



Efforts of the Islamic Study Groups in Overcoming Behavior Deviations in Adolescents' Life

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ABSTRACT

This study uses a qualitative descriptive method that describes and explains what is in the field, with data collection techniques, participatory observation, in-depth interviews, documentation, and literature studies in Kembangkuning Village. The data analysis was carried out using qualitative data analysis. The study results showed that the Al-Hidayah Taklim Council was not sufficiently helpful in overcoming adolescent behavioral deviations. Because on the part of the Taklim Council it only conducts outreach to parents by making parents tell about their child's progress and the leader of the recitation at the Taklim Assembly gives advice and advice on religious knowledge that must be applied to their children during recitation at the Al-Hidayah Taklim Assembly, but this still cannot cope with deviant behavior that occurs among adolescents. The efforts that the *Taklim* Assembly has made cannot help enough to overcome the problems in Kembangkuning Village. Therefore, the researcher hopes that the *Taklim* Council (Islamic Study Groups) can contribute to helping to overcome deviant behavior with better efforts than what has been conveyed.

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1. INTRODUCTION

The community is very busy with work demands, fulfilling life targets, fighting for competition opportunities, and achieving life welfare ambitions, especially teenagers busy with their new world (Fakhrurroji & Rojati, 2017; Pranadji & Anugrah, 2021; Yezli & Khan, 2021). Unknowingly, old thought patterns and habits considered less supportive of material activities began to be abandoned. That is what makes people anxious about the progress of today's teenagers who have changed from their old habits. However, these things will not run smoothly if their parents do not fully support their child's return to the Quran. Also, suppose their parents ignore their close relatives, which could be one of the factors the teenager does not attend recitation at the *Taklim* Assembly anymore. In that case, researchers are interested in doing this research (Alawiyah, 1997).

Previous research reviews are used as comparison material between similar studies that have been carried out before and the research that will be carried out. Because this research is not new, several researchers have conducted similar studies with different scopes. Seni Nurmeilani has researched this taklim assembly titled "The Role of Religious Institutions of the Al-Mansyuriah Taklim Council in Eliminating Mystical Behavior in Society" (Seni Nurmeilani, 2016). This research, which took a descriptive study on the people of Kampung Tawang, Solokanjeruk Village, Solokanjeruk District, Bandung Regency, explained that the role of religious institutions was needed to imbue the community about the prohibition of mystical behavior; therefore the DKM there held a routine recitation at the religious institute *taklim* assembly, which is a way of devotion to get closer to Allah SWT. But

there are differences with research conducted by researchers because this research examines the absence of the role of the *Taklim* Council religious institution in overcoming deviant behavior in society, especially among adolescents. Also, this research is fascinating because children's youth behavior does not reflect their knowledge of the Islamic religion.

Likewise, the Taklim Council which contributes in all the knowledge given in each study, especially the Al-Hidayah *Taklim* Council. Even though their teenagers' interest in reciting the Koran has decreased, the *Taklim* Assembly must continue to play a role in enhancing the worship experience of the members of the Al-Hidayah *Taklim* Assembly. Etymologically, the word Taklim Assembly comes from Arabic, namely Assembly and *Taklim*. The word Assembly (*Majelis*) comes from *jalasa, yajlisu, julusan*, which means sitting or meeting. Other meanings when associated with different words such as *wal majlimah* assembly, which means a seat, meeting place, council, or *ashkar* assembly which means military court. Furthermore, the word Taklim comes from the word '*alima ya'lamu, ilman*, which means to know something, knowledge, knowledge. The meaning of *taklim* is something that teaches and trains. Derived from the word '*alama, allaman* means to taste, to give a sign, and *ta'alam* means to be educated and learn. Thus the meaning of the Taklim Assembly is a place to teach, a place to educate, a place to train, or a place to study, a place to practice and a place to study (Huriani, Haryanti, & Ziaulhaq, 2022; Muhsin, 2009).

In addition, following the reality in society, the Taklim Assembly can also be interpreted as a place or institution for education, training, and teaching and learning activities (especially for Muslim women) in studying, exploring, and understanding the knowledge of Islam and as a forum for carrying out various activities that benefit the congregation and the surrounding community (Huriani, Haryanti, Zulaiha, et al., 2022; Muhsin, 2009).

When viewed from the meaning and history of the establishment of the *Taklim* Assembly in society, it is known and possible that this *da'wah* institution functions and aims as follows: Taklim Assembly can function as a place for teaching and learning activities for Muslims, especially for women to increase knowledge, understanding, and experience of Islamic teachings. The *Taklim* Assembly also functions as an educational and skills institution for women in society which is related, among other things, to the problem of personality development and fostering a *sakinah mawaddah warohmah* family and household. Through this Taklim Assembly, they are expected to maintain their families' and homes' glory and honor (Huriani, 2021; Muhsin, 2009).

The *Taklim* Assembly also functions as a forum for activities and creativity for women. Among others in the organization, society, nation, and state. Our country and the nation need the presence of a pious woman with expertise and skills so that with this purity and ability she can guide and direct society in a good direction. The *Taklim* Assembly also functions as a center for fostering and developing the capabilities and quality of women's human resources in various fields such as *da'wah*, social education, and politics, following their nature. The Taklim Assembly is also expected to become a network of communication, *ukhuwah*, and friendship among women in building an Islamic society and order of life.

Behavior is defined as an individual response or reaction that is manifested in movement or attitude, not only body or speech, behavior or *behavior* which is equivalent to the word "behavior" in English, which is biologically human locomotion (movement) based on nerves consisting of composition cells called neurons. When stimulated, the neurons will release electronic impulses that stimulate the movements of the muscles and muscles of the body (Soemanto, 2006). According to Jalaludin, behavior is a picture and symptom of a person's soul that appears in actions or facial expressions. According to Harun Nasution, in Jalaludin's book, religion implies a bond humans must hold and obey. The bond in question comes from a higher power than humans as a supernatural power that the five senses cannot capture but dramatically influences human life daily (Dewi, 2017). Behavior is a routine action carried out by someone in everyday life based on motivation or will to achieve a goal that is expressed and has meaning for him (Veeger, 1993).

From an Islamic point of view, behavior is known as the concept of morality as a set of rules regarding the idea of good and evil, good and wrong in words and deeds, physically and mentally. In line with the description that morality is an institution that resides in the heart, where voluntary actions appear, right or wrong steps according to their nature, the institution is ready to accept the influence of good coaching or vice versa. If the Bina chooses virtue, truth, love, and goodness becomes its trademark, and good deeds will emerge quickly (Ilallahi, 2016). According to Baron and Byrne, four main categories can shape a person's behavior (Khalimah, 2014). If a person is friends or associates with people who behave well, there is a possibility that he will behave well. However, if he is friends or associates with people who misbehave, there is a possibility that he will also behave the same way as his playmates. Memories and thoughts that contain ideas, beliefs and considerations that form the basis of a person's social awareness will influence his social behavior. The environment can sometimes affect

a person's behavior. If he is in an environment where he speaks loudly, he will also seem loud. However, if he is in an environment where he speaks softly, then he will also be like what is in that environment.

Cultural Guidance as a place where social behavior and thoughts occur. For example, someone from a particular cultural ethnicity may feel strange behavior when in a society with another ethnic or different culture. In this context, respecting each child's differences is important because it will affect their daily behavior. Meanwhile, according to Achmad Mubarak, several important aspects in the formation of conduct: (a) Instinct (instinct), this term has similarities with *fitrah*. This essential attitude will always appear in humans as a basic attitude. (b) Habits behaviors that are carried out repeatedly so that they become mullahs to work on. (c) The heredity this factor is very logical to influence the formation of one's behavior. (d) Environment, this factor is the key to shaping one's behavior. (e) Education can develop, foster, and direct the potential behavior in humans and give color and style (Ilalahi, 2016).

Adolescents who receive religious education in a way that does not provide opportunities or think logically and criticize opinions that do not make sense, accompanied by environmental life and parents, who also adhere to the same religion, have less anxiety during adolescence. Adolescents will feel anxious and insecure if their religion or belief differs from that of their parents. Parents' belief and determination to carry out worship and maintain religious values help teenagers from religious doubts (Zakiah Daradjat, 2020).

After the adolescent's mental development has reached the point where he can accept or reject abstract ideas or notions, his view of nature with all its contents and events changes, from receiving without understanding to taking with analysis (Zakiah Daradjat, 2020). It can be concluded that developing their minds influences adolescents' understanding of the main points of belief in religion at a young age. And the adolescent's image of God is part of this image of nature. Their relationship with God, is not just a simple relationship between themselves and God. However complex and woven through nature, the relationship here is between them, nature and God. Their feeling for God is a reflection of their soul's attitude towards the outside world. So the religion of the teenager is the relationship between them, God and the universe, which occurs from the events and experiences of the past and the teenager is experiencing that. Or in other words, it can be summarized that the religion of adolescents is the result and interaction between them and their environment. In contrast, the feelings and characteristics of adolescents influence their image of God and His attributes (Zakiyah Daradjat, 2005).

2. RESULT AND DISCUSSION

The people of Kembangkuning Village are an advanced village because almost all residents of Kembangkuning Village have steady jobs. Parents can send their children to school well, although there are still families who do not care about their children's schooling, so some children stay at home or even hang out with their friends every day. The low level of education among teenagers makes the government concerned about this. In Kembangkuning Village, economic factors are also one of the reasons parents do not continue their children's education. It is not surprising that some children, especially teenagers, do not behave well in their environment. One of them is teenagers who are in Kembangkuning Village, they are rarely at home every night. They don't spend their evenings studying. They just hung out and talked with their friends until late at night. Even in Kembangkuning Village, which can be said to be a village with strong religious beliefs, there are still teenage girls who have sexual intercourse which causes them to get pregnant out of wedlock.

Mr. Lamri Sopandi, Head of Kembangkuning Village, said, "today's youth is very worried. It's like they never introduced their parents to the science of religion. Every night, they make people nervous with the noise from their motorbikes, or chat in a loud voice in front of their friend's house" (Interview results with the Head of Kembangkuning Village, Mr. Lamri, May 2 2017). Based on the interview results above, the current condition of teenagers in Kembangkuning Village is miserable because they do not use their nighttime as well as possible. Instead, they use it with things that disturb residents.

It is undeniable that teenagers have changed their childhood habits. They prefer hanging out with their friends rather than attending the recitation again. As Mr. Marzuki said, today's teenagers are starting to abandon their habit of reciting the Quran, they prefer to spend their time doing things that are not good. From the results of all the interviews above, it can be concluded that the behavior of teenagers in Kembangkuning Village is very concerning because many teenagers do not use their time properly, especially at night. Here the parents play a significant role in rearranging their children's playing time at night for the good of their children to avoid unwanted things.

There are many reasons behind the deviant behavior that occurs among adolescents. In fact, researchers have alluded to the discussion of the factors that shape a person's behavior. They could have done this due to

parental factors, or even from environmental factors. But here parents are the main factor of the problem. According to Ms. Enok Rohaeni as Chairperson of the Al-Hidayah Taklim Council said that: If parents put more pressure on their children to always attend recitations, there will be no teenagers who still wander outside the house at night with unclear activities, and if parents pay more attention to the friends their children hang out with, there will definitely be no more reckless teenagers. Recklessness and committing immoral acts that result in teenage girls becoming pregnant out of wedlock (Interview results with the Chairperson of the Al-Hidayah Taklim Council, Ms. Enok, May 1, 2017). Based on the results of these interviews, parents are more involved in addressing their children. They will be better off if their parents educate their religion with a good education too. As Mrs. Enok said, parents must be more assertive in managing their children's curfews to prevent the deviant behavior that occurs among teenagers. They should use their time in the best possible way, not spend it on things that are not good. And this is one of the social problems that occur in the Kembangkuning Village community that needs to be addressed so that there are no teenagers who commit deviant behavior.

According to Mrs. Annah, a member of the Kembangkuning Village community, said that: "Parents are very helpful in the development of children. These children will not roam at night if their parents are more assertive in educating their children. And also pay more attention to the association and study. Maybe playmates can be a factor in changing the child's behavior." (The results of an interview with one of the Kembangkuning Village residents, Mrs. Annah, April 30, 2017).

The background of the adolescent's deviant behavior is the environment caused by the lack of supervision from their parents. As Mr. Lamri said, parents must be even more selective in choosing playmates for their children, especially teenagers. Likewise, in terms of recitation, parents must be more assertive so that their children do not follow their friends who are no longer attending recitations. As parents who have children like that, they must be disappointed with their child's behavior outside the home. But every parent must have tried as much as possible to educate their children well. They even ordered their child to attend the recitation again, but the child refused to retake it. As Ibu Mimin said, her child started not listening to her orders when she hung out with her friends which plunged her into deviant matters. It was as if his son did not hear all his words, and Mimin's mother began to be selective in her child's interactions after she carried out this deviant behavior.

According to one of the teenagers who did deviant behavior, "It's not that I don't want to attend recitations anymore, but I'm no longer enthusiastic when I see my friends don't recite the Quran at the *Taklim* Assembly anymore. Regarding my bad behavior, I admit it was my mistake in associating. It's not my parents' fault for not being strict about educating me, but I never listened to what my parents said, so I did this behavior." (Results of interviews with teenagers who engage in deviant behavior, Andra, May 26 2017).

It has been proven that they do things that are not good because of their friends. Their parents gave them the right upbringing, but their social mistakes made them like that. Like the teenager said, it was not his parents' fault that he committed deviant behavior, but his uncontrolled association. After listening to the results of the interviews, the researcher can conclude that the background for teenagers not attending recitations and engaging in deviant behavior is the environment. Their playmates greatly influence their behavior; therefore, parents must be more careful in their children's interactions, especially parents who must pay more attention to their playmates so that they are better.

This *Taklim* Assembly has existed since 1978, and all groups that attend this recitation, be it small children, teenagers, adults, or even mothers, always attend recitations at the Al-Hidayah Taklim Assembly. With the existence of this Taklim Assembly, of course, it is beneficial for the community to increase their religious knowledge. If they strongly desire to improve their spiritual knowledge, the Taklim Assembly will surely be busy with people starting to recite the Koran again. According to Mrs. Enok Rohaeni as Chair of the Al-Hidayah Taklim Council said that: "From the Taklim Council, they have made every effort to continue to invite teenagers to attend recitations, not only for their teenagers, even parents are always given advice to always pay attention to the behavior of their children and their religious knowledge" (Results of interviews with teenagers who engage in deviant behavior, Andra, May 26 2017).

Reiterating from the interview results above, the *Taklim* Council has made every effort possible to improve the quality of their learning to recite the Koran at the Al-Hidayah Taklim Council, but these efforts will not develop if there is no encouragement from the parents of the teenagers. According to Mimin, as the parent of a teenager who has deviant behavior and who is also a follower of recitation at the Al-Hidayah Taklim Council, said that: "In every recitation, we as followers of the Al-Hidayah Taklim Council are always given advice and directions when the recitation is almost complete. Not only that, followers of the recitation are always asked to tell about their children's progress. The leader of the recitation at the *Taklim* Assembly always tells us as parents to invite our

children who are already teenagers to take part in recitation again. And I, as a parent, feel quite satisfied with this program, in which we can be more open in educating and taking care of our children's morals." (Results of interviews with a parent, Mimin, May 26, 2017).

Based on the results of these interviews, parents are always invited to simply share or tell stories about the development of their children. So that the *Taklim* Assembly knows what the development of today's youth is like. And according to Mrs. Mimin, as a parent, they feel helped by the sharing program. Because they, as parents, feel open and get additional satisfying knowledge for the development of their children.

Elaborating again, every child will feel bored if their parents continue to order or advise them. But not all children are like that; some children become interested when their parents keep explaining about the Koran. Like Gina, he became interested in returning to study again when his parents kept advising him to return to study at the *Taklim* Council. He also felt proud of the program that the *Taklim* Council had set to invite teenagers back to recite the Koran again through the advice given to the parents of followers of the recitation at the Al-Hidayah Taklim Assembly.

Now the Taklim Council is still trying to increase young people's enthusiasm to participate in the recitations held at the *Taklim* Council. Namely by motivating their parents first and then conveying it from the parents to their children. If there are still children who do not listen to their parents' orders, the chairman of the *Taklim* Council itself will give advice directly to their children (Huriani et al., 2021; Kühl, 2020).

Every time there is a recitation for women at the Al-Hidayah Taklim Assembly, there is always additional knowledge from the recitation leader. After finishing the Koran, mothers are required to tell about their children's progress in terms of their education (Clark et al., 2021; Newport et al., 2020). With this program, mothers always get solutions to deal with their children correctly and adequately (Dayal & Tiko, 2020). They also often tell their children to continue studying religion even if they do not attend the recitation at the Al-Hidayah *Taklim* Assembly (Febriyani et al., 2020). It will not be in vain if we continue to actively gain knowledge even though we are old because by always following the Qur'an, we will know what studies in Islam are like, and we will also know which ones we should do and which ones we should leave behind.

3. CONCLUSION

The behavior of teenagers in Kembangkuning Village, Jatiluhur District, Purwakarta Regency very concerning due to their children's lack of parental supervision. Which can lead to unwanted things, such as what happened in Kembangkuning Village; now that teenagers have abandoned their habit of reciting the Koran, they engage in deviant behavior such as having sex, being reckless, and so on. The background of deviant behavior among adolescents is environmental and family factors. Their playmates may be a factor in them engaging in unexpected behavior. Likewise, the lack of assertiveness of parents in educating their children can affect this. The results of the achievements of the Al-Hidayah Taklim Council are not enough to help overcome deviant behavior among adolescents in Kembangkuning Village, but this Taklim Assembly has made every effort to invite teenagers back to join the recitation. One of them is often advising his parents that religious knowledge will not be lost until the end of his life. Therefore, the *Taklim* Council hopes that parents will be more assertive in their children to gain more religious knowledge at the *Taklim* Assembly's recitation to avoid things that are not expected.

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