Religio Education

SAYS ISLAMIC CULTURE: FROM THE CRISIS OF LOGIC TO RELIGIOUS DRINKS

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A b s t r a c t s

Humans as social beings certainly have their own group which later becomes a social society. And in it there must be a culture and belief that develops in each of these societies. The logic that develops among the people is not uncommon to experience errors , mistakes, or can even be called a logic crisis. So that certain people misinterpret something and actually commit immorality from the misuse of logic without a religious basis. The research method used is descriptive method with a qualitative approach. The results of the study indicate that the community agrees that there are often logical errors in the intersection of culture with religion which eventually leads to normalizing the immorality around them because of the logic crisis that is increasingly happening.

A r t i c l e I n f o

Introduction

Humans are social beings who are related to each other. The relationship between humans and humans can be a collection or group where this group or group is then called society (Rayman-Bacchus and Radavoi 2020). Each member of the community can give birth to something such as law, custom, belief, morals, trust, and so on which are obtained from community members. These things if done and applied continuously can be said as culture (Garcia Coll et al. 2018; Nuyts and Friese 2021; Valiente-Neighbours 2020). According to Edward Burnett Tylor (Tylor 2010) culture is a complex whole which includes knowledge, belief, politics, clothing, tools, arts, morals, science, customs, and other capabilities and habits acquired by humans as members of society. The culture of each member of society is different and as we know, the total population in Indonesia in 2020 has reached 273.5 million people spread across various islands. The large number of people living in Indonesia finally made Indonesia ranked fourth as the country with the most population in the world. This also makes the culture in Indonesia diverse, ranging from culture in every ethnicity, ethnicity, and race, from Sabang to Merauke. However, some of these cultures overshadow other cultures that exist in our beloved country.

Indonesia is one of the most Muslim-majority countries in the world. Based on the report of *The Royal Islamic Strategic Studies Center* (RISSC) or MABDA entitled *The Muslim* 500

edition in 2022, there are a total of 231.06 million Indonesians who are Muslim. This amount is equivalent to 86.7% of the total population living in Indonesia (Bayu 2021). Through these data, it can be concluded that Indonesia is a country with the majority of the people being Muslim and finally creating Islamic cultures that are tied to the existing culture and are rooted in the midst of social life in Indonesia. The entry of Islam, along with the entry of culture or customs of the Muslim community in their home country, is what later became one of the big umbrellas in culture and society in Indonesia. It is not strange and foreign to see the existence of Islamic cultures that have been attached to cultures in Indonesia. There are even cultures that actually do not exist in the teachings of Islam but are then linked to the teachings of Islam, such as the tingkeban (seven-monthly) tradition, tahlilan, Wahyu Kliyu, Halal Bihalal, tomb pilgrimage, and many more. This usually happens and is done at certain times among the Muslim community in Indonesia. There are various theories regarding the entry of Islam into Indonesia, but the theory with a cultural approach is far superior to all other aspects (Jubba et al. 2022). Islam with its culture can enter and penetrate the community and even become new roots in daily culture and society. The Islamic culture that is bound in Indonesia is getting more and more. Therefore, over time, Islamic culture has become a "way of life" for people who are bound in their daily lives (Hanipudin 2019). In addition to the growing number of Islamic cultures, foreign cultures have also begun to influence the culture of the people in Indonesia. This then presents various perspectives from various circles in Indonesia , both from a positive perspective and from a negative perspective. It is natural for both perspectives to emerge and develop even at the same time. However, what needs to be underlined is the aspect that later became the values and norms that developed along with the development of Islam in the archipelago (Alkatiri and Karim Hayaze 2022; Ngoi 2017).

Islamic culture today is often confused with Arab culture or Arab customs. Though not all Islamic culture is Arab culture and not all Arab culture is Islamic culture. Indeed, this Arab country has a great deal to do with Islamic history. However, it does not mean that this Arab country is an Islamic country (Lux 2012; Manea 2016). Thus, every Arab culture in Indonesia is often associated with Islamic culture. This then creates various negative views about Islamic cultures in Indonesia. A person who looks too much like an "Arab" today many call it Islamization in culture. Al Faruqi mentions that Islamization is a process of recasting knowledge as desired by Islam, namely by providing new definitions or meanings, evaluating and re-projecting the goals of Islam (Hefner 2018). From the definition of Islamization itself, it does not actually contain negative or even provocative things in it, but why is society today very sensitive to the word "Islamization"? Everything today is always associated with Islamization which is then led to negative opinions. Many people misinterpret the word Islamization (Arifianto 2009; Dzilo 2012). Even Europeans who wear the veil today can be attacked with hate speech by people who find it strange or even fearful about Islamization itself. People in Indonesia have a crisis of understanding logic and understanding of religion which should be the first shield against negative cultural acculturation. Logic and religion that can be understood wholeheartedly can actually control a person in sorting out positive and negative cultures. However, being a man who is obedient and pious to God is now causing new problems. People will even call him a "religious drunk man". This happens because the religiously devout person is in the "wrong" environment which does not support him to be more obedient to Allah SWT so that many new designations or terms appear that have an insulting meaning in them.

Many teenagers to adults today are plunged into the abyss of disobedience. Especially teenagers who are in the process of becoming adults. Starting from drinking alcohol, having sex with the opposite sex (dating, having sex, and so on) , gambling, using drugs, to doing things beyond religious reasoning. Drinking alcohol now seems to be getting easier, more and more people are doing it because it is now very easy to access and buy the item, so drinking through

alcoholic beverages is now becoming more and more normalized. However, strangely, people who are intelligent and sensitive to religion are called people who are religiously drunk. In other words, it can be said that most people have started to normalize immorality as a culture rooted in their daily lives even though we all know that Indonesia is a country with a Muslim majority. This has shown that the Indonesian state is now at the stage of a crisis in the logic of understanding religion and has actually distorted the facts related to religion and culture itself. This logic crisis itself is related to the ways and patterns of thinking of someone who has errors and oddities in the process. Even though thinking is free, there are still things that need to be considered so that later logic does not become a mistake and is actually tricked by other people who are more powerful or superpowered in thinking and logically. The presence of this logic crisis is influenced by a person's ability and/or speed in digesting information. Someone who is said to have a logic crisis tends to have a relatively slow speed and relatively small grasping power compared to other people (Solaki, Berto, and Smets 2021).

Many foreign cultures entered Indonesia. Foreign culture is not far from positive things as well as negative things. Foreign cultures that enter Indonesia and are against the teachings of Islam are now being normalized. Some of the external cultures that are contrary to the teachings of Islam are as follows; (1) Dating; (2) Party; (3) Drinking alcohol; (4) Having sex outside of marriage; (5) Pregnant out of wedlock; (6) LGBTQ+, and many other things. Teenagers to adults today many choose to let it happen around them. Those who commit immorality today will actually feel great, cool, contemporary, and superior to their friends who do not do and stay away from these things . This causes more and more people to feel that this is not a big problem that needs to be considered together. It is not impossible that a few years later, problems like this are increasingly mushrooming if they are not handled and cared for by the ugliness, or it can be said to have side effects, which can come at any time. Because it is not only the perpetrators of the immorality themselves who can be affected by evil, even the people around them can be affected. This is also contained in the Qur'an regarding the punishment that was imposed on the people of the Prophet Lut. All of the people of Prophet Lut were punished without exception, even the wife of Prophet Lut was punished. However, most people do not believe in this, even people of various Muslims themselves. Because many have that perspective, it's just a fairy tale used to scare. In fact, it is necessary to know and understand that the stories that are present in the Qur'an are real. The stories that are present in the Qur'an are to be a learning material for human life today so as not to repeat and accept the same or even worse things than what was obtained from humans who lived in the past. Therefore, the Koran is needed as a guide for the life of every Muslim.

In our beloved country of Indonesia , something that is *viral* and talked about by many people can attract a lot of people's attention. The economic crisis in Indonesia also affects things like this. People will do interesting things to be immortalized through photos or videos and exposed on social media, then these actions can ultimately make money. So, many people, especially those who have shortcomings in the economy, take advantage of *viral* as a way to earn their daily income. Not many people take advantage of *viral* by justifying any means to make a lot of money. The lack of education and education regarding the creation of content on social media also affects the quality of content currently on social media. In addition, many people have a perspective that these cultures are contemporary or modern, so they are left with the pretext that this should happen. Before the existence of social media these things were a shame and a big sin. Even considered despised in the past. But at this time it is considered a positive culture or even a habit because it can bring "sustenance" which is nothing but "sustenance" in the form of mere material (Parhan, Jenuri, and Islamy 2021). Seeing these things, many Indonesians still have a crisis of logic and or religious understanding. People like this need to understand the mindset that is good and right so as not to mislead themselves and those around

them. All Muslims need a correct understanding of the teachings of Islam. *local genius* is a *cultural identity* which means the cultural identity of the nation that causes the nation to be able to absorb and cultivate foreign cultures (Riyani 2015). Indonesian people should be able to maintain good cultures accompanied by a good understanding of religion so that Indonesian cultural identity will not be replaced by foreign cultures that do not agree with religious teachings.

In several previous studies, it was found that people should judge Islam with the best assessment, not even make Islam a scapegoat for bad events that befell them (Parhan, Budiyanti, et al. 2021). Islam always renews the spirit of culture and the spirit of society in a much better life every day, such as straightening the culture of sacrificing the people of the archipelago who offer all of them to the gods and the spirits of their ancestors by changing the goal to express gratitude to Allah SWT for all the blessings that have been given. given to His servants (Supriatna 2019). The identity of Islam itself should be a persuasive and common religion for every section of society. Islam can adjust its identity as a local religion and take root as a culture that grows and develops in everyday life (Semati 2011). Therefore, Islam is a big cultural umbrella that should make it easier for people to accept all positive cultures and make it easier for people to reject all negative cultures. As for what shows that religion is actually a doctrine written in religious holy books. However, the doctrine here does not mean negative things, but positive things about social life and religious life (Marranci 2004; Toft 2020).

With these considerations in mind, this research aims to find out how much people care today about their surrounding environment which is increasingly sensitive to religious matters, especially Islam. As explained earlier, society should be more sensitive to the presence of Islam, because Islam has been the direction and goal of every Muslim's life from the past until now. It is not uncommon to find today people who actually lose their direction and mindset in social life because they do not understand religion or even do not understand religion itself at all. Many people today are less concerned about the rules in religion so that there are also many deviant behaviors or outside the teachings of Islam that occur in Indonesia.

Methods

The method used in this study is a descriptive method with a quantitative approach. The descriptive method in defined as a method used to describe or analyze a research result, but not used to make broader conclusions. Descriptive research is a form of research aimed at describing existing phenomena, both natural phenomena and man-made phenomena which can include activities, characteristics, changes, relationships, similarities, and differences between one phenomenon and another (Furst 2004). Then the descriptive method can be defined as a problem solving procedure that is analyzed by describing the state of the subject or object in the study based on the facts (Bulbulia et al. 2019).

This descriptive method then uses a quantitative approach. Where the research method using a quantitative approach is a research method based on the philosophy of positivism, which is used to examine a particular population or sample, which is generally taken randomly, and data is collected using research instruments, then analyzed quantitatively or statistically with the aim of test the established hypothesis. The quantitative research requires a researcher to explain how one variable affects other variables. That way the results of the research are scientific and can be accounted for (Klassen et al. 2012). The data collection technique used in this study is in the form of a questionnaire or questionnaire with a number of student respondents from various universities and various circles. The data in this study were collected using a questionnaire instrument which was distributed online via *Google form* . The questionnaire is open-ended with instruments that are relevant to the point of discussion in this study.

Results and Discussion

The description of the respondent's data in this study were respondents with an age range of 15 to 25 years. The percentages were 15 to 20 years (82%) and 21 to 25 years (18%). Respondents as much as 88% have an initial understanding of Islamization. However, the respondents' understanding of Islamization was not perfect. There are still respondents who have a less true opinion of Islamization. Respondents' initial understanding of other respondents was different, but most respondents had the same core understanding. There are respondents who have a misinterpreted understanding of Islamization or have a misunderstanding about the understanding of Islamization . Some respondents have an understanding that Islamization is a wrong thing or an activity that is not taught by Islam (not in the teachings of Islam). This is contrary to the true meaning of understanding Islamization. Islamization is a positive process or activity. As many as 82% of research respondents have no experience related to Islamization. Respondents who have experience related to Islamization (18%) see from their experiences in everyday life. Although in fact not all respondents who have experience about Islamization are still not correct in interpreting Islamization. But the respondents can answer well the questionnaire submitted. Most respondents do not have experience with Islamization, this shows that the understanding of Islamization of some people aged 15 to 25 years is still lacking.

However, respondents who have no experience with Islamization do not all misinterpret the meaning of the word Islamization. Islamization can occur in everyday life. Therefore, the initial understanding of Islamization is still widely misinterpreted as a negative or bad thing . Even though Islamization if done in moderation will have a good impact on society. Because everything in excess is prohibited by Islam. Being excessive in religion can also be called *ghuluw*. *Guhuluw* can also be interpreted as an attitude that goes beyond the boundaries of religious orders. This attitude also makes the prohibition of excessive religious in the teachings of Islam. This prohibition is contained in the argument in the Al-Quran Surah Al-Ma'idah verse 77 as follows. " *O People of the Book! Do not exaggerate in a way that is not right in your religion. And do not follow the desires of those who have gone astray in the past and (have) misled many (people), and they themselves have strayed from the straight path* ." In addition to the Qur'an, the warning about something excessive has also been conveyed by the Prophet sallallaahu 'alihi wa sallam which is contained in the hadith narrated by Imam Ahmad as follows: *"Stay away from excessive attitude in religion, indeed people before you were destroyed because of excessive attitude in religion. . (* Narrated by Imam Ahmad, authentic hadith).

Most of the respondents gave a good view of the current culture which labels all things religious with Islamization. Things related to religion are not necessarily Islamization. Respondents' understanding of this matter can be said to be a good thing because not all religious matters or activities are related to Islamization. The life of the world and religion and the teachings of Islam must be included in daily life. So, according to several respondents out there, there are still many who think that people who bring the teachings of Islam into their lives are included in Islamization. Al-Quran and Hadith are things that are used as guidelines for life so that life in the world is not far from religion because Islamic laws are contained in the Al-Quran and Hadith. In addition, Al-Quran and Hadith can also make a person a better behavior.

Foreign cultures entered Indonesia. One of them is Arab culture. Arab culture has entered Indonesia a lot. In fact, the Arab culture that entered Indonesia was not entirely part of the process of Islamization. Most people love to associate Arabic culture with Islam. Not only in the community on media such as *social media,* television, and news on the internet, many associate Arabic culture with Islam. So that many people have an incorrect understanding of Islamization, then conclude that Arab culture is Islamization. Even though not all Arabs or Arab culture are included in the Islamic religion. As many as 52.9% of respondents have the opinion that Arabic culture is included in Islamization in Indonesia. The remaining 23.5% of

respondents answered no and 23.5% of respondents answered maybe. Looking at the results of research respondents who answered about this, it can be said that some people's understanding is still lacking regarding the Arab culture that entered Indonesia and the Islamization of Indonesia. Arabic as we know it is synonymous with Islam, but not all Arab culture is included in the teachings of Islam or Islamization in Indonesia. There are many Arab cultural factors that entered Indonesia, not only because of Islam. However, many traders from Arab countries also brought Arab culture into Indonesia.

Continuing on the subsequent findings, the majority of respondents have the opinion that the use of syar'i clothing (veil) for women and the use of cingkrang pants for men are included in the results of Islamization in Indonesia. Whereas the use of syar'i clothing for women and the use of cingkrang pants for men is included in dressing according to Islamic law. In Indonesia, there are still many Muslim communities who lack religious understanding about covering their genitals or wearing clothes according to Islamic law. One of the obligations of a Muslim is to cover the aurat. Both men and women are required to follow Islamic law regarding the use of clothing that covers the genitals. So the use of syar'i clothing (veil) for women and the use of cingkrang pants for men are not included in Islamization in Indonesia. In fact, many other countries state that only in Indonesia, many Muslims do not cover their genitals. Many people in Indonesia have the excuse that they do not cover their genitals because they are not ready to cover their genitals and have to maintain consistency so that they often delay the decision to immediately dress according to religious law. This is a non-negotiable obligation and the consequences are very heavy.

It is undeniable that nowadays , the speed with which the Indonesian people accept and discover new things is commendable. The convenience and expertise of people in using *gadgets* today makes this often happen among the community. This can be seen from the things that happened around us when the internet began to be known and widely used by the general public. There are many new things that are currently becoming a trend and there are also things that have been present in Indonesia for a long time which are still present and applied by several circles of society. In line with this, respondents agreed that culture originating from outside Indonesia influenced the culture that previously existed in Indonesia, for example the culture of veiling for women which used to be only commonly found in eastern countries, now we can also find it in Indonesia.

This is not a problem because in Islam there are actually rules about dress for women as well as men. The problem that needs to be highlighted is the inclusion of bad habits or culture or even clearly prohibited by religion but is now often found among teenagers and adults in Indonesia. As many as 47% of respondents often even very often find friends who drink alcohol, gamble, date, and play at *clubbing places* (Bars). While as many as 23.5% of respondents answered that they rarely met their peers who drank alcoholic beverages, gambled, dated, and spent time at bars, and the rest, 29.4% of respondents answered that they never and never even saw their friends doing activities that religion is prohibited. From the results obtained, it can be concluded that even bad influences have entered Indonesia and are carried out by many people without being able to prevent and filter their existence. Whereas in Islam, activities such as gambling, drunkenness, courtship, and partying in bars are clearly prohibited and unlawful.

research respondents, the cause of things that are forbidden by Islam to be normal or commonly found because of the times in Indonesia which ultimately makes these things easy to reach . They also think that those who lack knowledge about religion will find it cool and can boast of their actions to their friends. The presence of these thoughts then makes gambling, courting, drinking, and partying in bars, which is clearly an activity that is forbidden by religion, turning into a habit or a common thing and many things happen among teenagers in Indonesia.

The disobedience of teenagers to this day is still rampant in the community due to a lack of understanding of the religion they profess.

These thoughts are certainly now a strange phenomenon, things that are clearly forbidden and forbidden by religion have become commonplace to find and even become a trend today. Respondents 100% agree that Indonesia is currently at the stage of a logical crisis of understanding religion. Starting from the normalization of activities of drinking alcoholic beverages, gambling, partying alcohol, dating, using drugs, and other activities that are forbidden by religion but are often carried out by teenagers, to the giving and receiving of unreasonable expressions such as "*tumben salat*", "*tumben mengaji*", "*nitip salatnya*", "*kok salat*?", "*masih Islam Lo?*" and many other nonsense and ridiculous phrases. Several respondents revealed that they were not aware when they said these things or expressions and often thought that the expressions they conveyed were just jokes or jokes . However, the effect obtained by the recipient turned out to be quite large.

Recipients felt that those who had intended to be serious and began to establish their hearts to worship finally actually lowered their intentions and also their enthusiasm because the recipients felt that their intentions were only considered a joke by their peers. However, there are also those who feel that these expressions do not have a big impact and can be considered as a thing of the past because the respondents did not attach much importance to these comments. However, looking at the results of respondents who answered the questionnaire, this has become a habit to occur among teenagers who are heading towards adulthood. This kind of thing should not be normalized, even if it is just joking with peers, but it should be emphasized that anything related to religion should not be used as a joke.

The majority of respondents agreed that indeed Indonesia is in the stage of a logical crisis of understanding religion in Indonesia, but it is not in a very serious stage, this logic crisis is only at a fairly severe stage. Even so, we still need to highlight this and don't underestimate it because normalizing negative and bad things is certainly wrong, Muslims need to look further and deepen their religious knowledge through the Qur'an and hadith. Don't rely on negative trends that are being talked about on social media and are clearly prohibited by religion. It is better to ask for good than to do evil. Normalizing things that are prohibited by religion is indeed a current trend for Indonesian people (Abdulla 2018). Most Muslim communities in Indonesia also forget that the Al-Quran and Hadith are real guidelines for the life of a Muslim.

As mentioned earlier, Allah does not like excessive things which eventually become a prohibition in Islam and is clearly stated in the Qur'an and hadith t . So today's society should understand that good things can be good because they have their own measure of goodness. Because it could be that excessive goodness will become bad in another day (Pentaris 2020; Petersen 2022; Thames and Scolaro 2022). Regarding the normalization of immorality and other vices, Allah SWT has said through different verses in the Quran, one of which is a series of verses from Surah Al Ahzab. From verse 69 to verse 73 as follows: "(69) O you who believe! Don't be like those who hurt Moses, so Allah cleansed him of the accusations they made. And he is a person who has an honorable position in the sight of Allah". "(70) O you who believe! Fear Allah and speak the truthful words". "(71) Surely Allah will correct your deeds and forgive your sins. And whoever obeys Allah and His Messenger, then indeed, he wins with a great victory". "(72) Indeed, We have offered a mandate to the heavens, the earth, and the mountains, but all of them were reluctant to carry the mandate and they were afraid that they would not carry it out (heavy), so the people carried the mandate. Indeed, man is very unjust and very stupid". " (73) so that Allah will punish the hypocrites, male and female, polytheists, male and female; and Allah will accept the repentance of the believing men and women. And Allah is Forgiving, Most Merciful".

From the quotations of these verses alone, we can understand and conclude that in fact Allah SWT is very good to His creatures. In another sense, Allah SWT always provides opportunities for humans who want to repent of the disobedience that humans have done while in the world . However, with the crisis of religious logic that exists in today's society, people are unable to receive valid information from a religious perspective regarding disobedience which is forbidden even by almost all religions that exist today. Religion that cannot be separated from a belief always instills positive things both in the actions and words of a human being (Bielefeldt, Pinto, and Petersen 2022; Kerr 2022). Especially in Islam, there are many arguments that try to make people aware that life is useless if you only carry out disobedience until the end of life (Tadros 2022).

As for this disobedience, it will be a disaster for the people around the perpetrators of the immorality. The stories of humans in ancient times should be a reminder for humans living today. As stated in the Qur'an Surah At Taubah verse 70 as follows: "(70) Did not news reach them (about) those before them, (namely) the people of Noah, 'Ad, Samud, the people of Ibrahim, the people of Madyan, and (the people of Lut) whose cities were turned upside down? Messengers have come to them with clear proofs. Allah will never wrong them, but it is they who always wrong themselves".

The verse explains the danger or punishment that can be caused by people who commit disobedience. Therefore, we as people who know or understand this kind of thing should remind those who still dare to commit disobedience even in public. Because, if we don't tell and reprimand, we as people who live around it can get the impact from Allah SWT. However, surely Allah SWT never sleeps. The point is, of course, Allah SWT knows which people are actually immoral, which are people who only live around them, and which people do not follow all the disobedience of other people around them. however, not many both Muslims and non-Muslims see the arguments in the Qur'an as mere fairy tales. This is also conveyed in the Qur'an Surah Al-Mutaffifin verse 13 as follows: " (13) Which when recited to him Our verses, he said, "*That is a fairy tale of the ancients".*

In this verse it is clear that the Quran has predicted everything. However, because there is still a lack of understanding and reading about religion, this is underestimated and even unknown by many people. As Muslims, we should believe everything that is said in the Qur'an because the Qur'an contains the words of Allah and real events about things that happen in this world. The different perspectives answered by the respondents indicate that Indonesian youth are still in crisis in the logic of understanding Islamic teachings. Even though it has not been in a very severe stage, but as Muslims it is fitting to prevent all bad things that will happen in the future. Understanding of Islamic teachings needs to be improved again so that there are no misunderstandings in religion. The lack of education and education regarding the understanding of Islamic teachings makes the crisis of logic increase. The freedom given to children is a good thing. However, freedom needs to be accompanied by a good understanding of religion so that the treatments do not deviate from what religion should teach. Therefore, understanding religion from an early age needs to be done by educating not only children, but also the entire Muslim community. In addition, education and education regarding the teachings of Islam, education and education regarding social media must also be improved. This is done so that the crisis in the logic of understanding the teachings of Islam in the community will decrease and all the disobedience that exists today will be reduced.

Conclusion

Islam is one of the religions with the most followers in Indonesia. Indonesia is also a Muslim-majority country in the world with a total of 231.06 million Indonesians who are Muslim. This amount is equivalent to 86.7% of the total population of Indonesia. As the majority religion in

Indonesia, it is appropriate that the teachings of Islam be the reference and root of all aspects of life. Today's society is not sensitive to things that may enter into the process of Islamization in their daily lives. The lack of education and education regarding the understanding of Islamic teachings also contributes to the current crisis of society's logic. This is not far from a matter of logic which is misunderstood by most people. The crisis of logic is in fact not only limited to the matter of Islamization, even more so that people are increasingly indifferent to things that are prohibited and recommended to be avoided such as drinking, gambling, dating, partying in bars or *clubs,* using drugs, and other things. -Things or activities that are forbidden by other Islamic religions, or the question of giving inappropriate expressions, will be such as "Tumben pray?", "Take the prayer", "why do you pray?" and other strange expressions. From the issue of disobedience that is increasingly soluble in society today, it is a serious problem and needs to be a common concern for Muslims . Because if it is not addressed or prevented as soon as possible, it will have an impact on the people around them who in fact do not even know anything about the disobedience that occurs around them. It is appropriate that we, who already know why it is forbidden by religion, need to rebuke those who are still stubborn about the wrong logic of the perpetrators of such immorality

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