education. The prescribed recitation count is treated as a feature of the local religious practice, rather than as an independently established explanation for changes in participants' attitudes or behavior.

Two complementary perspectives guide the analysis: habit formation and a social-ecological understanding of religious socialization. The habit-formation perspective focuses on repetition, recurring cues, and the organization of participation over time. Hobbiss et al. (2021) and Potter (2022) discuss habitual processes in educational and internet-use contexts, respectively, providing conceptual points of comparison rather than direct evidence about religious practice. More recent research strengthens the need for conceptual caution. Singh et al. (2024), in a systematic review of health-behavior habit formation, documented considerable variation in the time required for habits to develop. Gardner et al. (2025) likewise emphasized contextualized approaches to habit-based behavior change and how habits interact with other behavioral influences. Although these contributions address health behavior, they help clarify why repeated attendance should not be equated with automaticity, value internalization, or sustained religious commitment. Accordingly, this study uses habit formation as a sensitizing perspective for examining participants' descriptions of recurring participation, rather than as an outcome presumed to have occurred.

The social-ecological perspective situates these accounts within relationships among religious leaders, peers, family members, and the wider community. Previous research on Islamic character education has emphasized role modeling and supportive environments (Hanik & Ahsani, 2021; Hidayah, 2021), while Sofiyah et al. (2022) highlighted the relational dimensions of communal religious practice. International evidence further supports attention to multiple socialization settings (Smith, 2023), and Indonesian research indicates that peers can influence religious engagement (Shen et al., 2023). In the present case, these relationships are examined as interconnected conditions through which religious expectations are communicated, participation is encouraged or constrained, and devotional

experiences acquire meaning. This perspective also recognizes participants' agency: young adults may interpret guidance differently, participate unevenly, or report limited changes despite continued attendance.

The literature reviewed therefore leaves a focused empirical and analytical gap. Studies of Islamic religious-character education identify repetition, example, and supportive environments, while studies of sholawat describe communal implementation and social meanings. This literature offers less of an integrated account of how young adults experience a recurring Sholawat Nariyah 4444 gathering as a process of religious socialization, and how ritual participation intersects with guidance, relationships, and everyday obligations. The present study addresses this gap by examining one bounded community practice through participants' and relevant community members' accounts. It distinguishes the organization of participation from the meanings attributed to it and from reported changes in religious conduct, thereby avoiding the assumption that participation itself demonstrates transformation.

Accordingly, the study addresses two research questions: (1) How do young adult participants and relevant community members describe and interpret religious socialization through ritual repetition, role modeling, and religious counsel within the Sholawat Nariyah 4444 routine? (2) What relational and contextual conditions support or constrain participation and the reported enactment of religious values in everyday worship and social conduct?

The study aims to contribute a contextually grounded account of community-based Islamic education that connects local devotional practice with broader discussions of religious socialization. Conceptually, it examines how recurring participation and relational guidance intersect, while distinguishing repetition from the reported appropriation of religious values. Empirically, it foregrounds young adults' experiences of a rural religious gathering and the conditions surrounding their engagement. Practically, the findings may inform community educators, religious leaders, families, and youth organizations seeking to organize religious activities that respond to participants' circumstances. The contribution is an interpretive explanation of a particular educational setting, with possible relevance to comparable contexts, rather than a causal evaluation of ritual efficacy or proof of lasting character transformation.

METHOD

Research Design and Setting

This study employed a qualitative single-case study to investigate religious socialization among young adults participating in Rutinan Sholawat 4444 in Sukorejo Village, Bangsalsari, Jember, East Java, Indonesia. The case involved a recurring community-based Islamic educational practice of collectively reciting Sholawat Nariyah 4,444 times and brief religious counsel, or tausiyah. It was bounded by its geographical setting, participating community, weekly activities, and fieldwork period. The unit of analysis was the religious socialization process within the gathering, examined through participants' accounts of ritual repetition, role

modeling, religious guidance, and relationships with peers, family members, and community leaders.

The case was instrumental because it offered an opportunity to examine a broader educational question: how locally embedded devotional practices function as settings for religious socialization. The inquiry adopted an interpretive orientation, treating participants' accounts as context-dependent understandings of religious participation and everyday conduct. Habit formation and social-ecological religious socialization served as sensitizing perspectives rather than predetermined explanations or outcomes.

Fieldwork took place over approximately one month in 2025. The weekly gatherings rotated among members' homes and typically lasted approximately two hours. Non-participant observation focused on the organization of collective recitation, interactions among attendees, leadership practices, the content and delivery of tausiyah, and household involvement. Observation was confined to the gatherings and did not systematically cover participants' religious behavior outside these settings. Consequently, accounts of changes in prayer, dhikr, and interpersonal conduct were analyzed as reported or perceived changes rather than independently established evidence of lasting behavioral transformation.

Participants and Recruitment

Participants were selected purposively based on their involvement in, or direct knowledge of, the practice. The sample comprised 22 informants: 10 young adult participants aged 20–29 years, 10 parents or spouses, the founder, and one religious leader. Young adults were selected because they participated in the routine and could describe their experiences. Parents and spouses provided perspectives on participants' involvement and reported everyday conduct. The founder and religious leader contributed accounts of the gathering's organization, purposes, and religious guidance.

The founder or community leader facilitated access to the community by acting as a gatekeeper. Recruitment involved identifying eligible individuals through this initial contact and inviting them to participate in interviews. Gatekeeper assistance provided access to the setting but may also have favored individuals closely connected to the gathering. This possibility was considered when interpreting the predominance of supportive accounts and the range of experiences represented.

Sampling adequacy was considered in relation to the bounded research questions, the relevance and depth of the interviews, and the coverage of different participant perspectives. Thematic saturation was understood as the point at which further interviews did not substantially extend the codes and categories relevant to the inquiry. We assessed accounts from young adults and parents or spouses separately; the founder and religious leader provided role-specific contextual information. Guest et al. (2006) informed the rationale for assessing saturation, rather than providing a fixed numerical justification. Hennink and Kaiser (2022) similarly emphasize that sample adequacy depends on the population, scope of inquiry, and type of saturation sought. The total of 22 informants was therefore not treated as automatic evidence of saturation across all participant categories.

Data Collection

Data were collected through semi-structured interviews, non-participant observation, and documentation. The 22 interviews included one interview with each informant and were conducted in Indonesian or Javanese in the study locality. The interview guide explored reasons for participation, experiences of recurring recitation, perceptions of leadership example, interpretations of tausiyah, peer and family relationships, reported religious and social changes, and circumstances that facilitated or constrained attendance. Particular attention was given to how young adults connected experiences within the gathering with worship and social conduct in everyday life.

With participants' consent, we audio-recorded and transcribed interviews. The authors checked transcripts against the recordings to improve accuracy. The authors translated quotations selected for publication into English and checked them against the original wording for semantic equivalence. Locally meaningful terms, including sholawat, dhikr, and tausiyah, were retained where direct translation could obscure their religious or cultural meanings.

Observational materials provided contextual evidence concerning the ritual sequence, leadership conduct, interpersonal exchanges, and use of members' homes. Available documentary materials were examined to contextualize the organization and continuity of the practice. Interviews, observations, and documents were compared to identify convergence, differences, and gaps in the evidence. Observed participation and interview reports of conduct beyond the gathering were kept analytically distinct.

Data Analysis

The data were analyzed using a hybrid inductive-deductive thematic approach. NVivo supported the organization, coding, and retrieval of materials; the researchers remained responsible for interpretation. Analysis involved repeated readings of transcripts and contextual materials, initial coding, cross-source comparison, category development, and theme interpretation. This progression is consistent with methodological guidance on making the relationship between data, codes, and conceptual interpretation explicit (Naeem et al., 2023).

Inductive coding attended to participants' descriptions, including experiences that did not fit the initial theoretical perspectives. Deductive attention was directed toward recurring participation, social example, religious guidance, interpersonal support, and contextual constraints. Codes were compared within and across participant groups, then organized into categories addressing the research questions. Themes were developed as patterns of meaning rather than as lists of frequently mentioned topics.

For example, accounts of attending regularly, becoming accustomed to the gathering, and missing the activity when absent were examined as descriptions of routinized participation. These accounts were not, by themselves, classified as proof of behavioral automaticity or enduring habit formation. Similarly, descriptions of improved prayer or greater respect for parents were interpreted as participants' reported connections between involvement and everyday religious conduct.

The analysis also considered divergent accounts, including irregular attendance, limited perceived change, fatigue, and reduced engagement. Such accounts helped qualify interpretations and avoid presenting religious socialization as uniform or inevitable. Any NVivo project maps were used to display analytical relationships, while word frequencies and other visual outputs were not treated as evidence of thematic significance or causal relationships.

Trustworthiness and Reflexivity

Trustworthiness was addressed through credibility, dependability, confirmability, and transferability. Credibility was supported by comparing perspectives across young adults, parents or spouses, the founder, and the religious leader, alongside evidence from interviews, observations, and documents. Agreement between participants was interpreted as convergence in their accounts, rather than objective verification of behavioral change.

Dependability and confirmability were supported by documenting coding decisions, reflexive notes, and attention to contrasting accounts. These materials provided an audit trail linking interpretations to the underlying evidence. Transferability was supported through contextual description of the village setting, participant groups, weekly practice, and conditions surrounding engagement, enabling readers to assess relevance to comparable communities.

Reflexivity focused on how access through religious leaders, expectations surrounding religious conduct, and the researcher's interactions with participants could influence data production and interpretation. Differences in age, gender, religious authority, and institutional position were considered where relevant. Reflexive notes helped distinguish participants' statements from analytical interpretations and identify assumptions favoring positive accounts of the practice. Following Olmos-Vega et al. (2023), reflexivity was understood as ongoing examination of the researcher's influence, rather than a claim that subjectivity had been eliminated.

Ethical Considerations

Participation was voluntary and based on informed consent, with separate permission obtained for audio recording and photography. Participants could decline to answer questions or withdraw from participation. Participant codes replaced personal names when reporting interview evidence to reduce identification risks within the small village community. The research team stored audio recordings, transcripts, photographs, and other research materials securely, with access restricted to the team.

The reporting distinguished participants' devotional understandings from the researchers' analytical claims. The study treated religious beliefs about the recitation and its prescribed count respectfully as features of the local context. The study did not evaluate the practice's theological validity or claim that 4,444 recitations alone produced religious or behavioral change.

RESULTS AND DISCUSSION

Results

Context and Structure of the Sholawat Nariyah 4444 Routine

The Sholawat Nariyah 4444 routine was a longstanding communal religious practice in Sukorejo Village. Gatherings took place weekly, lasted approximately two hours, and rotated among participants' homes. Attendance ranged from 15 to 30 people per session, including young adults aged 20–29 years, parents, community leaders, and the founder.

The central activity involved reciting Sholawat Nariyah 4,444 times together. This figure represented the group's cumulative recitations. Participants coordinated the counting process using traditional counting tools, including small stones, to track the collective total. One participant described this counting arrangement as part of organizing the gathering (YP-07, female, 22 years, participant for 12 months). The recitation typically lasted approximately 45–60 minutes and was followed by brief religious counsel, or tausiyah.

Rotating the venue brought the gathering into different households. Participants associated this arrangement with shared involvement and opportunities for families to host the activity. The founder, Imam Muhtadi, explained its devotional significance: *"We rotate from house to house so that everyone feels the blessing in their own home."*

This statement expressed the founder's understanding of the practice and its relationship to household participation.

Repetition and Routinized Participation

Participants described weekly attendance as becoming integrated into their schedules and religious lives. Regular participation was associated with familiarity, a recurring devotional rhythm, and reminders of religious obligations. One young adult explained: *"Attending the Sholawat every week feels natural now; it's part of my routine and helps me remember to pray more regularly"* (YP-04, male, 24 years, participant for 18 months).

This account connected familiarity with the gathering to a perceived reminder to pray. A parent also reported that their child appeared more disciplined over time (Parent-02, female, mother of a participant). These accounts reflected participants' and family members' perceptions; the short fieldwork period did not establish whether these changes persisted.

Another participant, Hafidz, described remembering the practice through the bodily action associated with counting: *"Even when I am not at the gathering, sometimes my fingers move like I am counting stones. And then I remember Allah."*

His account linked a familiar movement to religious remembrance outside the gathering. It showed how one participant experienced continuity between communal practice and everyday life.

Participation was not equally consistent across all accounts. Fatigue and competing responsibilities interrupted attendance. A newcomer described difficulty

keeping pace with the recitation, which sometimes contributed to irregular participation (YP-13, female, 21 years, participant for 3 months).

Role Modeling by Religious and Community Leaders

Participants identified the conduct of religious and community leaders as influencing their engagement. During the gatherings, the researcher observed punctuality, a composed demeanor, and active participation in recitation among the leaders. Participants interpreted these practices as examples of commitment and as reinforcing the activity's religious significance.

One participant stated: *"Seeing the ustad [religious teacher] lead every week makes me want to be more committed"* (YP-09, male, 25 years, participant for 14 months).

The account emphasized the religious leader's visible participation rather than verbal instruction alone. However, leadership involvement varied with leaders' availability. One participant reported that these variations sometimes affected group dynamics and motivation (YP-12, female, 23 years, participant for 6 months). Leadership example was therefore described as a valued feature of the gathering whose continuity depended partly on availability.

Gentle Counsel and Contextual Religious Guidance

The tausiyah generally followed the recitation and lasted approximately 15–30 minutes. Topics included patience, communal harmony, and practical religious obligations. Participants described these talks as helping them connect the recitation with concerns in everyday life.

One young adult explained: *"The ustad's advice after reciting reminds us why this practice matters beyond just counting"* (YP-15, male, 20 years, participant for 8 months).

This statement indicated that religious counsel supplied an interpretive context for the repeated recitation. Responses were generally favorable, although preferences differed. One participant expressed a preference for shorter talks or more varied content to sustain engagement (YP-18, female, 22 years, participant for 5 months). The accounts thus identified both the perceived usefulness of religious guidance and the importance of how it is delivered.

Perceived Changes in Worship and Social Conduct

Reported changes concerned two connected domains: worship-related practices and social conduct. Participants described more regular observance of the five daily prayers and increased personal spiritual reflection after joining the gathering. A parent similarly reported stronger religious commitment in their child (Parent-04, male, father of a participant).

Accounts of social conduct included greater patience, communal responsibility, stronger peer relationships, respect for elders, and cooperation within the community. Participants associated these experiences with their involvement in the routine. However, everyday conduct outside the gatherings was not systematically observed over time. Agreement between participants and

parents therefore indicated convergence in their accounts rather than independent confirmation of behavioral change.

Not all participants reported substantial change. One young adult referred to an established religious commitment and competing demands as reasons for perceiving limited additional change through participation (YP-20, male, 28 years, participant for 20 months). This account qualified the positive reports and showed that participants did not experience the routine in the same way.

Conditions Supporting Participation

Peer encouragement, family support, community appreciation, and the rotating venue arrangement were identified as conditions supporting participation. Participants described encouragement from friends as a reason to attend and as contributing to a sense of belonging.

Family support included both moral encouragement and practical assistance. One parent described helping to manage schedules so that participation remained possible (Parent-01, female). Participants also linked venue rotation to shared ownership and reduced monotony. Verbal appreciation from community leaders and peers was described as reinforcing continued involvement.

These accounts situated attendance within relationships and household arrangements. Participation depended partly on encouragement and practical support surrounding the weekly activity.

Conditions Constraining Participation

Participants reported fatigue after work, academic responsibilities, and family duties as constraints on attendance. Family commitments were particularly relevant in accounts concerning married participants. These circumstances sometimes limited participation despite favorable views of the gathering.

Constraints also concerned the experience of the activity itself. One participant described the recitation as monotonous or physically demanding, contributing to occasional absence or reduced enthusiasm (YP-11, female, 26 years, participant for 10 months). The barriers were therefore not exclusively logistical; some accounts also concerned engagement with the recitation.

Differences appeared between newcomers and longer-term participants. Newcomers described difficulty sustaining attendance, while some established members reported interruptions associated with life-stage transitions or external pressures. These accounts indicated that continued involvement remained responsive to changing circumstances.

Visual Synthesis of the Findings

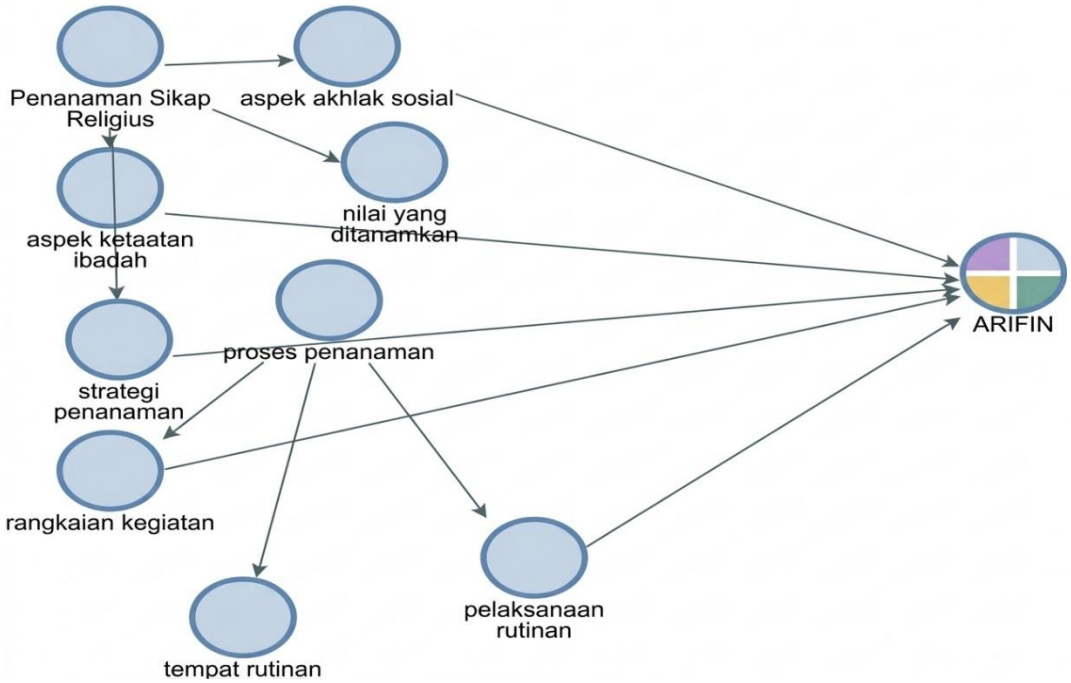


Figure 1. Project Map of Religious Attitude Cultivation Process

The NVivo project map organizes the relationships identified in the analysis. Rutinan Sholawat 4444 occupies the center, connected to habit formation, role modeling, and gentle counsel. The map also includes obedience in worship and social morality as domains of reported change, alongside family support, peer encouragement, and community appreciation.

The label "habit formation" represents participants' descriptions of familiarity and recurring participation. The connections display the researchers' organization of the qualitative findings and do not establish causal pathways or demonstrate the durability of reported changes.

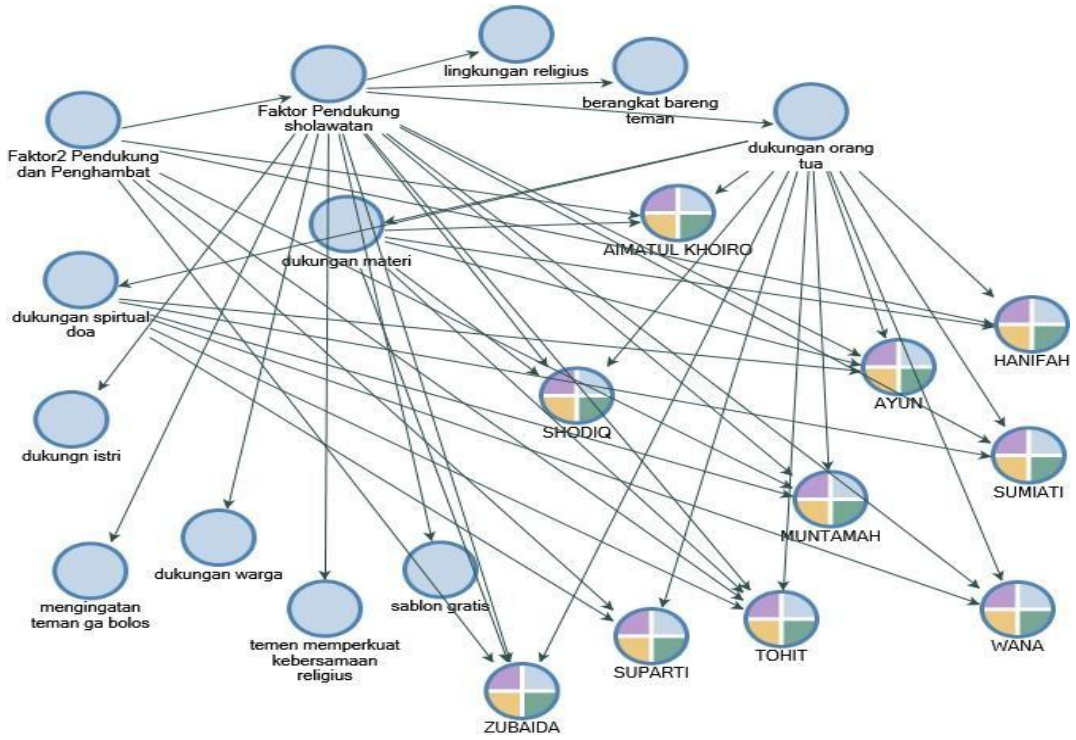


Figure 2. Parent Support Project Map

Figure 2 presents the parental-support component of the analysis. It should be read alongside the accounts of family encouragement and practical assistance reported above.

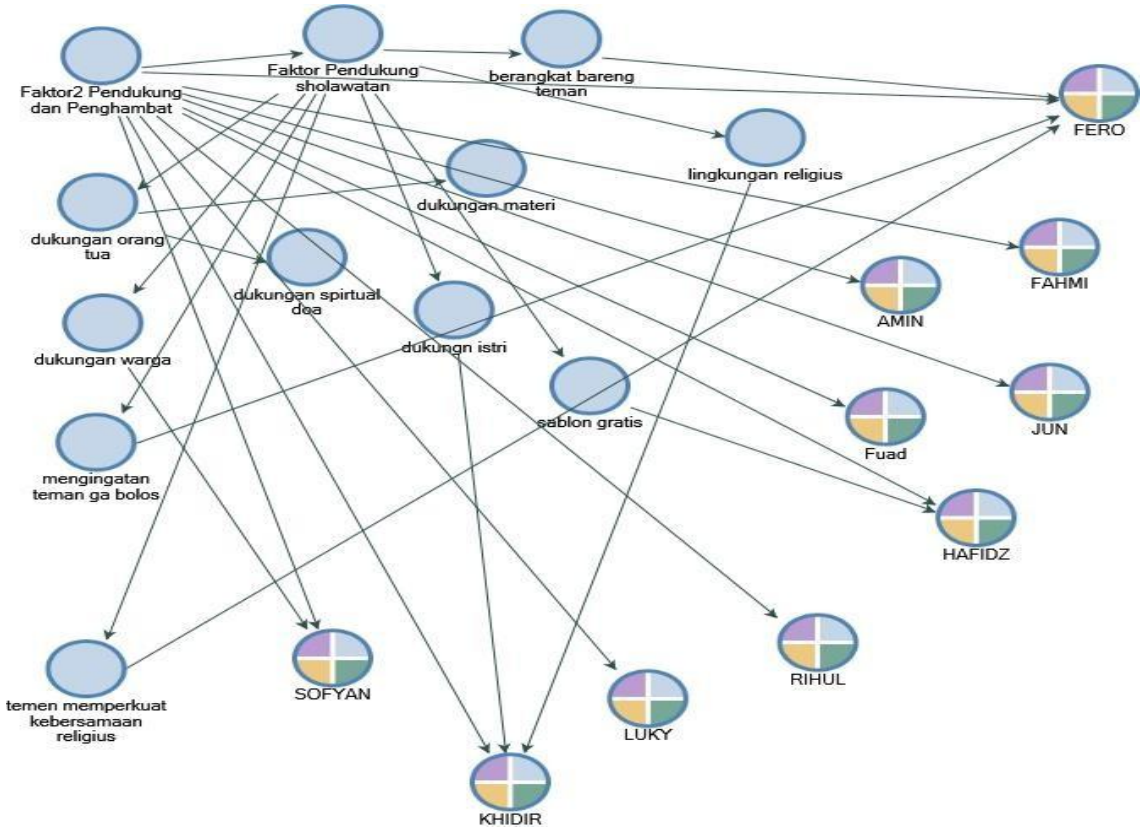


Figure 3. Project Map of Supporting and Inhibiting Factors (NVivo)

Figure 3 groups supporting factors around peers, family, and community, while organizing inhibiting factors around fatigue and schedule conflicts. The interview accounts additionally describe academic demands, family responsibilities, monotony, and physical strain. The figure therefore provides a condensed representation of the categories rather than an exhaustive account of participation experiences.

Discussion

Religious Socialization through Recurring Devotional Practice

The findings suggest that Sholawat Nariyah 4444 functioned as a setting in which young adults encountered religious expectations through recurring practice, leadership example, counsel, and interpersonal support. Its educational significance emerged from participants' connections between these experiences and their understanding of worship and social conduct. At the same time, irregular attendance, limited perceived change, and reduced enthusiasm showed that participation did not produce a uniform religious socialization experience.

This interpretation builds on the attention to recurring educational practices in Saleh et al. (2020), role modeling in Nurjanah and Sholeh (2020), and supportive environments in Lubis et al. (2024). The present case brings these elements into a shared analytical frame without treating their coexistence as proof of a synergistic causal effect. It also complements Smith's (2023) longitudinal research linking different forms of religious upbringing with moral orientations in young adulthood. Whereas Smith examined broader patterns across socialization settings, this study provides a situated account of how participants interpreted one community practice.

Repetition, Bodily Remembrance, and the Limits of Habit Claims

Accounts of attendance becoming familiar suggest that the weekly gathering provided a recurring structure for religious engagement. Hafidz's description of finger movements resembling the counting of stones illustrates how a bodily action could become associated with remembrance of Allah. The counting tools may therefore be interpreted as part of the material organization of devotion and, in this participant's account, as a cue for religious remembrance.

However, the evidence does not establish a neurological process of "spiritual muscle memory." Nor does repeated attendance show that religious conduct became automatic. Verplanken and Orbell (2022) distinguish attitudes from habitual processes and explain why their relationship to behavior requires careful analysis. Singh et al. (2024) also document substantial variation in the development of health-related habits. Their findings cannot determine how long religious habits take to develop, but they reinforce the need to avoid inferring durable habits from a brief observation period.

These findings are more appropriately interpreted as accounts of routinized participation and religious reminders than as evidence of a sequential progression toward internalized attitudes. Habit theory provides a useful distinction between recurring behavior and behavioral automaticity (Verplanken & Orbell, 2022).

Because the study did not follow participants longitudinally or assess automaticity, it cannot establish whether participation developed into enduring religious habits.

Relational Support and the Rotation of Household Venues

The rotating venue arrangement connected communal devotion with family and neighborhood life. The founder's statement about bringing blessing into each home expressed a locally meaningful rationale for this organization. Participants' accounts of shared ownership and family assistance further suggest that households contributed to the social conditions surrounding participation.

This interpretation is consistent with the ecological perspective discussed by Lubis et al. (2024), which emphasizes relationships across developmental settings. Rather than showing that rotation automatically activated distinct ecological layers, the case illustrates how household and community relationships intersected within the gathering. The changing physical location also suggests that continuity could be maintained through the activity's timing, participants, and ritual sequence despite venue variation.

Peer encouragement was another salient condition. Shen et al. (2023) found evidence of peer influence on religiosity and religious coping among Indonesian Muslim adolescents. The present study extends attention to peer relationships into a community setting involving young adults aged 20–29. However, its interview-based evidence does not distinguish peer influence from friendship selection or prior religious commitment. Peer encouragement is therefore interpreted as a reported condition supporting engagement.

Leadership Example and the Interpretation of Ritual

The combination of visible leadership participation and tausiyah linked religious example with explanation. Participants described leaders' attendance and conduct as motivating, while religious counsel helped connect recitation with patience, communal harmony, and everyday obligations. This finding is consistent with the attention to religious-character education in Hanik and Ahsani (2021) and to exemplary conduct in Nurjanah and Sholeh (2020).

The case suggests that ritual and counsel offered complementary opportunities for religious learning. Participation provided a shared devotional experience, while tausiyah gave participants language to interpret its relevance. This does not imply that ritual without counsel is necessarily meaningless or that reflection without ritual cannot shape conduct. Instead, the evidence concerns how participants understood their combination within this particular gathering.

Requests for shorter or more varied talks also indicate that participants evaluated the educational experience rather than simply receiving guidance. Likewise, fluctuations in leaders' availability qualified the continuity of role modeling. Religious socialization in this setting thus involved interpretation and variable engagement alongside exposure to established expectations.

Participation Constraints and Educational Implications

Fatigue, employment, study, and family obligations limited attendance, while monotony and physical strain sometimes reduced enthusiasm. These findings

complicate interpreting absence as a sign of weak religious commitment. They also show that barriers cannot be characterized solely as logistical, because participants sometimes questioned the activity experience itself.

Gardner et al. (2025), writing about habit-based health behavior, emphasize the importance of contextualizing behavioral support and considering influences that operate alongside habits. Applied cautiously as a conceptual comparison, this supports attention to participants' circumstances rather than assuming that repetition alone will sustain involvement.

For community educators, the findings suggest the value of considering scheduling, access to religious guidance, and opportunities for participants to express difficulties. Shared hosting, peer encouragement, and family assistance may help sustain engagement where they are feasible. These are context-sensitive implications, not tested prescriptions or evidence that this practice is more effective or less costly than alternative programs. The study did not collect comparative effectiveness or cost data.

Contribution and Limitations

The study contributes an interpretive account of religious socialization within community-based Islamic education. It shows how participants related recurring devotion, bodily remembrance, leadership conduct, counsel, and social support to religious life. The case connects a local Islamic practice with broader questions about the organization and interpretation of religious learning beyond formal institutions.

Several limitations qualify this contribution. First, the findings concern one village and depend on its religious, social, and organizational context. Transferability requires comparison with these contextual conditions rather than statistical generalization. Second, reported changes may reflect social desirability, prior commitment, or influences outside the gathering. Parent accounts provide additional perspectives but do not independently establish causation.

Third, approximately one month of fieldwork did not permit assessment of long-term behavioral persistence. Fourth, the absence of non-participant perspectives and longitudinal comparisons limits conclusions about the routine's distinctive contribution. Adding a comparison group alone would not resolve causal attribution without addressing prior differences and other influences.

Finally, the data do not isolate the significance of the prescribed count of 4,444 from recitation, counsel, relationships, or participants' devotional understandings. Beliefs about blessing remain part of the practice's meaning and should not be reduced to, or replaced by, a social explanation. Future research could examine changes over time, different levels of participation, and the meanings attached to the recitation count across comparable community settings.

CONCLUSION

This study found that religious socialization among young adults participating in Sholawat Nariyah 4444 involved routinized participation, leadership example, religious counsel, and support from peers, families, and the community. Participants linked these experiences to greater attentiveness to worship and improved social conduct, although some reported limited change or difficulty sustaining involvement. These findings bring relational support and the interpretation of devotional practice into sharper focus, challenging the assumption that repeated ritual participation alone sufficiently explains religious development. They open further discussion about how young adults negotiate religious learning within community relationships and everyday responsibilities.

The study reinforces previous findings concerning the educational relevance of repetition, role modeling, and supportive environments while questioning interpretations that equate attendance with internalized values or lasting behavioral transformation. Its conceptual contribution frames community-based religious socialization as an interaction between recurring devotional participation and relational guidance. This interpretation connects locally embedded Islamic practice with broader discussions of religious learning beyond formal institutions. The findings offer a contextual explanation of participants' experiences rather than evidence of causal effects attributable to the prescribed recitation count.

The study was limited to a small purposively selected sample in one rural community and approximately one month of fieldwork. Its reliance on reported experiences, possible social desirability bias, and limited observation of everyday conduct constrain generalization and conclusions about enduring change. Further research with larger, more diverse samples, multiple communities, and longitudinal observation is needed to examine variations in participation and religious development. Community educators and religious leaders should consider participants' work, study, and family commitments, maintain accessible and responsive religious guidance, and support opportunities for participants to discuss difficulties. These recommendations should be adapted to local circumstances and evaluated through further research.

ACKNOWLEDGMENT

The authors are grateful to the community of Sukorejo Village, Bangsalsari, Jember, East Java, Indonesia, for facilitating this research. Special thanks are extended to Imam Muhtadi, the founder of Rutinan Sholawat 4444, and Ahmatillah Arifin, the religious leader who guides its young adult participants, for their openness, hospitality, and willingness to share their experiences. The authors also thank the young adult participants (jama'ah) and their parents and spouses for participating in interviews, welcoming the researchers into their homes for observation, and sharing their experiences with honesty and trust. Their perspectives provided the foundation for this study.

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