

## The Role of Islamic Religious Education on Juvenile Delinquency Behavior In Pajam Village

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### ABSTRACT

*Juvenile delinquency is a growing social issue that has become a serious concern across various sectors of society. Deviant behaviors such as gang fights, drug abuse, promiscuity, and even criminal acts are often committed by adolescents experiencing an identity crisis and a lack of moral control. In this context, Islamic Religious Education plays a strategic role in shaping the character and behavior of youth in accordance with religious teachings. This study aims to examine the extent of the influence and contribution of Islamic Religious Education on juvenile delinquent behavior. The research adopts a qualitative approach, with data collection techniques including observation, interviews, and document analysis conducted in secondary school environments. The findings indicate that effectively implemented Islamic Religious Education delivered through contextual approaches and supported by exemplary teacher conduct can instill strong moral and spiritual values in adolescents. A deeper understanding of Islamic teachings, such as the importance of noble character, responsibility, and avoiding prohibited acts, has proven to reduce the tendency toward deviant behavior. Furthermore, support from family and the surrounding community also plays a crucial role in reinforcing the impact of religious education. In conclusion, Islamic Religious Education holds a vital role in preventing and reducing juvenile delinquency, as well as in shaping morally upright and responsible youth.*

**Keywords:** Islamic Religious Education, Juvenile Delinquency, Morality, Character

### 1. Introduction

Adolescence is a crucial developmental phase in human life. During this time, individuals experience various physical, emotional, social, and psychological changes. This phase is often a time of self-discovery, where adolescents begin to experiment with various things to discover their identity and role in society. However, in the midst of this process of self-discovery, many adolescents fall into deviant behavior or juvenile delinquency. The phenomenon of juvenile delinquency has become a serious concern in various countries, including Indonesia. This delinquency can take the form of fights between students, drug abuse, promiscuity, criminal acts, and other violations of social and legal norms. Juvenile delinquency not only harms the individual but also impacts the family, the surrounding environment, and even society at large. Therefore, efforts to prevent and address juvenile delinquency are a shared responsibility between families, schools, communities, and the state. One effort that has a significant influence on shaping the character and morals of adolescents is through education, particularly religious education. Islamic Religious Education, as part of the national education system in Indonesia, plays a crucial role in instilling moral, ethical, and faith values in students. Islamic religious education not only teaches religious rituals but also teaches noble morals, social responsibility, and the importance of avoiding reprehensible behavior. Thus, this education is expected to provide a strong moral foundation for adolescents in facing the various temptations and challenges of the times. In this context, the role of religious education cannot be underestimated. Islamic religious education must be implemented effectively, not only in schools

but also at home and in social settings. A holistic and integrative approach is essential to ensure Islamic values are truly embedded in adolescents' daily lives. Numerous studies show that adolescents with a sound understanding of religion tend to have more positive behavior and are able to avoid deviant behavior. Conversely, a lack of understanding and appreciation of religious teachings is often a trigger for delinquency. The challenges of globalization and rapid technological development also influence adolescents' mindsets and behaviors. The wide-open flow of information can have both positive and negative influences. In situations like this, the role of religious education becomes increasingly important in providing a moral filter for incoming information and lifestyles. (Jufri, 2024)

Islamic Religious Education should not only be a formal subject in school, but also a practical guideline for life in every aspect of adolescent life. Values such as honesty, responsibility, hard work, discipline, and compassion must be emphasized and implemented in daily life. Furthermore, Islamic Religious Education teachers must be good role models and mentors for students. The role of teachers is crucial in shaping character and guiding students to understand and practice religious teachings correctly. Religious learning also needs to be developed using engaging, relevant, and contextual methods. The family also plays a significant role in supporting the success of religious education. Parents, as the first and primary educators, are expected to set good examples in religion and create a religious environment at home. Cooperation between schools and families is key to successfully developing adolescent character.

A conducive social environment also plays a role in supporting positive adolescent behavior. An environment that encourages Islamic values such as honesty, responsibility, and compassion will help adolescents grow into good individuals. Conversely, an environment that is permissive of deviant behavior can damage adolescent character. Therefore, to comprehensively address juvenile delinquency, an integrated approach is needed, encompassing religious education, the role of the family, and social support. Islamic religious education is a key component in this effort because it instills a strong moral foundation from an early age. Through a comprehensive understanding and practice of Islamic teachings, it is hoped that adolescents will develop a sense of responsibility to maintain their behavior in accordance with religious teachings. This awareness will motivate them to avoid negative behavior and choose a lifestyle consistent with Islamic values.

With this background, this paper will further discuss the role of Islamic religious education in juvenile delinquency. This research aims to determine the extent to which religious education can contribute to preventing and addressing juvenile delinquency, as well as strategies for implementing religious education effectively in shaping the Islamic character of adolescents.

## **2. Methods**

This study uses a qualitative descriptive approach. The type of research implemented is library research, which involves collecting data or scientific papers related to the research object or collecting library-based data. The purpose of this review is to solve problems that are essentially based on a critical and in-depth review of relevant library materials (Nazir, 2013). Meanwhile, qualitative research emphasizes its analysis on the deductive conclusion process. The results of this qualitative research are descriptive data in the form of written words (Moleong, 2001). Descriptive research aims to systematically and accurately describe facts and characteristics regarding a particular field. This research attempts to describe

a situation or event. This research depicts the role of Islamic religious education in preventing the emergence of juvenile delinquent behavior.

### **3. Findings and Discussion**

#### **3.1 The Goals of Islamic Religious Education**

Many definitions of education have been formulated by educational experts, but each formulation has its own specific perspectives. Before presenting several definitions of Islamic Religious Education, I will first explain them one by one. Muhibbin Syah stated that education comes from the root word "didik," which means to nurture and provide training (Muhibbin, 1995: 10). Education then evolved to mean not only influencing but also nurturing, caring for, guiding, mentoring, or providing assistance to students. Islamic Religious Education consists of two words: education and Islam. Education is a conscious and planned effort to create a learning environment and process so that students actively develop their potential to possess spiritual and religious strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, the nation, and the state (Setiawan, 2022).

The essence of education is how to develop the full potential of every human being, carried out with full awareness and careful planning. There are two main focuses of education: conscious and carefully planned implementation and a process to develop the full potential of each human being. Muhammad Fadhil al-Jamaliy (in Nizar, 2002) defines Islamic education as an effort to develop, encourage, and encourage students to live more dynamically based on high values and a noble life. According to Haidar (2009), Islamic education aims to shape the whole Muslim personality, develop all human potential, both physical and spiritual, and foster a harmonious relationship between each individual and God, fellow human beings, and the universe. In general, the goal of Islamic religious education is to guide students to become true Muslims who believe and practice righteous deeds and noble morals, and are useful to society, religion, and the state.

Al-Ghazali (in Minarti, 2013) states that the goal of Islamic education is to shape humans into perfect individuals, both in this world and the hereafter. We can also find the same thing in the words of Allah SWT, in the letter of Ali Imran verse 104, which means: "And let there be among you a group of people who call to virtue, enjoin what is good and forbid what is evil, they are the lucky ones." According to Mahmud Yunus, classifying the objectives of Islamic education into two, namely individual educational objectives (al-ghard al-fardiy) and social educational objectives (al-Ghard al-ijtima'iy), namely: 1) Individual educational objectives (al-ghard al-fardiy) Specific objectives are the stages of student mastery, the guidance stage given to the three potentials of students, namely the potential of aqliyah, jismiyah and khuluqyah in a balanced manner, this guidance occurs in the educational process, which is called the teaching and learning process, learning and teaching are the core of the educational process 2) Social educational objectives (al-Ghard al-ijtima'iy) Education for each individual is only a tool or medium to improve the condition of society and train a group of people to carry out government duties and carry out social duties. Society has a big influence on individual development and vice versa, that the development and progress of society comes from the growth and progress of individuals (Basuki, 2007).

The goal of Islamic Religious Education is to develop morals and character so that individuals are moral, pure-hearted, strong-willed, and possess noble character, always remembering Allah. Furthermore, Islamic Religious Education aims to increase students' faith and understanding, appreciation, and recognition

of Islam, so that they become Muslims who believe in and fear Allah SWT and possess noble character in their personal lives, society, nation, and state.

According to the author, the goal of Islamic Religious Education is to develop individuals who possess good morals, noble character, and are useful to society, religion, and the state. Based on the opinions above, it can be concluded that the goals of Islamic education encompass the following aspects: 1) Spiritual Goals. The focus of these spiritual goals is related to the ability of Muslims to practice Islam, whose core teachings are faith and piety towards Allah, through submission and obedience to the moral values taught by Him (the ideals in the Qur'an) and following the example of the Prophet Muhammad (peace be upon him). Some indications include not being two-faced (al-Baqarah: 10), striving to purify and cleanse individuals from negative attitudes. 2) Social Goals: These social goals are the formation of a complete personality encompassing spirit, body, and mind. Identity and existence are reflected as humans living in a pluralistic society. 3) Intellectual Goals: These goals are based on the development of intelligence within the human brain to enable understanding and analysis of God's creations in the universe (Nafiz, 2011). 4) Physical Goals: Educational tasks need to be linked to the role of humans as caliphs on earth, who must possess strong physical abilities in addition to a strong spirituality (Ramayulis and Nizar, 2010).

The content of Islamic Religious Education always has certain components: objectives and means, selection and organization of materials and content, forms and activities of teaching and learning, and finally, evaluation of learning outcomes. The approaches used in Islamic religious education are the experiential approach, the habituation approach, the rational approach, and the functional approach. Therefore, these teaching approaches are expected to ensure that the learning process is not merely a transfer of knowledge but also a transfer of morals or values. Ultimately, students will not only understand Islamic teachings but also develop attitudes and behaviors that reflect Islam.

Adolescence is often referred to as a transitional period, or transition from childhood to adulthood. Biologically, adolescents are considered adults, meaning they are mature enough to have children. However, psychologically, for example, thoughts, attitudes, feelings, interests, and desires, often fluctuate and are considered unstable (Astaman, 2001). Initially, adolescence is marked by rapid physical growth, with the onset of secondary hormones in early adolescence. This physical growth, which resembles an adult, is not accompanied by equally rapid psychological development. Consequently, adolescence, the transition from childhood to adulthood, is a difficult and turbulent time.

Therefore, juvenile delinquency is defined as an act committed by adolescents that violates the law, including antisocial, immoral, and religious norms. Violations by adults constitute a crime. The main characteristics of juvenile delinquency include: First, the definition of delinquency must include actions or behavior that violate applicable laws and moral values; Second, the delinquency has an anti-social purpose, namely that the actions or behavior are contrary to the social values or norms that exist in the environment; Third, delinquency is delinquency committed by those aged between 13-17 years and above and not yet married; Fourth, juvenile delinquency can also be done together in a group of teenagers (Singggih, 1990).



### **3.2 The Role of Islamic Religious Education in Addressing Juvenile Delinquency in Pajam Village**

Religion certainly plays a crucial role in human life. It is a motivation for life and living, as well as a crucial tool for self-development and self-control. Therefore, religion needs to be known, understood, and practiced by humans to become the foundation of their personality, thus forming the basis for their relationship with God Almighty, their relationship with nature, and their relationship with themselves, ensuring harmony, balance, and harmony in human life, both as individuals and as members of society, in achieving both physical and spiritual happiness. Delinquency is a manifestation of an unbalanced personality. When an individual loses control of their reason, they also lose control of their will and self. Such individuals not only lose control of their reason but also lose their role as productive elements in life and, in turn, become dangerous social beings (Satrio Pinandito, 1990: 114).

The importance of Islamic Religious Education as a vehicle for developing students' morals and personalities. Therefore, the Ministry of National Education consistently pays serious attention to efforts to improve the quality of Islamic Religious Education at every level of education. Islamic Religious Education materials not only provide knowledge but also shape students' attitudes and personalities, enabling them to become people of faith and piety. The specific method of Islamic Religious Education focuses on knowledge of faith, as Islamic Religious Education is, in reality, more challenging than other forms of general education, as it involves intuitive issues and places greater emphasis on developing students' personalities. Religious Education, in the sense of personality development, actually begins from birth, even while the child is still in the womb (Syar'i, 2004).

Schools can be a good environment for children's personality development, as well as a place to acquire knowledge that will foster intelligence and develop social talents. It also fosters the development of moral and social personalities, and all aspects of personality can flourish. Beyond simply imparting knowledge, religious education must be conducted intensively, incorporating both science and nature, so that children can experience it in their lives as students at school. If religious education is neglected or underestimated by schools, religious education at home will not develop and may even be hindered. Homes may lack the capacity to provide religious education in a manner consistent with educational science and psychology. Islamic religious education aims to shape students who believe in and fear God, who are well-versed in Islam, especially its sources and basic framework, and who are able to study various fields of science, technology, art, and culture, thus forming an Islamic civilization that embodies the implications of Islamic teachings without being influenced by the negative influences that technology, art, and culture may bring. In schools, a lack of religious instruction can occur.

This is a common problem in formal educational institutions: the lack of Islamic religious instruction provided by public schools such as elementary, middle, and high schools. This problem is considered the primary cause of the shortage of instructional time for understanding, internalizing, and practicing Islamic teachings. As a result, students lack the necessary skills to protect themselves from negative influences. As a result, many students engage in undesirable behaviors such as brawls, dating, extortion, smoking, alcohol consumption, and so on. To address this problem, measures must be taken to help children continue to receive an appropriate religious education. Family behavior that aligns with religious teachings will shape good behavior, consistent with

religious teachings, and thus, mature and serve as a moral defense against deviant behavior in their environment. Religious guidance provided from an early age will impact children's behavior as adults.

Parents' behavior will serve as role models for their children, as children grow and develop, emulating the behavior of their parents and the family environment. Religious education is not the deliberate and regular teaching of religion by a religious teacher. Rather, religion begins at home, from a young age, by instilling good character traits and habits in children during the process of fostering and educating them at school. This typically involves interactions between adolescents and between children and educators. A lack of religious instruction can occur in schools. This is a common problem in formal educational institutions: the lack of Islamic religious instruction in public schools such as elementary, middle, and high schools. This problem is considered the primary cause of the shortage of instructional time for understanding, experiencing, and practicing Islamic teachings. As a result, students lack the necessary skills to protect themselves from negative influences. Consequently, many students engage in undesirable behaviors such as brawls, dating, extortion, smoking, and alcohol consumption.

To address the aforementioned problems, it is necessary to take steps to help children continue to receive an appropriate religious education. Family behavior that aligns with religious teachings will foster good behavior, consistent with religious teachings, and thus foster maturity and serve as a moral bulwark against deviant behavior in their environment. Furthermore, this can be achieved by implementing Islamic traditions and involving adolescents in these activities, along with an appreciation of their meaning and moral sentiments. Many Islamic traditions within society are imbued with religious nuances, such as the seven-month prayer (najib), calling the call to prayer (adhan) in the right ear and reciting the qamar (recitation) in the left ear for newborns, feeding honey, providing good food, shaving the hair, performing the aqiqah (ceremonial offering), teaching politeness to parents and elders, and so on.

These various religious traditions, as mentioned above, are clearly recommended in Islam. They are highly effective in fostering a child's mental and moral development when implemented with discipline and consistency. These religious traditions will shape a person's Islamic character. Fostering religious attitudes can also be done by utilizing various available mass media such as the internet, social media, radio, newspapers, reading books, television, and so on. Various information and communication media offer both negative and positive options. The lack of religious instruction in schools can be addressed by intensifying experiences at home, which can also be supplemented by utilizing various information and communication media. A lack of religious instruction in schools will not always have a negative impact on the emergence of delinquency if schools can address this through various planned methods, discipline, responsibility, and other efforts, including good cooperation between schools, parents at home, and the community in supervising and guiding adolescents.

#### **4. Conclusion**

Islamic religious education is crucial for adolescents, especially students, as it serves as a foundation aimed at increasing their faith, understanding, appreciation, and practice of religious teachings. Islamic religious education has a positive influence on the religious beliefs of adolescents who lack religious understanding, enabling them to understand, comprehend, and practice them in their daily lives. Islamic religious education should shape adolescents' personalities, truly guiding their lives in the future. Therefore, Islamic religious

education plays a significant role in adolescent development. Religious education must be implemented intensively in all aspects, including the family, school, and community, to prevent deviant behavior among adolescents. Maximizing Islamic religious education can minimize juvenile delinquency. Some preventative measures to address juvenile delinquency include extracurricular activities such as congregational prayer in the school prayer room, Islamic boarding school activities, Islamic holiday celebrations, scouting, sports, skills training, recreation, and so on. If students participate in these activities, their free time will be filled with positive activities, and juvenile delinquency can be minimized. Therefore, to address this problem, schools, families, communities, and government and private institutions must work together to actively participate in fostering students' religious morals.

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