

The Impact of Value and Spiritual Approaches in the Change of Juvenile Delinquency

Muhammad Adnan Alkatiri¹, Maemonah², Neni Simbala³

^{1,2}Islamic State University of Sunan Kalijaga Yogyakarta, Indonesia

³State Islamic Institute of Manado (IAIN) Manado, Indonesia

Article Info

Article history:

Received Mar 1, 2021

Revised Apr 5, 2021

Accepted Jun 9, 2021

Keywords:

Spiritual Value

Change

Behaviour

Juvenile Delinquency

ABSTRACT

This study aims to describe the efforts made by a teenager about his behavior changes that are more meaningful and religious as a result of the value and spiritual approaches. This study uses a descriptive qualitative method. Data were collected using observation and interview techniques to a single subject who experienced changes in behavior as a result of the two approaches.

The results reveal that the efforts to change the subject's behavior are driven by (1) feelings of guilt and deep regret when reminiscing about their juvenile delinquency, (2) various daily positive activities that have been carried out by the subject, and (3) a circle of friends and an environment that respects high social and spiritual values.

This is an open access article under the CC BY license.



Corresponding Author:

Muhammad Adnan Alkatiri,

State Islamic University Sunan Kalijaga Yogyakarta, Indonesia,

Jl. Laksada Adisucipto, Papringan, Caturtunggal, Kec. Depok, Kabupaten Sleman, Daerah Istimewa

Yogyakarta 55281, Indonesia

Email: Adnanalkatiri04@gmail.com

1. INTRODUCTION

Personal behavior is a form of attitude arising from inside either naturally (genetic inheritance) or artificial (environmental conditions) categorized into two forms; negative and positive behaviors (Purwadi, 2004). Behavior is also part of the original nature of a person and then generated outside the self so that it can reflect the identity of the individual as a special characteristic, and influenced by internal factors and external factors.

The factors include congenital or hereditary factors which are then referred to as internal factors; and environmental factors of society, family, association, and residence which are then referred to as external factors (Yahdi, 2010). Behavior is usually related to the role and influence from inside and outside a person as factors that can create certain reactions and actions, and build positive relationships with the environment. It ideally has a tiered stage so that a person's actions can change according to the environmental and social context, such as the influence that comes from parents, family and peers.

The rapid change in adolescent behavior is supported by people who have the same emotional connection and characteristics, such as peers or friends; thus, they can easily influence each other in carrying out several actions.

Adolescence is a period of transition from childhood to adulthood, adolescents experience physical, emotional, and cognitive development during this period (Santrock, 2003). This phase causes adolescents to always want to be understood and not to be underestimated even though they do not have perfect understanding and experience. Besides, teenagers always want to show aggressive attitudes and behavior, because they experience puberty which tends to carry out rebellious actions, avoid from their families and has many problems at home, school, and in a friendship (Unayah & Sabarisman, 2016).

Those behaviors are a form of self-discovery dealing with the anxiety and uncertainty of adolescents in changing situations. According to Ali and Asrori, adolescents have five general traits and behaviors; having anxiety about expectations and abilities that are less supportive, experiencing various challenges related to the process of self-discovery, a strong will to adventure and explore things, great curiosity, and the presence of influencing peers (Asrori & Ali, 2006). These are a form of self-discovery obtained from peers by trusting and imitating each other.

The influence caused by peers is very strong because there are several aspects such as imitation, trust, loyalty, adjustment, and agreement (Taylor et al., 2009). The essence and purpose of these aspects is none other than to find identity through adjustment by imitating the same things in friendship so that innate or original behavior can change because it is influenced by environmental and social factors as external factors. Searching for identity always requires changes to suit the needs of the self; thus, changes in behavior and attitudes also appear based on the acquisition of motivation and support that are closest to them by the identity needs (Asrori & Ali, 2006).

Self-awareness can also change the a person's behavior sice it offers the feeling of saturation which makes someone change attitudes and behavior in a more valuable and meaningful direction. Changes that have value are accepted by everyone because people can fulfill their desires and needs through reasonable action which is based on religious and state norms (Shaffer, 2008). In short, self-needs will be more meaningful if they are obtained with behavior that has value and can bring good benefits to both individual and community.

Respectfull behavior is regarded as the ability to communicate and adapt to the community cooperatively, to work independently, to balance rights and obligations in the socio-cultural, religious, and family environment, and to maintain enthusiasm and to not harm oneself and others (Sadiyah, 2015). Some of these become a challenge for adolescents who perform opposite behaviours, not based on rules of their parents, society, and religion due to negative influences from outside themselves. This condition requires external motivation from parents, family, school, and the surrounding community. We often see various juvenile delinquencies such as criminalization, brawls between fellow students, drug abuse, so on. It caused by a lack of attention and communication with their parents, families, teachers, and the community (Sadiyah, 2015). Behavior that has positive values, good morals, and a capable religious-spiritual spirit, if it is applied with a serious approach by families, parents, teachers, and the community will trigger a child shapes the attitudes and behavior to become strong, wise, and independent teenagers.

This is by the educational goals stated in Law No. 20 of 2003 concerning the national education system. A conscious and planned effort to create a learning atmosphere and learning process can develop students' potential to have religious spiritual strength, self-control, personalit,, intelligence, noble character, and skills which required by society, nation, and state. The core purpose of education emphasizes more on values and spiritual aspects of religion because both are the main keys to build a superior and great model of adolescent behavior to adapt to the environment and determine the way of life in a dynamic era. In addition, another basic thing is to create teenagers who excel with spiritual

behavior, because spirituality is related to the soul, spirit, morals, essential meaning, souls, and supernatural things (Goleman, 2005). The provision of a spiritual approach will at least control over actions in daily life and have a positive impact on creating an adult as a human being and to avoid juvenile delinquency.

Juvenile delinquency comes from English which is called a term that is a social pathological feature among adolescents (Kartini, 2005). Deviant attitudes in social life are known as juvenile delinquency. It is an action that can disrupt social order in society. In general, it is classified based on its level. According to Sunarwiyati, juvenile delinquency is divided into three levels; 1) ordinary delinquency, such as wandering, fighting, leaving the house without saying goodbye, skipping school, 2) delinquency that leads to crime and violations such as driving a vehicle recklessly, do not have a driver's license, steal, and 3) special delinquency such as drug abuse, narcotics, theft, robbing, free sex (Masngudin, 2004). Education and good communication from parents, teachers, and the community can be an effective way to decrease juvenile delinquency such as equipping them with traits that contain moral and spiritual values to become meaningful habits and behaviors.

This study focuses on moral and spiritual value give impact on behavior change of a teenager (as a subject in this study) who is categorized as naughty by society. Some of these behaviors such as drinking, promiscuity, fighting, skipping school and other bad actions which usually carried out with several other teenagers who have the same juvenile delinquency attitude. Free social environment is a factor that causes the level of juvenile delinquency in the environment of subject. The subject then shows progressive changes in terms of nature and behavior, such as being more responsible, independent, and calmer in attitude as well as showing the personality of spirituality that is caused in worship activities.

This study aims to describe the process taken by the subject as a teenager who is identified as naughty but has an effort to change that behavior through the cultivation of good morals, values of moral awareness, ethics, responsibility, independence, and high religious attitudes. This study also observes the changes in the spiritual nature of the subject with the efforts to obtain better, valuable, and commendable behavior and avoid criminal acts such as juvenile delinquency

2. RESEARCH METHOD

This study uses a descriptive qualitative research method by analyzing the field data given by the subject in the form of real events based on questions in interviews regarding the process of behavior change as a result of the value and spiritual approach of subjects (Semiawan, 2010).

2.1. Data Resources

This study prioritizes comfortable, safe, and strategic conditions and situations so that the research process runs smoothly. The information obtained from the subject is about the effort made by the subject as a process to change the bad behavior he has ever done with more useful behavior and religious attitudes through values and spiritual approaches. This approach is suitable for the subject that can be useful for himself, his family, religion, and society at large. The descriptions gained from subject were recorded as collected data and then adjusted to the discussion in the study.

2.2. Data Collection

Data collection techniques used in this study were observation and interviews. First, the researcher made observations in the form of observations on the effort of the subject to have better changes from their previous bad delinquency and saw the results obtained as a form of the impact of values and spirituality on changes in adolescent behavior. (Anggito & Setiawan, 2018).

2.3. Data Analysis

This study is conducted approximately four months to observe the processes and efforts undertaken by research subjects. Furthermore, the interviews used in this study were in the form of unstructured interviews or free interviews by not using a formal list of questions, but the topics discussed based on the issue of this study; about the efforts and processes of changing the behavior of a juvenile delinquent to become more valuable and high spiritual level person (Daymon & Holloway, 2007).

3. RESULTS AND DISCUSSION

The data were obtained through interviews conducted in front of the researcher's village mosque, after the evening prayer. This is because the subject is still a friend since childhood when the researcher lived with his extended family in the village. The results of data collection through observation and

interview techniques are related to the efforts of subject in changing bad behavior towards a more moral and spiritual direction.

3.1. Subject Profile

The subject is a teenager with the initials ZBM who is 23 years old and lives with his uncle and extended family because his parents have been divorced. However, both of them (parents) are still communicating and giving good attention to the subject. The subject previously had juvenile delinquency which was very disturbing to the family and local community along with friends who have the same condition in their daily interactions. Changes in behavior finally occurred after receiving support and advice from family and parents which effect on his stance to be a teenager who behave with moral values and high spirituality. According to the subject, several things have processes and stages that are followed to change moral and spiritual behavior.

3.2. Result

3.2.1. Feeling Guilty

At first, the subject decides to change the bad behaviors because of feeling guilty and sin that always haunt him. The subject always commits immorality such as getting drunk, making trouble, fighting, wandering around until dawn, and reckless actions on the streets. This is as stated by ZBM that;

Change the negative things that I do because I am always haunted by feelings of guilt which are sometimes also followed by feelings of sin. For example, always doing chaos, mischief in the village and always doing other negative things that are forbidden by Allah, and always leaving his orders. Moreover, I get this feeling of guilt, especially from the prophet's hadiths about retribution for people who always commit sins or things that are forbidden by Allah and leave His commandments. I also do all this because I want grace and blessings in my life, so the only way is to make changes that can bring benefits as a way to get grace and blessings so that life is better and more valuable every day and from time to time.

The method used by the subject is sole as a stage to avoid the guilt and feelings of guilt that he always feels. This stage is a basic stage that begins with self-awareness of mistakes and things that they feel deviate from the path justified by religion and the state. Another thing that becomes the stage of changing the subject's behavior is the awareness of the retaliation for every act he does, as stated by ZBM as the subject, that;

Feelings of guilt sometimes haunt my mind and conscience as if I do good things then surely that goodness will come back to myself and my family. But on the other hand, if I always do bad things, the bad things will also come back for myself and the people I love, including my family and parents.

This self-awareness adds to the complexity of changing the subject's behavior towards something that is valuable and has a spiritual understanding that can be used as a basis in people's lives.

3.2.2. Keeping yourself busy with positive things

The next stage as an effort that can help the subject in changing behavior is through keeping himself busy with positive things. Some positive things done by the subject have values of independence, responsibility, and maturity that can change their bad behavior, as stated by ZBM as the subject, that;

Earning a living or working is one of the things I do to avoid things that are useless and have more useful values. Then always gather with pious people in the village to have discussions and exchange experiences and understandings about religion. Over time, the things I do to occupy myself create a comfortable and interesting feeling to become a habit and tendency in everyday life. This effort is a way that I do to have a change in behavior that is valuable and has spiritual benefits that can be used as a guide in life.

Another thing that can keep oneself busy in the form of spiritual activities is learning and reading the Qur'an as safely as stated by ZBM that;

Learning to read the Qur'an is an effort to keep me busy in religious spiritual matters because this is also a form of advice and motivation from parents so that I can increase my religious knowledge. Apart from parents, suggestions for learning to read the Qur'an were also conveyed by my uncle, even the most impressive was the advice that came from the prophet's hadith

regarding the virtues of learning to read the Qur'an and the disadvantages for those who do not want to learn to read. Al-Qur'an. At first, I just joined in learning the reading of the Qur'an but over time I began to feel curious and motivated to study it more seriously. Finally learning to read the Qur'an made me realize and decided to occupy myself with it so that I felt comfortable in doing it continuously as an activity that can produce spiritual value.

Learning to read the Qur'an can increase religious-spiritual understanding starting from family motivation, parents, and the advice of the prophet's traditions as a form of activity to keep oneself busy. Busy yourself with learning to read the Qur'an at first is hard and challenging but over time the subject began to enjoy it. This is caused by a sense of interest to learn it and the feel of comfort after reading it. All of these things are efforts in changing bad habits such as juvenile delinquency by building beneficial behavior through spiritual activities.

3.3.3. Taking Care of Yourself: Limiting Promiscuity

Behavior changes must also be supported by efforts to limit oneself from promiscuity which may have different attitudes and mindsets with the subject's condition, after choosing to change. In addition, there is also a high possibility that the subject no longer wants to be affected by negative conditions and environments which in the end can plunge him into immoral acts. Thus, to maintain good changes in the subject, an effort is made to limit himself from promiscuity, this can be seen from the explanation of ZBM, as the subject that;

I limit myself to peers who have unfavorable and unhelpful behavior and actions, such as old friends when I still had bad influences and behaviors like them. My way of limiting myself to friends who have promiscuity is to take part in religious studies such as the science council. This is also a form of my commitment to maintaining the changes that I have been doing so as not to be destroyed in vain because I am tempted and fall into wrong things and can harm myself and the people I care about.

The subject's decision is right because by limiting promiscuity he will avoid negative things, and the subject must maintain his belief. The effort to limit oneself from promiscuity is the effort in behavior change that has positive values and has spiritual strengt.

3.3. Discussion

3.3.1. Feeling Guilty

Adolescents who have mental development will begin to realize something right and wrong so that if a teenager does wrong actions then he will arise conflicting feeling inside him (Thaib, 2015). This is a mental condition that exists within a person, especially teenagers, which can affect the right and wrong of his actions. The moral that is in a teenager becomes the controller of all actions taken in the form of feelings of regret, including being haunted by feelings of guilt (Dewantara, 2017).

Feeling guilty happens to anyone of us, especially teenagers who are influenced by innate factors such as traits that are inherited in heredity, and environmental factors as factors that surround these innate factors (Yusuf, 2004). The guilty behavior felt by the subject is usually influenced by the closest people who always advise so that guilt and regret arise in the heart and mind after committing immoral acts. The advice in the form of a warning is conveyed by the his uncles and parents.

3.3.2. Keeping yourself busy with positive things

There are several things that the subject does to keep himself busy with things that are positive and contain spiritual meaning. For example, he works to earn a living for the needs of oneself and one's family. By doing this, he gets value for both spiritual and physical benefits. Keeping oneself busy with positive activities such as earning a living or working independently is a form of action taken by the subject to fill time with positive things because it can fulfill positive needs for mental conditions such as spiritual conditions and physical or physical conditions.

Another thing that is part of the subject's effort to keep himself busy is gathering with pious people to conduct discussions and religious studies. Discussion activities are activities that can support a person's spiritual change through religious studies to increase knowledge and understanding (Fitriani & Yanuarti, 2018). Religious studies can increase the subject's spiritual understanding because it is regarded as a way in maintaining behavior change through the context of spiritual activities.

Keeping busy with learning to read the Qur'an is also the most supportive form in changing the subject's religious-spiritual behavior because it helps one understand the commands of Allah and His

Messenger which are written and implied in the Qur'an and Sunnah. Learning to read the Qur'an is one way to understand Allah's commands and prohibitions in the Qur'an and the Prophet's Hadith (Qoni'ah, 2019). Another benefit of learning to read the Qur'an is to strengthen spiritual understanding.

3.3.3. Taking Care of Yourself: Limiting Promiscuity

Positive religious values will remain sustainable if accompanied by preventive actions against negative influences that come from outside and are detrimental, such as restrictions on promiscuity. Anticipatory action in maintaining behavior change that has been carried out so far is by following the science assembly as a form of effort to limit oneself from promiscuity as well as to add perfection in changing spiritual attitudes (Inayatussalamah, 2016). The science assembly activities that the subject participated in were stages in the process of changing behavior from a spiritual perspective that could add to the subject's religious understanding in depth.

This is influenced by the subject's preventive attitude towards negative influences by filling time in the science assembly. This is because the science assembly contains many lessons and benefits that can provide consolidation of religious spiritual values in the conditions of daily life. In addition, the scientific assembly also has spiritual values that can strengthen the subject's heart so that he remains believed with changes in spiritual behavior he does (Ardelawati, 2018).

CONCLUSION

This study reveals several important informations related to the process and efforts to change behavior through the value and spiritual impact of the subject as a teenager who used to be naughty through several important stages. Efforts made by the subject to change behavior initially started with feelings of guilt that always haunted him when he did bad things. This feeling is not only always reminded by parents, but also influenced by the prophet's hadiths that remind people of retribution for those who always leave Allah's commands and carry out His prohibitions such as making chaos, commotion, stealing, getting drunk, and other juvenile delinquency. The second effort is to occupy oneself with positive things through the stages of making a living as an activity that can change the subject's behavior independently and maturely, and gather with pious people to have discussions to fill spare time. And the next stage is learning to read the Qur'an to support efforts to change personality towards a more complex and perfect spiritual understanding. The last effort is to join a scientific assembly that can support changes in the subject's behavior.

REFERENCES

- Anggito, A., & Setiawan, J. (2018). *Metodologi penelitian kualitatif*. CV Jejak (Jejak Publisher).
- Ardelawati, D. (2018). *Pendekatan Bimbingan Keagamaan dalam Penguatan Keimanan terhadap Muallaf (Studi Kasus Pada Klien "R" di Perumahan Darussalam Kabupaten Muara Enim)*. UIN Raden Fatah Palembang.
- Asrori, M., & Ali, M. (2006). *Psikologi Remaja: Perkembangan Peserta Didik*. Bumi Aksara.
- Dewantara, A. (2017). *Filsafat Moral (Pergumulan Etis Keseharian Hidup Manusia)*.
- Fitriani, A., & Yanuarti, E. (2018). Upaya Guru Pendidikan Agama Islam dalam Menumbuhkan Kecerdasan Spiritual Siswa. *BELAJEA: Jurnal Pendidikan Islam*, 3(2), 173–202.
- Goleman, D. (2005). *Working with emotional intelligence: Kecerdasan emosi untuk mencapai puncak prestasi*. Gramedia Pustaka Umum.
- Inayatussalamah, I. (2016). Kecerdasan Spiritual Dalam Majelis Pesona Ilahi Ponorogo. *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan*, 13(2), 189–206.
- Kartini, K. (2005). *Patologi Sosial*. Raja Grafindo Persada.
- Masngudin, H. M. S. (2004). Kenakalan remaja sebagai perilaku menyimpang hubungannya dengan keberfungsian sosial keluarga. In *Penelitian Departemen Sosial*.
- Purwadi, P. (2004). Peroses pembentukan identitas diri remaja. *Humanitas: Jurnal Psikologi Indonesia*, 1(1).
- Qoni'ah, S. (2019). Pengembangan Kecerdasan Spiritual pada Peserta Didik melalui Aktivitas Keagamaan. *AHSANA MEDIA: Jurnal Pemikiran, Pendidikan Dan Penelitian Ke-Islaman*, 5(1), 60–72.
- Sadih, D. (2015). Education of Religious Values in building Healthy Personality (Analytical Descriptive Study in Madrasah Aliyah Darul Arqam Garut). *Jurnal Pendidikan Islam UIN Sunan Gunung Djati*, 1(3), 393–406.
- Santrock, J. W. (2003). *Adolescence: perkembangan remaja*. Erlangga.
- Semiawan, C. R. (2010). *Metode penelitian kualitatif*. Grasindo.
- Shaffer, D. R. (2008). *Social and personality development*. Nelson Education.
- Taylor, E. S., Peplau, L. A., & Sears, D. O. (2009). Psikologi Sosial (Edisi ke XII). *Jakarta: Kencana Prenanda Media Grup*.
- Thaib, M. I. (2015). Perkembangan Jiwa Agama pada Masa Al-Murahiqa (Remaja). *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 17(2), 245–258.
- Unayah, N., & Sabarisman, M. (2016). Fenomena kenakalan remaja dan kriminalitas. *Sosio Informa*, 1(2).
- Yahdi, M. (2010). Fungsi Pendidikan Islam Dalam Kehidupan Manusia. *Lentera Pendidikan: Jurnal Ilmu Tarbiyah Dan Keguruan*, 13(2), 211–225.
- Yusuf, S. (2004). *Psikologi perkembangan anak dan remaja*. Remaja Rosdakarya.

