



Islamic Religious Education Models in Preventing Negative Behaviors of Youth and Adolescents

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ABSTRACT. This study offers explicitly new knowledge about socialization and internalization of religious values that form noble morals, which are solutions to prevent malicious behavior in the younger generation. This study uses a sociological approach with a qualitative narrative. Data were collected using interviews and observations; the primary data sources were religious leaders, youth community leaders, and youth in the village of Kampung Jawa Tengah. The analysis was carried out from entering the research field, data reduction, and verification. At the same time, the data validity technique used triangulation and member checks. This research concludes the first two things that deviant behavior such as stealing, drinking, drugs, and gambling have still occurred in the village of Kampung Jawa Tengah in the last three years; the trigger factors are poverty, unemployment, and weak parental control. The educational model, which is a strategy to prevent deviant behavior, is strengthening religious knowledge through various activities and strengthening tolerance attitudes in adolescents through arts and sports activities so that empathy grows to participate in avoiding criminal behavior among teenagers.

Keywords: *Religious Education Model, Negative (Deviant) Behavior, Adolescents and Youth*

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INTRODUCTION

Human motivation to behave comes from the impulse of lust (soul potential), which functions to support the task of the caliphate on earth. The drive for human lust becomes a stimulant to nurture oneself and maintain species (Shihab, 2002b). If lust which functions to nurture oneself and maintain species is not controlled by reason, then the urge to do something that violates the rules will often arise. One example is the desire to be more than others, or different from others so that it moves one's heart and mind to choose shortcuts to get it, such as corruption, cheating, robbing, lying, and so on.

The lust that encourages humans to do good and sometimes to do bad is human nature which is a consequence of the two elements that make up the human form, namely the material element from the earth and the element of the divine spirit. In terms of Islamic psychology it is called *Fitrah hayawaniyyah* (Animal nature), and *fitrah rabbaniyyah* (Mujib, 2005). These two potentials develop according to the environment that forms them. The environment that is very significant for the transmission of value to human potential is the educational environment as well as the family and social community (Franceschelli & O'Brien, 2014).

The potential in every human being is the same and is active, it will encourage doing good and also evil (Irawan, 2019) and (Suryadi, 2016). Therefore, deviant actions such as stealing,

robbing, oppressing are done by someone from various social statuses, such as, rich people, poor people, educated people, officials, employees, laborers, traders, farmers, fishermen, and so on. For various reasons, they justify the crime. In certain cases, such as stealing, they have reasons to maintain family life some have reasons for their self-existence amid their social interactions. Of course, this action should not continue to become the culture of the community and this requires efforts to break the chain of connections from the lowest levels of society.

In general, the factors that influence humans to behave negatively are the factors that push and attract factors, internal and external (Dewi et al., 2017) this is also triggered by a person's ability to control themselves (Qolbiyyah, 2017). Various negative actions in humans indicate that the existing potential is being influenced by negative ideas and outlook on life because the power of lust overcomes without the control of their common sense. In a state of weak self-control, animal nature is more dominant and human nature becomes less functional.

On the other hand, the development of digital era technology also plays a role in the problem of public crime. Currently, with sophisticated information technology, gamblers are carried out online. Drug cases are also not free from attention; rampant drug abuse of various types is not only committed by teenagers using illegal drugs. Apart from illegal drugs, online prostitution cases are also rife in this country. Having free sex at an early age is also a trend nowadays, which seems to have become a lifestyle for teenagers today without fear of sinning and the consequences of their actions that ruin their future. This can be seen from the results of research (Muzakki, 2010).

Juvenile delinquency is an important phenomenon that must be addressed by the government, society, and parents. The fact that juvenile delinquency and criminality among youth in various places continues to increase as reported in various electronic media and social media is a critical question in itself. Does the social system, such as the family, the foundation of the nation's strength, experience its social dysfunction? Or is the function of government institutions that are not understood by the younger generation to move away from the rules they are enforcing?

The above question becomes the basis for the author to place deviant behavior among adolescents and youth, both in terms of causes and ways of providing a resolution. They need to receive adequate education so that they can actualize themselves appropriately. It's a shame if they neglect their potential. According to Nata (2020) adolescents and youth are groups of people of productive age; they must be educated and have noble character. They become the heirs of the nation's culture; in their hands, the fate of the country will advance or reverse its civilization. Youth and youth are potential human resource assets in a nation. A developed nation must have behind it; some young people are productive in producing works according to their respective fields.

Social philosophy such as (Bell & Payne, 2009) emphasizes that youth is capital for development in a country that needs to be managed wisely. The most appropriate way to manage youth potential is to equip them with adequate moral values, knowledge, and professional skills. Because, only with good cultural and social capital, the nation's development will be maximized. Therefore, the education of national values, noble character, and work skills is the determinant

Research on efforts to prevent deviant behavior has been carried out by academics such as (Andriyani, 2020) examining the role of the family in overcoming juvenile delinquency. In his conclusion, he emphasized that to tackle neglect in families, it is necessary to create harmony in the family by actively communicating with family members. Also, research from (Lestari et al., 2017) in their study on the role of the family in overcoming juvenile delinquency concluded that the family is the center of mental development and children's personality; eating needs to create a harmonious atmosphere so that children grow up mentally positive.

The results of the research above have been perfect in explaining the role of the family in overcoming juvenile delinquency problems. However, this research still needs to be developed to become a more comprehensive source of knowledge by researching with a broader scope outside of family institutions. There are still many educational institutions in the community that have such potential that their roles and functions need to be studied in community empowerment. Every element of society must contribute to creating peace, harmony, and welfare in its social environment.

Therefore, research with the theme of educational models to overcome the problem of deviant behavior becomes an alternative source of knowledge for the community to be able to play an active role in solving eccentric behavior problems among adolescents and youth. With the humanist religious approach, there will be a change in positive attitudes that are latent and manifest in adolescent relationships (Sukino et al., 2020). Based on these thoughts, the author is moved to contribute to practical knowledge in Islamic education, oriented towards problem-solving of behavioral problems—deviating among teenagers and youth.

This paper discusses two important things, namely, first, the deviant behavior carried out by adolescents and youths, secondly about the Islamic religious education model in overcoming deviant behavior among adolescents and youth in the village of Kampung Jawa Tengah. Specifically, the problem raised was what forms of deviant behavior have been carried out by community members in the last three years? And how is the educational model carried out by religious and community leaders in overcoming this deviant behavior?

METHOD

This study uses a qualitative approach that will explain conditions naturally, where the researcher is the key instrument for data collection (Wang, 2019), the object of this research was conducted in the village of Kampung Jawa Tengah, Sui Ambawang Kubu Raya district. The data source involved several elements including religious leaders, community leaders, security forces, the Islamic religious study community, and youth.

Data were collected using interviews, observation, and documentation. Interviews are conducted in an unstructured manner, namely open questions and freedom of opinion in responding to problems, answers can be developed according to the developing context (House, Dorfman, Javi, and, Hanges, & de Luque, 2017). Furthermore, the data analysis in this study uses a model from (Miles & Huberman, 2007) which is a qualitative data analysis with repeated and continuous efforts. Activities in data analysis are data collection, data reduction, data display, and drawing conclusions or verification. Meanwhile, to measure the validity of the data performed a member check and source triangulation.

RESULT

Negative Temporal Behavior in Kampong Jawa Tengah Sui Ambawang Kuburaya

Negative (deviant) behavior carried out by adolescents and youth in various places is one of the failures in self-maturation. An unstable mental condition makes them commit acts that violate religious norms and social norms prevailing in the society. This behavior is also found in the village of Kampung Jawa Tengah, Sungai Ambawang Kubu Raya district. Based on information from residents as well as village security officials, this deviant behavior can be described as follows:

Tabel 1 Violations

Related to Law	Number of Cases
303 KUHP the Criminal code of Gambling	2 cases
362 KUHP the Criminal code of Theft	5 cases
112 paragraph 1 of the Narcotics law	2 cases
a total of 11 cases were disclosed, and the prosecution received 21 complete files	

Source: Bhabinkamtibmas in Kampung Jawa Tengah Village, Sungai Ambawang District Cases from January-November 2019

Theft

Based on interviews with villagers (Mr. Imam, Saturday, November 16, 2019), he stated that in the last three years, there were still frequent thefts. Items are stolen, such as motorbikes and other valuable objects such as bicycle cell phones, good shoes. The robberies occur intermittently, not every week when residents lose their motorbikes. After a month or two, they will steal again. Theft usually occurs when residents are holding certain events because at that time, the residents are not at home, and their attention is focused on activities. Such as recitation activities or there are celebrations and also celebrations at residents' homes.

The perpetrator of the theft in the village of central Java is still challenging to reveal who the perpetrator is. This is due to open access for anyone coming from outside. The size of the village, which is also close to the road of Transkalimantan, makes it easier for thieves to escape from the eyes of the villagers. According to the thieves, it was suspected that they had something to do with the villagers in the kampong Jawa, who might be a source of information about when and where the theft would take place, making it difficult for security forces to arrest and impose sanctions.

According to Mr. Masdi Gunawan, thefts in the village of Kampung Jawa Tengah still often occur; not only are valuable items belonging to residents of Javanese villages, but office inventory items at schools are also stolen such as fans, lights, and others. In Mr. Masdi Gunawan's view, the theft of property belonging to citizens and state assets is enough to worry about the residents. This is not very good for the mental growth of elementary school children and adolescents in general. Because it could be that children who are in certain conditions such as dropping out of school, due to the economic factors of their parents, are comfortable to be brought in in promiscuity and criminal activity.

Based on information from Bhabinkamtibmas, Mr. Sulindra often takes care of the perpetrators of theft, informed that the thieves committed theft for economic reasons. Needs are increasing, employment is uncertain, and income is also insufficient. Thieves are generally those who are economically poor, but there are also cases of thieves from wealthy families. This is because a teenager or young man cannot stand parental rules, and ends up going out of the house and associating with unemployed youth who often hang out in crowded places. Another motive that is often the reason someone (especially teenagers) commits theft is to gain momentary pleasures, such as pleasure in food, clothing, or entertainment. So the teenagers' hedonistic lifestyle makes them steal.

Pleasure is defined as feeling happy but not as happiness; satisfaction is very dependent on external factors and lasts for a moment. Joy can be obtained when, for example, winning a gamble which makes the person feel satisfied because of getting money from the results of gambling, because it is only temporary, if the money he gets has run out, then the person will think about how to get money back to play gambling. Pleasure is even more difficult to obtain than happiness because of the uncontrolled role of external factors.

Gambling

Gambling is a social phenomenon that often appears in various circles, both teenagers and adults, but gambling is more often done by people who have a lot of money. Based on information from Mr. Imam and also the village head, Mr. Sumarlin stated that gambling cases still occur frequently. There are certain places, such as residents' houses, that deliberately facilitate gambling activities. This gambling will be carried out more by young people when certain events such as a wedding celebration. They gathered to play playing cards. At first, it looked like an ordinary game without anything at stake. However, when they feel safe, they will gamble by betting money or goods equivalent to the money used for betting/collateral.

According to Mr. Slamet, gambling is a futile act. These actions also include actions that lead to the emergence of other crimes. So we need firm action from law enforcement officials to take action against every gambling actor. This malicious behavior has the potential to spread to adolescents who drop out of school; even active students can become trapped in gambling activities if parents do not monitor their children's behavior outside of school hours.

Gambling has hurt society, especially teenagers; when they are influenced by their friends or adult gamblers, the teenager will commit theft in their parents' house. However, under certain conditions, such as nothing else that can be sold from their parents' property, they will steal at their neighbors' place. Likewise, according to Mr. Masdi Gunawan, in the village of Kampung Jawa Tengah, there are still community members who practice gambling. And this is very dangerous for society, especially the younger generation. Gambling has multiple adverse effects on social life. The younger generation who are exposed to such malicious behavior will become an obstacle to mental development. So Mr. Masdi Gunawan, hopes that law enforcement officials will take firm action against members of the public who commit gambling.

Psychologically, every form of gambling contains high interest and expectation, and an element of tension caused by the uncertainty of winning or losing. This situation makes the organism tenser or more excited. People who gamble in their life cycle are like addicted people because the impulse of an unpredictable sense of hope and tension will arouse more intense emotions, which are sometimes contradictory. However, because there is still a possibility of hope to win, the desire to play gambling continues to be motivated if this is the case. It is expected then there will be a feeling of addiction or addiction.

From several scientific studies (Farrington & Jolliffe, 2015), the factors that make a person commit crimes such as gambling are economic and self-satisfaction. Some lower-middle-class people still believe that gambling provides material benefits, with a little energy that goes out, it can achieve significant profits. Sometimes with a small capital will get big returns because of those who gamble large amounts. Then the situational factors or conditions of association with peers, the situation that usually drives people to risk is pressure from friends or groups to hang out with. With this pressure, someone feels intolerant friends if they do not participate in gambling or accompany them in the gambling room. And when the gambling manager exposed so someone who has not been actively gambling will be interested in participating in the gambling. Besides that, there are also psychophysiological factors that the meaning of gambling is pleasing to the heart; gambling is considered challenging; if you can conquer it, you will feel satisfied and happy.

Alcoholic drinking and narcotics

The number of alcoholic drinks such as *arak/tuak* produced by home industries is increasing. Although there have been efforts to control the production of alcoholic beverages above 5% of their alcohol content, this has not paid off the public to reduce their production. So that people quickly buy and share with friends and social groups. This is also often seen among

teenagers and youth around the village of Kampung Jawa Tengah. According to Mr. Masdi Gunawan and also Mr. Imam, interviewing on Tuesday, November 5, 2019) stated that a group of youths, as well as teenagers, still drink alcohol at high levels. So they get drunk and lose their senses. Those who drink alcoholic liquor are usually gamblers as well. Because when they gather to gamble, they drink alcoholic beverages. This is done so that they feel happy, and their bodies feel warm and energized. According to Pak Masdi Gunawan, in the case of gambling, which also drank alcohol, the village head and the village security forces of Bhabinkamtibmas and Babinsa had already acted.

Other negative behaviors, such as using drugs, have also occurred in the past year. Based on an interview with Mr. Masdi Gunawan, information was obtained that in the village of Kampung Jawa Tengah, there had been several times youths were arrested by security forces for using drugs at people's homes, precisely in the Haji Karem alley. Tuesday, November 05, 2019). This is also confirmed by Mr. Slamet's observations. In his explanation, he said that a small proportion of youth in the villages of the village of Central Java were caught in drug use cases so that they had to deal with the police and were imprisoned.

According to Mr. Masdi Gunawan, the factor that causes them to consume drugs is lax family control. Teens who dropped out of school or graduated from high school did not continue their studies, and there was no permanent job; they were invited by their friends to join them to pass the time by gathering in front of the alley with a coffee shop. There they interact and build cooperation in bad things such as planning, seducing women, stealing, robbing, and also drugs. Mr. Slamet, Monday, November 4, 2019).

The knowledge capacity of parents and social sensitivity by the surrounding community provides free space for community members to engage in malicious behavior. Weak social control becomes an opportunity that continues to evolve into a habitual activity. No matter how small the opportunity is taken by the perpetrator of negative actions, it will have a broad impact on people's lives. So the social organisms in society need to be controlled by parents, community leaders, and security forces.

Furthermore, malicious behavior, such as prostitution (*madon*), is less revealed. However, that does not mean it does not exist. At least cases of adultery exist, but they are not exposed because they are very private. Deviant behavior that leads to promiscuity between young men and women can be seen from their interactions. He often went out of the village together by riding a motorcycle, dressed in sexy clothes, hung with his male friends. Although it is difficult to prove whether they have committed immoral acts or not, this shows that their association is close to adultery. In this case, Mr. Masdi and Slamet believe that the formation of malicious behavior such as promiscuity is because they want to seek temporary satisfaction. They do not consider the dire consequences of what has been done. Their future is bleak as a result of their actions. Many people who have been harmed are like their masters and close relatives; they are also ashamed and have tarnished their pride.

Mrs. Siti Aminah stated that acts such as consuming drugs and engaging in promiscuity, especially from teenagers, are the result of the weak control of parents on their children's behavior. Control in the sense of giving attention and also advice so that their children can get along properly and not against religious rules and community norms, basically they have received advice, but because they are not serious and intensive, children easily forget good advice from parents. , however, listen more to the invitations of peers who have created a pleasant atmosphere outside the home. Monday, November 05, 2019).

Educational Model for the Prevention of Youth and Youth Negative Behavior in the Village of Central Java Village

Strengthening Islamic religious insight through routine religious studies

Strengthening Islamic spiritual knowledge and values is the most basic way to form a religious person. By providing the concept of behaving (moral) and worshiping according to the teachings of the Islamic religion, the community will gradually change its behavior. Based on the results of interviews with religious leaders Pak Masdi Gunawan, it was found that religious education for the people of Kampung Jawa village, both the young generation, adolescents, and also the elderly, was carried out in a planned and sustainable manner. Islamic religious education for the community is very much needed; this must be a priority because, in the last three years, there have been people who have committed malicious or deviant actions such as gambling, stealing, drinking alcohol, and also drugs.

According to Mr. Edi Suhairul community leaders from the village of Central Java) stated that young people, adolescents, and also parents gain knowledge and religious values from ustad in the town of the village of Central Java, Religious extension workers from the Sui Ambawang sub-district, and also *mubaligs* (preacher) from the city of Pontianak, village officials and religious leaders have synergized in protecting community members from the dangers of mo limo actions. Therefore, prevention efforts through religious education are continuously carried out, with the main target being adolescents and youth.

Religious education for the community is, of course, a different model from formal education. Based on information from Pak Imam as a participant in the recitation activity, it provides information that the recitation is presented using a lecture combined with interaction in the form of a short question and answer. For example, the ustad, when giving an address, asked, "do you and your family want to live happily ever after? The congregation also answered "want ustad" like that in the recitation activity at the Raudhatul Islamiyah mosque. Besides that, the cleric also often joked by making anecdotes that the congregation could easily understand.

The recitation material given to the community every week is different, but sometimes it also links the previous material. The author's confirmation material is from youth leaders and even clerics who often fill in youth studies, Mr. Masdi Gunawan. The material given is quite diverse, while the material that often gets more attention is moral. The material aims to strengthen adolescent obedience in carrying out religious orders in everyday life. With the guidance of noble morals, adolescents are expected to control themselves and avoid despicable acts. Then it was confirmed by Pak Imam; in the interview, it was conveyed that the material provided by the ustad was always new and talked about something different at every meeting. The material about faith in Allah SWT, the substance that controls everything in the sky and on earth, is an important point. Ustad conveyed that people should believe that Allah is the richest and the giver of sustenance. Every living thing is given a fortune. So there is no need to give up when you get a trial.

Apart from recitation activities that target the general public, religious leaders who are in charge of mosques also make special studies for adolescents—held every Monday night. The ustad who gave the recitation was Ustad Bagus Mukminin and Mr. Masdi Gunawan. This recitation has been going on for a long time. Teens, as individuals who are looking for an identity, need guidance from the adults around them. Religious advice is something that should be given to them. With religious values, they will walk on the right path and avoid associations that cause enmity, failure, humiliation, and harm to themselves and others.

According to Mr. Masdi Gumawan, moral education for adolescents is a priority because the challenges of environmental change due to changes and developments in science and information technology that are rapidly destructive can quickly shake their thoughts and feelings. The emotional instability of teenagers' souls makes it easy to change their stance, making them always *istiqamah* in the goodness of moral education, and faith is the right solution.

As a result of emotional instability, a small proportion of adolescents and youth in the village of Kampung Jawa Tengah fall into relationships that violate religious and prevailing norms

in society. Theft, alcoholic drinking, and gambling that are troubling the public are proof of this. The robbery of facilities in schools by members of the local community is an indication that negative influences are moving and targeting anyone weak in practicing religious values.

Strengthening Tolerance and Empathy attitudes through cultural arts and sports

Moral education can be carried out in various ways by a person or group of people. The condition of a place becomes a consideration for the best way to develop the attitude or character of youth and youth. Childhood in the village of Kampung Jawa Tengah is a part of the target of moral education carried out by village administrators in synergy with religious and youth leaders in the last three years. Educational models with art and culture instruments and sports are a strategic way to direct their thoughts and feelings better.

Based on information from community leaders Mr. Edy Suhairul, S. Pd. I (secretary of the Javanese Association), Kubu Raya district, said that one way for adolescents and youth to channel their potential, the village creates a new environment to channel talents and interests through arts and culture and exercise. With the collaboration between village officials, teenagers, and youth leaders in recent years, the activities of youth and youth in the arts, both religious and traditional crafts, have increased.

Activities with nuances of religious arts such as *badrah* and prayer carried out by teenagers at the Raudhatul Islamiyah mosque aim to build an appreciative attitude towards the local cultural treasures of the Muslim community in Indonesia. Apart from being a way of appreciating the culture and making a spirit of being Muslim, this activity can also function as entertainment or relaxation for teenagers and those who listen to it. According to (Yakup Tri Bagus), the youth of the Raudhatul Islamiyah mosque, the art of *badrah* and prayer, which is carried out regularly at least once a week, has raised awareness that Islam is peaceful and beautiful. Quiet because it can unite the feelings of the congregation in a happy atmosphere, calm mind, and relax.

Religious, cultural arts have an essential meaning in human life. Art becomes a medium of maintenance, formation, and education. Based on the experiences of adolescents in the village of Kampung Jawa Tengah, during their participation in religious and cultural art activities, they feel their life is awake from deviant behavior, such as wasting time, irritability, selfishness. The youth of the mosque began to cultivate the spirit of loving each other; this is evidenced by the increasing sense of caring for the community, especially children of elementary school age. Mosque youths spend time accompanying them to get used to literacy. With the reading house for children managed by youth mosques, the children get additional knowledge and values of life.

According to Pak Imam, the activities of youth who are engaged in the arts have provided meaningful spiritual experiences in their lives. With art, they can channel their hobbies as well as the effective use of time. According to the priest, few teenagers and young people spend their time at the coffee shop just to joke or "talk about managing" until they forget the time. There are still many teenagers and young people who drink and also gamble. If Muslim adolescents are not encouraged to be active in positive and beneficial activities, then the negative influence of deviant behavior will gradually affect the teenagers who drop out of school.

In addition to religious cultural arts, as a medium for forming positive attitudes, village officials and youth leaders also create spaces and facilities for adolescents to develop personality attitudes in sports activities. Based on the interview with Mr. Masdi Gunawan, it can be explained that teenagers and youth in the village of Central Java in the last three years have been actively participating in sports activities such as volleyball and soccer. Volleyball training activities are carried out at least three days a week, the training time is 15.30 17.20. On the initiative of the Indonesia Muda (IM) organization, youth in the village of Kampong Jawa Tengah can practice soccer.

The sports activities that adolescents and youth participate in have shown significant personality development. Through joint training, adolescents will increasingly understand the meaning of discipline and sportsmanship in everyday life. They are increasingly convinced that a goal will be achieved if they can manage various potentials, such as if they want to win in a volleyball match, the members have to take advantage of their respective benefits to synergize to get maximum points. Based on the interview with Yakup Tri Bagus (a teenager at the Raudhatul Islamiyah mosque) Teens are seen to be more open in their interactions in their environment, marked by an increased sense of care and togetherness in solving problems. Youth concern can be seen from the enthusiasm in guiding elementary school children in literacy in religion and culture.

DISCUSSION

Humans were created by Allah SWT with perfect creation, as explained in the al-Quran surah At-Tin verse 4. According to (Shihab, 2002a) in the interpretation of *Al-Misbah*, it is explained that humans are special creatures because they are endowed with the best intellect and form. With the perfection given, it becomes the difference between Allah's creations in plants and animals and the unseen jinn. With the power of reason and heart, Allah makes humans on earth agents of change, not sources of damage. However, human nature in the form of animal-like instincts sometimes appears so that behavior is like an animal (Rusleda Awang, Wan Kamal Mujani, 2012).

Humans have unique potential and are dynamic and also require serious maintenance by referring to the functions of the mind and heart, one of the best ways is education. Through this education, humans will move to actualize themselves until they stop (die). But on that journey, not everyone follows the straight path by the correct path (Religion path) so that some humans display cruel, violent, and persecutory behavior to others to fulfill their desire (Othman, 2014).

Deviant acts committed by several youths in the village of Kampung Jawa Tengah are an indicator that the social environment of children should be watched out for. The behavior of gambling and drinking alcohol is clear evidence that the morality of youth and youth is still weak. And there is the possibility that the action will be even worse. The theft of public property is also a form of behavior that describes moral weakness. Therefore, according to (Setiardi, 2017), parents at home need to be serious in instilling good values in their children from an early age. Likewise, it is a priority for the villagers of Central Java Village.

Deviant behavior can become a big problem such as criminal acts (Seriyaniti, 2020) also observed that crimes committed by the younger generation are increasingly spreading in various places, especially crimes in motorbike theft (*curanmor*). Seeing this fact, religious leaders and people should be more aware of the slightest negative actions of adolescents. Likewise, religious leaders and parents in the village environment of Central Java need to be wise to look at the problems of deviant behavior that have occurred in the past few years.

Deviant behavior such as theft, gambling can be a source of chain problems. One lousy action can quickly spread if it is known by a group of people who are experiencing social difficulties. Like poverty, not having a job, or being in despair. The higher the poverty rate in an area, the increase in unemployment, and the problem of family dysfunction, the social issues of deviant behavior will also continue to develop Andriyani (2020) dan Lestari et al (2017).

The problem of deviant behavior in the theory of sociology is closely related to the imperfect socialization process. So from the perspective of the idea of family socialization is the primary medium in managing human behavior. From childhood to late adolescence, children are generally still in the nuclear family. If the social process in the family is not optimal, it will likely have an impact on deviant behavior. Family is a source of value for their children (Satya Yoga et

al., 2015). Through continuous interaction, attitude formation occurs. From the facts, the deviant behavior carried out by a small proportion of youth and adolescents in the village of Kampung Jawa Tengah, the possibility is that the socialization process of values has not been maximized, both in terms of the intensity and quality of the importance given to their family members.

Based on the data from Pak Imam above, it was explained that the informal leader efforts in the village of Central Java always reminded parents to pay attention in the form of advice, reprimand, and prohibitions to their children. This was conveyed when the recitation was carried out each week on Monday night. Religious leaders have tried to carry out the socialization process of religious values in society. Furthermore, parents should be more concerned about intensifying the internalization of importance to children in all situations (Faqihuddin, 2017; Sukino & Muttaqin, 2019)

Based on the function theory, deviant actions such as stealing, gambling, and alcohol and drugs are necessities. From the existing cases, it is assumed that someone needs to encourage their behavior to deviate. The need for consumption, or the need for pleasure that has not been obtained as expected, encourages people to steal and rob. Likewise, the need for happiness that has not been found in the family encourages someone to seek happiness outside the home even though it violates religious and social norms. Based on this function theory, we can take the wisdom that humans have physical and spiritual needs met by someone. If the conditions are not fulfilled, then the human nature to survive will emerge like most animals that do not know the rules. From there, it is clear that the function of the family in fulfilling physical and spiritual needs is very significant in preventing deviant behavior in society.

The strategies to improve behavior carried out by elite groups in the villages of Kampung Jawa Tengah were generally carried out persuasively, such as routine recitation and religious art nuanced activities that convey moral messages. The atmosphere and delivery method are carried out face-to-face in language easily understood by the congregation (Mubasyaroh, 2017). This is appropriate, but other efforts or strategies are needed if adolescent deviant behavior shows different symptoms. There is one thing that religious and community leaders need to know regarding strange behavior in adolescents and youth, namely the cycle or stages of action that needs to be watched out for. Starting from pre-contemplation, namely the emergence of awareness to action, contemplation, namely considering activities, preparation, namely the opportunity to move forward or still hesitate (contemplation stage), then action/action. (Dosenpsikologi, 2019) the community is ready to take preventive action on children not to reach the action stage.

The moral education model that has been built by religious and community leaders in the village of Kampung Jawa Tengah is one solution to controlling deviant behavior in adolescents and youth. However, the educational process needs to be supported in other ways according to community needs. Information that leads to crimes is currently in the hands of teenagers and adults. Through social media, they can share any information related to their plans of action and certain places that are the target of evil deeds. Therefore, parents must always be aware of the behavior of their children at home, even in the room. Parents must also be observant about attitudes and actions that are not as usual, like rushing from the place to the outside of the house, not saying goodbye to someone whose identity the parents do not know. The study (Rochaniningsih, 2014) concluded that the deviation of adolescent behavior begins with a lack of parental attention to their children.

By paying attention to the development of sophisticated technology, crime is very quickly committed by someone. The results of research from (Danuri & Suharnawi, 2017) state that the use of information technology and providing benefits to the community also has the opportunity to be misused to commit crimes, both ordinary and extraordinary. Therefore, religious leaders and parents need to have more intensive persuasive dialogue, increase spiritual information and

also use technology wisely so that parents have sufficient insight into children's behavior at home. Because adolescents today have a lot of updated information about various things including information on strategies to commit crimes (Broadhurst et al., 2014).

The synergy between various parties in dealing with juvenile delinquency problems is the primary strategy. The contribution of each element is very significant; one example is by involving mosque youth in the expansion of religious values. During peer group interaction, they feel more relaxed because of the pleasant atmosphere and equality between them. (Crouch & Mazur, 2001) and (Chui et al., 2014)

CONCLUSION

Deviant behavior is a phenomenon that continues to change from its shape, but the factors that cause it from the past until now are still many of the same. Internal and external factors such as education, poverty, parental control, enforcement of unclear rules are still factors that are often used as reasons for people to commit crimes. Likewise, the deviant behavior committed by members of the village community in Kampung Jawa Tengah, at least there are types of crimes committed by a small proportion of teenagers and youth. These crimes include theft, alcohol, drugs, and gambling.

This deviant behavior has become a serious concern by religious leaders and community leaders in the village of Kampung, Central Java, Sui Ambawang sub-district by providing religious education and space for arts, culture, and sports with intensive guidance. It is carried out in synergy with the three main elements in the community, namely aspects of religious figures, village officials, and youth and youth. The spiritual strengthening model is carried out by routine recitation among fathers, homemakers, and the recitation of mosque youth. Meanwhile, cultural art activities are provided by providing facilities for being creative in religious arts and sports. Their involvement has made a significant difference in the changes in the younger generation so that they can do positive things.

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