



## Family Education Efforts in Overcoming Juvenile Delinquency

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### Ahmad Putra\*)

Universitas Islam Negeri Sunan Kalijaga  
Yogyakarta, Indonesia.

E-mail: [ahmadputra752@yahoo.com](mailto:ahmadputra752@yahoo.com)

### Prasetio Rumondor

Universitas Islam Negeri Sunan Kalijaga  
Yogyakarta, Indonesia.

E-mail: [thiorumondor@gmail.com](mailto:thiorumondor@gmail.com)

**Abstract:** This article discusses the education that families provide to children in overcoming various forms of delinquency carried out by juveniles in Karang Tengah village, West Sumatra. It is believed that the family is the main pillar that shapes the personality and attitude of a child. Thus, it really needs attention and primary teaching from the family so that children avoid the influence of technological advances that could have pushed every child (juveniles) involved in various forms of mischief. Along with the times and technology, without us knowing so much it is heard that children or juveniles are involved in mischiefs they are not supposed to do that will only harm themselves. Therefore, this research will describe the various forms of delinquency that juveniles do and of course, there are efforts and efforts of parents in looking after their children. It is hoped that parents can take care of and educate their children well.

**Keywords:** Education; family; delinquency; juvenile

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## INTRODUCTION

Education is a necessity for all humans, with which everyone is able to know from before not knowing anything. Need to be a reference that education can educate all humans so as to provide a better future life. Islam also tells every human being to be educated, of character and of expected behavior. With education, every human being can carry out his role as a servant of God and act in everyday life (Gee, 2000; Hein, 2005; Liñán dkk., 2011; Thomas, 2002).

Regarding education, Daradjat (Daradjat, 2000) said that education was a shared responsibility between family, community, and government. Surely it becomes a joint task that requires good communication at the strata of people who live together. The explanation explained by

Daradjat (2000) is certainly very clear that it is very important in providing education to each child and equally guiding to the good, because basically, the family is forming the child's identity. Children will display their attitudes and behavior in accordance with the teachings of the family which is their first home, and where the school child becomes the second home to shape their attitudes and personality (Damerell dkk., 2013; Eccles, 2005; Semba dkk., 2008).

Islam is very concerned about the family about the formation of a child's personality because the family is a pillar of forming a child until he grows up to the age of intelligent age (Boonstra, 2001; Franceschelli & O'Brien, 2014; Hasna, 2003). Children are creatures that still carry the possibility to develop, both physically and spiritually. With that, families need to

supervise and give maximum attention to children in order to form their personalities. The family is the main container for forming children if good teaching is given to children, then the response will be good for children to do. But on the contrary, if a bad example is seen by a child, then the child will imitate it. With advances in technology and development on various lines, it is easy for juveniles and children to be involved in various forms of delinquency. Therefore, it is very necessary guidance from all for children such as parents, society, and government.

The form of obligation from parents to children is *first*, the obligation to care for the outer covering health, eating and drinking that is *halal-thayyibat*, as well as other physical needs. *Second*, the obligation to maintain the inner life which includes comfort and peace, and education as a preparation for his life behind the day (Corso & Lanz, 2013; Nizar, 2008; Silverstein dkk., 2006).

Based on the description above, it can be concluded that the importance of the role of parents, community and government in supervising and guiding children and juveniles, especially in carrying out the age is full of the problems they face. Need attention so that juveniles are not involved in deviations that will only harm themselves. As the times and technology develop, it makes it easier for teens to get involved in delinquencies (Jamison, 2005; Walker dkk., 2015). This mischief certainly disturbs the community and is a shame to the village. They do it with the intention to be known, recognized and like there is competition with peers. Therefore, schools as educational institutions must be able to form a sense of security and comfort for children in learning to improve themselves with the values of kindness (Eccles & Roeser, 2009; Van Zanten, 2005; Wößmann, 2003; Yüksel & Co kun, 2013).

As far as the writer knows, that the Karang village community is known to be quite active in religious activities, such as enlivening mosques, active in Islamic activities, the birth of Prophet Muhammad SAW and reciting when one of the people

who died. Karang village community also many who get education up to lectures and some juveniles there are also religious schools. The problem is, some parents are still careless in supervising children's activities because parents are busy with their work and there are also some parents who work abroad and are unable to monitor children's development. Based on the context and phenomena above, the author feels it is interesting to explore so as to find out what juvenile delinquency is happening and the efforts of parents to children in Karang Tengah village, Lengayang sub-district, Pesisir Selatan district of West Sumatra.

## METHOD

This research uses a qualitative approach with qualitative descriptive analysis that describes systematically factually and accurately about facts, situations or events. According to Denzib and Licolin as quoted by Moleong explained that qualitative descriptive research is research that uses scientific background with the aim of describing phenomena that occur and are carried out by involving various existing methods (Moleong, 2010).

## RESULT AND DISCUSSION

### Education and Family

According to Fransisca said that education comes from the basic word "educator" which means to maintain and provide training. Both of these require the existence of teachings, guidance, and leadership about the intelligence of the mind. Understanding education is the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts. By seeing this definition, some people define education as teaching because education generally requires teaching and everyone has an obligation to educate. Narrow teaching is the activity of formally conveying subject matter so that students master the teaching material (Fransisca, 2009).

Education is an important instrument for changing one's attitudes and actions. Poor education will create students who are not good too and vice versa. So juveniles need to get special attention to their education. Education is a process or effort of each nation that is unbroken in nature at all levels of human life, in accordance with the development of society and culture that aims to achieve perfection and maturity in humans, so that with awareness and responsibility can face various problems of life.

## Family

Etymologically the family in Javanese terms consists of two words namely servant and citizen. Kawula means servants and residents are members. This means a collection of individuals who have a sense of selfless devotion for the benefit of all individuals who take shelter in it. A family is a group characterized by shared housing, economic cooperation, and reproduction that are united by marriage relationships or socially agreed with adoption, which interacts with each other according to their social roles (Aziz, 2015). The family is also the smallest unit responsible for creating a peaceful and civilized society. Therefore, the family must be a protected fortress.

The family is the smallest unit in a society consisting of husband and wife, or husband and wife and children, or father and child, or mother and child, or family in a straight line up or down to the third degree. The family is the smallest social unit consisting of husband and wife and if there are children and proceeded by marriage. From this understanding means the absence of a child does not abort the family status, so the child's factor is not an absolute factor for realizing a family. A family that happens to be not blessed with children still has family status (Ahmadi, 2002). The family is a natural nurturing place that protects a new child from growing up and caring for him, as well as developing his physical, intellect and spirituality. In the family umbrella, feelings of love, empathy, and solidarity are combined and united. Children will do what has usually attached all their lives. Then with family

direction and direction, the child will be able to welcome life, understand the meaning of life and its purpose, and know-how to interact with living things (Khayyal, 2005).

The pair of words from the family is happy, so the idiom becomes a happy family. Meaning, the goal of every person who fosters the home is looking for happiness in life. If someone fails in his career outside the home but is successful in building a strong and prosperous family, then he is still seen as a successful and happy person. Conversely, a successful person outside the home, but his family is a mess, so he is not called a lucky person, failure in his household will be reflected on his face, also reflected in his unhappy lifestyle (Mubarak, 2016).

The family is the first place used by children as the first place to complain about anything; therefore the family function is prioritized for children. Children will be of good character if parents educate them well. But if parents or siblings do not play a role in children's education, then the child does not feel that there is something to obey and follow but will go through what he wants and his own mindset. The family is obliged to think about the child's success, not just leave life without good direction and guidance. Families are also the most important primary group in society. A family is a group formed by the relationship between men and women, a relationship which is more or less lasting to create and raise children. So the family in its pure form is a social unit consisting of husband and wife and children who are not yet mature. This unit has certain characteristics in common, everywhere in the unit of human society (Aziz & Hartono, 2001).

The family as a smaller social sub-system, or as a condition for the family to survive, these two kinds of systems must be interconnected in many ways, both of which are relationships between family members and relationships between families and the community (Goode, 2007).

## The Purpose of family creation

Islamic view marriage as a very important part of people's lives. Marriage is considered as a medium of fulfilling Divine purposes, because through marriage will give birth to broad and complex human relations, with one another binding, which is material for most of the moral provisions such as the obligation to give birth to offspring, love, support, entertain, guide, educate, help and accompany. Because marriage contains both responsibility and a sense of mutual ownership and *mutual expectation* between one another. In addition, there is also an inner bond, which is a social bond between one family and another family, from which arises the rights and obligations that must run in a balanced manner that is the substance of the family institution. Therefore, marriage as a family forming media.

In language, the origin of the word marriage is *na-ka-ha* meaning *Indamma* (joining), *jama'a*, *wata'un* (sexual relations), *'aqdun* (agreement) (Syarifuddin, 2006). While the terminological meaning of marriage: "A contract or agreement that contains the purpose of allowing sexual relations by using *lafadz na-ka-ha* or *za-wa-ja*" (Departemen Agama RI, 2008). Mukarrom defines marriage as an *aqad* with which it becomes halal sexual relations between men and women (Mukarrom, 2018). Whereas Nashuddin (2015) interpreted it as a sacred, strong and solid agreement to live together legally between a man and a woman to form a family that is eternal, polite, loving, loving, peaceful and happy. Marriage is not only intended to have sexual relations and give birth to offspring but more than that, namely to meet human needs from the spiritual side, namely to form a family *sakinah* based on *mawaddah* and *rahmah*.

## Family Functions

In general, family functions include sexual regulation, reproduction, socialization, care, placement of children in the community, satisfying personal needs, and social control. Islam considers the family absolutely necessary for the fulfillment of divine goals.

And there will be no *monotheism* without such fulfillment.

The family has a very important role in shaping the behavior and emotional development of children, therefore the family must be able to carry out its functions properly by meeting the needs of children both physiological and psychological. The basic function of the family is to provide a sense of belonging, security, affection, and develop a good relationship between family members (Yusuf, 2009).

The role of the family is first and foremost basic. He is the foundation that will be very influential for further formation. If the coaching can be carried out well, then it can be assumed that the coaching has been able to lay a solid foundation for the next level of education, namely coaching in the school and community environment (Al Munawar, 2005). According to Hasbullah in his writings on the basis of education, that "family" as an educational institution has several functions, namely a function in the development of the child's personality and educating children at home the function of family/parents in supporting education in schools. The function of the family is not just a complement to the life of each individual but more than that the function of the family is related to many things. Important including parents in the family giving encouragement to children to support the success of their education, providing educational needs according to ability and providing a good example in life family. The function of the family also provides knowledge in instilling moral values and good morals so that the education undertaken by the child goes hand in hand with the moral education obtained in the family. A good example, the child will follow what the child gets from the family where they grow and develop.

The function of the family in society is an institutional structure that develops through community efforts to accomplish certain tasks. The functions performed by the family here include: 1) Educational functions. Schooling children to provide knowledge, skills, and shape the behavior of children in

accordance with their talents and interests. Preparing children for adult life to come in fulfilling their role as adults. Educate children according to their levels of development; 2) The function of sexual control. Family is the main institution, which is a vehicle for the community to regulate and organize the satisfaction of sexual desires. Some societies provide various ways to channel sexual desire; 3) Affection Function. One of the basic human needs is the need for affection or love. The psychiatric view holds that perhaps the biggest cause of emotional disturbances, behavioral problems, and even physical health is the absence of love, namely the absence of warmth, loving relationships in an intimate association environment. A pile of data shows that serious delinquency is one of the characteristics of children who do not get attention or feel love at all; 4) Protection Function. In every community, the family provides physical, economic and psychological protection for all its members. Some societies view an attack on a member as an attack on the whole family of that person, and all family members are obliged to defend family members or avenge all insults. Mistakes and shame are shared by all family members. In the most primitive societies, the family is the unit owner and distributor of food that is both full and hungry, as long as the brothers still have food; there is no need to fear hunger. In a number of primitive societies, as in ours too, some people outside the family are very concerned about what happens to the family; 5) Economic Functions. As said above the family is the basic economic unit in most primitive societies. Family members work together as a team to produce something. Clans in many societies are the basic unit of cooperation and continuity, but the most common is the family; 7) The Function of Socialization. All societies depend mainly on families for the socialization of children into the adult realm that can function well in the community. The family is the first primary group of children and that's where personality development starts. When a child is old enough to enter another primary group outside the family, the basic foundation of the personality is firmly implanted.

The function of the family in society is an institutional structure that develops through community efforts to accomplish certain tasks. Parents are actually the key to children's motivation and educational success. No other party will be able to completely replace the role of parents. The success of parents in supporting motivation and success in education lies between the close relationship between parents and their children (Soejono, 2009).

## Education in the Family

### The Purpose of Religious Education in the Family

Mahmud's (2013) quote, stated that the goal of Islamic education in the family is to educate and nurture children to become adults who have a noble mentality and morality responsible both morally, religiously and socially.

Ibn Miskawaih said that what needs to be instilled in children and juveniles first is a shame. In accordance with one of the hadiths of the Prophet of Abu Mas'ud radhiyallahu 'anhu, Rasulullah sallallahu 'alaihi wasallam said: "Indeed, some teachings that are still known to mankind from the words of the previous prophets are: 'If you are not ashamed, do as you please.'" Al Bukhari).

The first sign that is in a child, and at the same time a sign that he has a mind, is shame. This shame shows that he has begun to know anything bad. Then he will try to avoid and even worry if he falls into the ugliness. Children who are accustomed to or at the beginning of their growth are polished with bad habits will be inherent in him these actions. It must be pursued so that such souls love glory, especially those that come from religion, not those that come through money. And try to make him as much as possible, get used to carrying out religious obligations (Reynolds, 2010).

Ibn Miskawaih stressed that early education for the child was in the household, carried out by his own parents. Ibn Miskawaih in *Tahdzib Al-Akhlaq* is very

detailed about how to educate children ranging from dressing, morals at the dinner table, cutting food, the type of food eaten by children, manners to throw snot and spit and ban on expletive. The role of a government institution is also important, which in Ibn Miskawaih's terms is 'the obligation of community leaders'. There are two things that must be done institutionally here. *First*, rectifying them through rational sciences, and *second*, guiding them towards practical disciplines and intellectual activity.

### Parental Responsibility for Children

One of the goals of marriage is to continue the descent, namely the presence of children. The presence of children means that relationships and relationships in the family increase, not only between husband and wife but also between parents and children. In Islam there is an arrangement of obligations and rights between parents and children basically is in order to realize the purpose of marriage, which is to form a harmonious and happy family.

The obligation of parents is to educate children well, pay attention, and support children's education to be better, provide a high level of attention and give good examples to their children. It is also necessary to care for parents based on love and care for children and consider the importance of educating their children, and fostering children to control their children from bad influences. Education to children cannot be separated from three things, namely family, school, and community. The success of education in a country or region depends on these three factors (Damerell dkk., 2013; Qadar Muhammad, 2011).

### Parental Obligation

Since in the womb, according to the scholars, children can have rights even though they have not received obligations. The rights possessed by children in the womb include, among others, inheritance rights, testamentary rights, and the right to own property (Departemen Agama RI, 2008). This shows that the parents' affection must be given since

the child is still in the womb, both in the form of care or monitoring the physical health of the fetus and its acceptance of its psychological presence (S. Aziz, 2015). That is why in Islam, children from the womb until they reach adulthood have the right to care and care (*hadanah*) which must be carried out by their parents. Thus parents have the obligation to care for, nurture and educate children, starting from preparing for pregnancy, examining the health of the fetus, giving birth safely, caring for, nurturing, and supervising its development, and educating it to be healthy, godly, and knowledgeable child. For this reason, Islam has a good and strong future generation. Allah says:

*“And let those [executors and guardians] fear [injustice] as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice.”* (QS. An-Nisa: 9).

As a consequence of this *hadanah*, parents (especially fathers) have an obligation to provide for their children. Because the *gift* is not possible to run well without the existence of living in the form of food, clothing, shelter, and other tourist facilities so that children grow and develop properly. It can even be said that the liability for these children is still part of the *hadahah* because the *Hadahah* is the maintenance of the child both regarding physical, mental health, and knowledge.

The family is not only a place to educate but is expected to be able to create an atmosphere that encourages the motivation and success of students' studies. In educating children, parents must also be good teachers, the care and attention of parents will be very much more important for children from an early age, good parents are parents who are caring and understanding of their children's needs, becoming playmates when children need friends, because at this age the child needs more attention and a high level of care from his parents (Soejono, 2009).

Under normal circumstances, the first environment associated with children is

parents, older siblings, and close relatives who live together. Through this environment, children are familiar with the world around them and everyday life patterns, through which they experience the initial socialization process. Parents, siblings, and closest relatives usually devote their attention to educating children so that children get the basics of a true and good relationship. Children's behavior is very dependent on the way parents educate, parents who do not pay attention, provide positive guidance, and give good direction, then the child will grow into a child who does not get the full attention of parents. The family is the single most important encouragement in supporting the success of children's education because without the encouragement of the family the child will be a little difficult to undergo his education. Children's success is the happiness of parents and family.

Parents are actually the key to the motivation and success of children's education; no other party will be able to replace the role of parents. The success of parents in supporting the motivation and success of children's studies lies in the close relationship between parents and their children. Parents are a place for children to take shelter and get peace through harmony between order and peace, and considering the influences that come from outside the home.

Family factors on child development according to Ahmadi are as follows: 1) The balance of attention is the balance of attention of parents for their tasks, even for these tasks must be comprehensive. Each task requires full attention according to its portion. If this is not the case, an imbalance will occur. All that is imposed on parents as tasks are very much needed in the child's development. This means that children need family stability, education, physical and psychological care. If the attention of parents to the tasks is not balanced, it means that there is a need for children to develop that has not been fulfilled; 2) Family integrity that is a whole family is a family that is equipped with family members such as father, mother, and children. Conversely, a broken family or *Broken Home*

occurs where one parent is absent due to death or divorce, or both are absent. Intact and broken families have different effects on children's development. The whole family is not only intact in the sense of the gathering of father and mother but intact in the truest sense, that is, in addition to being physically intact and also psychologically intact. The whole family has a parent's roundness to their children. The whole family has full attention to their duties as parents; 3) Parents' social status has an influence on their children's behavior and experience. What is meant by social status here is the position of people in the group; 4) The size of the family that is affecting the social development of children, large families have several children, while small families, family members are also few. Extended family is a family consisting of husband and wife and more than three children. Small families are families consisting of husband and wife and three or fewer children; 5) Rich/poor families are rich families that can provide material needs for their children. These material requirements are needed by children. From game equipment too expensive school equipment and clothing. Instead, children born to poor families. Unmaterial needs are not fulfilled, even if only minimally (Ahmadi, 2002).

The concept of parental involvement is perhaps the most important thing. Teaching and setting an example by the teacher, the home helps parents and children develop effective teaching styles. Active participation of parents is very much that can be done by parents, among others: 1) Parents as caregivers/nurses provide support and encouragement to their children, the dependence of young children takes them in a daily role where they observe, decrease and learn from their parents; 2) Parents are consumers. They pay, directly or indirectly, for programs and services that their children receive. Most parents want to vote in what they teach their children, and they want to participate in the teaching of their children; 3) Parents, if they understand the program that their child is following, can be the best support for the continuation and expansion of the program. School boards, advisory boards

and state lawmaking bodies for the entire United States have changed policy points and laws as a direct result of parental support; 4) Family support is a system that includes interactions and interventions that strengthen family unit unity; 5) Parents who have children generally have more responsibility for their children over a longer period of time than parents who have children who develop normally; 6) Parental involvement is really able to accelerate the level of learning of children the level of parental involvement is positively related to cognitive development (Roopnarine, 2011).

According to the Qur'an, children can be grouped into four typologies Ilyas (2007)

#### *Children As Living Jewelry in the World*

The Qur'an states that children are the jewels of life (*Zinatu al-hayah ad-mundo*), which means:

*"Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope."* (QS. Al-Kahfi: 46).

Everyone who is married certainly wants to have a child, in addition to his or her future child as a complement to the household. The Qur'an states that children are like jewelry, in which children work to beautify a household.

#### *Children as Exams*

In addition to being a world-class jewel, the child is also a test (slander) for both parents. Allah says: and this means:

*"And know that your properties and your children are but a trial and that Allah has with Him a great reward."* (QS. Al-Anfal: 28).

Humans are sometimes neglected by the trust God has given them, one of which is the parent being tested in the presence of their child. With children they would neglect their duty as human beings to worship God and as parents to educate and guide their children.

#### *Children as Enemies*

Children can also be enemies to both parents. Allah says:

*"O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them...."* (QS. At-Taghabun: 14).

#### *Child as the Eye of Light*

This fourth type of Qur'an is called the *Qurratu a'yun* (the light of the eyes). Allah says: It means:

*"And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous." (QS. Al-Furqan: 74).*

*Qurratu a'yun* means light eyes, gems, very fun. This is the ideal child typology. These typological criteria include submissive and submissive to Allah Almighty, devout to parents, good to one another. Or with other expressions of faith, knowledge, and practice. *Hablum minallah* and *hablum minannas* work well.

#### *Child Obligations*

When the obligations of parents are fulfilled as a form of affection for the child, it is natural for a child to be kind to his parents. The obligation to do good to his parents basically the balance of the obligation of *custody* from the parents, who have been caring for children, from before birth to adulthood. The Qur'an states:

*"And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word."* (QS, Al-Israa: 23)

*"And we have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months."* (QS, Al-Ahqaf: 15)



Being kind to this old man is very emphasized in Islam. As an example, children have an obligation to provide for their parents, if their parents need it. Because the property of the child is essentially that of the parents as well, as the prophetic hadith says: "Whatever you eat is good, and the son is one of the fruits of your labor, delicious" (HR at-Tirmidzi of Aisha).

### The Parenting pattern of children

Children are entrusted and mandated by parents to be responsible to Allah SWT. Children are a place where parents express love, children are also a future hope for parents in the hereafter. Therefore parents must nurture, raise, care for, care for and educate their children with full responsibility and affection (Ilyas, 2007).

Parenting means the way of care that is implemented by parents in the family as an expression of their love for their children. Parents as educators have enormous responsibilities in nurturing, coaching, and education, and this is a primary responsibility (Qadar Muhammad, 2011).

Under normal circumstances, the environment associated with children is their parents, older siblings (if any), and possibly close relatives who live together. It is through this environment that children get to know the world around them and patterns of daily life that apply daily. Through this environment, children experience the initial socialization process. Parents, siblings, and closest relatives usually pay attention to educating children so that children get the basics of a correct and good lifestyle, through the inculcation of discipline and freedom and its fermentation. At this time parents, relatives and relatives do socialization that can be applied through love (Soejono, 2009).

Elizabeth B. Hurlock said that parents' attitudes affect the way they treat children, and their treatment of children conversely affects children's attitudes towards them and their behavior. Basically, the parent-child relationship depends on the attitude of the parents (Elizabeth B., 2000).

Baumrid in Mahmud's quote categorizes parenting into three types, namely: authoritarian parenting, authoritative, and parenting permissive. The three types of Baumrid parenting are almost the same as the type of parenting according to Hurlock as well as Hardy & Heyes, still in Mahmud's quote, namely: authoritarian parenting, democratic parenting, and permissive parenting (Mahmud dkk., 2013).

### Juveniles and the problems they face

Adolescence is usually considered beautiful, fun, but full of problems. Psychologically adolescence is considered a transition period (transition), between adults and children. Adolescence is called *Sturm Und Drang*, meaning a period where there is high emotional tension caused by changes in the physical condition and the operation of the glands that occur at this time. Juveniles become unstable, sensitive and come conflict in attitude, unstable emotions, including in making decisions. This is what will cause various conflicts that lead to delinquency.

The word juvenile comes from the Latin *adolescere* which means to grow to reach maturity or in development into adulthood (Ali & Asrori, 2006). John W. Santrock defines adolescence (*adolescence*) as a developmental period of transition between childhood and adulthood which includes biological, cognitive, and socio-emotional changes (Santrock, 2003). Regarding the vulnerable age of juveniles, Santrock argues, early juveniles, begin approximately 10 to 13 years and end between the ages of 18 to 22 years (Santrock, 2003).

So many delinquents that occur in juveniles, causing various forms of harm to himself and others. Parents need to pay attention to the development of children both changes in attitudes, ways of acting and must guide to the maximum. Delinquency that happens to students actually starts from trivial matters, such as defending friends, solidarity, revenge and so on (Hasballah, 2003). One phenomenon that is quite alarming is a large number of juveniles involved in brawls. This

mostly happens in big cities that result in losses and even loss of life. Fighting by juveniles makes a bleak future even more than that (Martianto, 2002). According to Philip Graham, in a quote, Sarlito Wirawan Sarwono divides the factors that cause abnormalities in juveniles into two namely, environmental factors and personal factors (Sarwono, 2002).

### Forms of Juvenile Delinquency

Delinquency in psychological terms is called *Juvenile Delinquency*, *Juvenile* means moderate child, while *delinquency* is a crime. So the point is the child is in an evil state. There are two forms of juvenile delinquency, among others: 1) Delinquency cannot be classified as violating the law. For example, bad relationships, read pornographic books, and others; 2) Delinquency that can be classified as law and can lead to criminality. Like attempted suicide, theft, raping, killing, and others.

Sarwono (2002) divides the form of juvenile delinquency into four types, namely: 1) Delinquency that causes physical casualties to others: fighting, rape, robbery, murder, and others; 2) Delinquency that causes material casualties: vandalism, theft, pickpocketing, extortion, and others; 3) Social delinquency does not cause casualties on the side of others: prostitution, drug abuse; 4) Delinquency that is against status, for example denying the status of a child as a student by ditching, denying the status of parents by running away from home or refusing their orders, and so on.

While Willis (2012) said that there are several forms of delinquency committed by juveniles, namely: theft, fraud, fighting, vandalism, assault, robbery, narcotics, sexual violations, violations, killings, and other crimes. Juvenile delinquency according to Kartini is a byproduct of mass education which does not emphasize the education of the character and personality of children, the lack of parents and adults' efforts to instill morality and religious beliefs in young people less the growth of social responsibility in juveniles (Sarwono, 2002).

### Overcoming Juvenile Delinquency

Willas divides efforts in overcoming juvenile delinquency into three ways namely, preventive efforts, curative efforts, coaching efforts. According to Miskawaih, it is necessary to get a juvenile to restrain himself from the seduction of his lust which always teases him, and can keep himself from being swept away by pleasure or thinking about it a lot. The base of the formation of Ibn Miskawaih's character is the formation of philosophers (Miskawaih, 1999, hlm. 80).

### Understanding the Forms of Juvenile Delinquency in Karang Tengah Village

Along with the progress of the times and technology, various forms of delinquency committed by juveniles are not something that we are familiar with and we seeing together. The following is misbehavior committed by juveniles in the Karang Tengah village, Lengayang Subdistrict, Pesisir Selatan district of West Sumatra, including:

#### Gambling (ludo, guessing the score of a soccer match team)

Gambling is a bet, a form of the game for the benefit of property problems which can cause loss and damage to all parties. Gambling is a normal phenomenon that occurs everywhere, is not a taboo anymore even some people considering it to be an ordinary problem.

The phenomenon of gambling that occurred in the Karang Tengah village actually did not just happen, at first the juveniles and young people in this village just playing ludo, as usual, to fill spare time at night. As we know, stalls or small shops in the village are always busy at night. However, over time the Ludo game was made as a game that made decent money and profits.

The juveniles in the evening fill their free time by playing gambling conducted in the stalls. Gambling is done through the ludo game that is on the cell phone. As is known that the game Ludo is currently the trend right now. This exciting and entertaining game is indeed interesting for juveniles to be a place

for betting. Most who play ludo gambling are juveniles who are still in the first school and even some who are still in elementary school, those who should be at home and busy with learning activities but are in a place that is not beneficial to him.

Next is guessing the score on the soccer team that will compete. Where this form of gambling is that each of them must pay his friend if they are correct in guessing the score of the match. The amount to be paid can reach 30,000 and even up to 50,000, this gambling has long been happening among juveniles and the community as if they are making gambling as a place to look for income. This phenomenon has certainly been included in gambling which can damage the character of children and juveniles of course. It's sad indeed if this is left just like that, because it is not impossible if there is no full supervision from parents, the child will get used to the habit of gambling does.

### Liquor

Technological advances in various fields have made every region in Indonesia experience significant changes, both in the social, economic, trade and so on. Likewise, it is easy for everyone to buy and sell various kinds of products and transactions that provide convenience for everyone. One of them is liquor. With the progress of the Karang village which has become a route for the southern and Bengkulu coastal routes, it has made it easier for some traders and certain individuals to sell these illicit drinks. So that in some stalls selling liquor freely just like that. The phenomenon of juveniles drinking alcohol was originally just a trial and error. However, these juveniles gradually became addicted to consuming illicit drinks; they made liquor as a place of friendship. Juveniles often buy liquor when there are big events such as the celebration of the organ after the Eid and they consume it together installs even in quiet places.

Delinquency and deviations that occur in the Karang village seem like a habit that is difficult to change for the community and juveniles, because liquor is often the choice of

youth and some irresponsible communities. Thus, juveniles began to try and over time many of them were addicted to alcohol.

### Theft and robbery

Islam is one religion that strictly prohibits acts of theft or robbery. Of course, some people are so unhappy and restless about theft, even exceeding their hatred of adultery even though both are included in acts prohibited by religion.

*“Ambo maraso ndak nyaman karano kini ala banyak adiak-adiak kito, remaja kito nan di kampuang tatangkok mencilok. Padahal ala jaleh dalam agama kito ndak dibuliahkan muambiak barang urang karano itu indak punyo awak. Iko nan sabananya paralu bana kito puatian sebagai masyarakat dan tokoh nan ado di kampuang supayo anak kapanakan kito ndk ado yang mancilok dima-dima ajo lai”*

Theft and robbery are one of the most despicable acts which can violate the norms that exist in society because it is not in accordance with the teachings of Islam. Progress of the times and increasing needs in meeting the needs of life enough to give some influence for juveniles. The proof is that some juveniles in Karang Tengah village were caught stealing outside the area. As a result, juveniles were caught by the police and had to deal with the law. This problem provides bad news for a hometown that is labeled ugly by some people. Surely this is a good joint evaluation of parents, community leaders and government in the village.

In the explanation above, how important the supervision of parents to children, especially in juveniles. Those who are in an unstable phase need very much attention from parents, the community and community leaders in the village. Parents should not be careless to pay attention to children, it is not always able to pay attention at any time, but take advantage of certain times by discussing and telling stories with children so that there is an attitude of kindness in the child.

## Family Efforts in Overcoming Juvenile Delinquency in Karang Tengah Village

Efforts made by the family especially the two parents in Karang Tengah village to prevent juvenile delinquency include: giving advice, reprimanding, scolding and giving punishment. The author considers the method used by parents as appropriate in educating children. However, the method provided is only done in one step so that children/juveniles often ignore the warning from their parents. Moreover, children/juveniles are in a phase that is always changing, making them easy to return to deviations and delinquency.

Furthermore, parents do not give a good reflection to the child, so that children feel reprimand given by parents to themselves is just an ordinary thing without any element of change. Of course parents must show their authority to children so that they are consistent in educating children. The next problem is the limited knowledge of parents in educating children due to lack of knowing ways to educate children so that a situation occurs where children lack good character and personality formation.

This phenomenon is certainly a shared learning not only for parents who have long been married but also for someone who is going to have a family. Children/juveniles should be directed to be ideal human beings, to be stable in their behavior and to be educated to the maximum extent possible for a bright and useful future in the future. According to Hamka, in Samsul Nizar's quote to realize an ideal human being is a problem that must be solved together. This effort must of course start from the family environment then normally the school and community environment play an active role in the formation of an ideal human figure (Nizar, 2008, hlm. 14).

## CONCLUSION AND RECOMMENDATION

Based on the explanation above, of course, it can be concluded that juveniles in Karang Tengah village, Lembang sub-

district, Pesisir Selatan district of West Sumatra, namely gambling (ludo), stealing/robbing, and drinking. The form of delinquency done by these juveniles is due to the still weak supervision and attention of parents in educating them so that they are trapped in these deviations.

The efforts made by parents in preventing the delinquency of their children such as reprimanding, scolding and being assertive. However, the practice is still mediocre so that children are still showing bad behavior. Therefore, education is very important from the family which is a container for forming the identity of a good child how he behaves and lives his role as a child and student.

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