

Integrating Spiritual Education to Strengthen Family Resilience and Prevent Juvenile Delinquency: A Case Study in Babelan, Bekasi

Hunaidah Mista¹, Fadllurrahman², Mawaddah Warohmah³

¹ STAI At-Taqwa Bekasi, Indonesia; hunaidah@attaqwa.ac.id

² STAI At-Taqwa Bekasi, Indonesia; fadllurrahman@attaqwa.ac.id

³ STAI At-Taqwa Bekasi, Indonesia; mawaddah@attaqwa.ac.id

ARTICLE INFO

Keywords:

Islamic spiritual education;
family resilience;
juvenile delinquency

Article history:

Received 2025-06-09

Revised 2025-07-19

Accepted 2025-12-30

ABSTRACT

This study investigates the role of Islamic spiritual education as a strategic approach to strengthening family resilience and preventing deviant behavior among adolescents in Babelan, Bekasi Regency. Despite growing concerns over youth delinquency driven by weak religious understanding, unstable family dynamics, peer pressure, and social media misuse, limited research has explored how spiritual education contributes to resilience building at the family level. Addressing this gap, the study adopts a naturalistic qualitative design, involving 24 participants (adolescents, parents, religious educators, and local officials), with data collected through in-depth interviews, observation, and document analysis. To ensure validity, data triangulation was employed, and analysis was conducted using the Miles and Huberman model: data reduction, data display, and conclusion drawing. The study is grounded in Grotberg's resilience theory and Berger & Luckmann's social construction theory. Findings show that Islamic spiritual education significantly enhances adolescent and family resilience, with participants demonstrating improved emotional regulation, self-control, and reduced engagement in delinquent behavior (notably a 40% decline in reported cases post-intervention). Effective strategies include the internalization, externalization, and objectification of religious values through structured activities like "blue patrol," informal mentoring, and school-socialization programs rooted in local wisdom. The study concludes that Islamic spiritual education functions both preventively and restoratively, offering valuable insights for policy and practice in family strengthening, youth development, and community-based crime prevention.

This is an open access article under the [CC BY-NC-SA](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



Corresponding Author:

Hunaidah Mista

STAI At-Taqwa Bekasi, Indonesia; hunaidah@attaqwa.ac.id

1. INTRODUCTION

Adolescence is widely recognized as a formative period marked by intense emotional, psychological, and social transformation (Santrock, 2011; Hurlock, 1980). During this stage, young

individuals often experience instability due to significant physical and emotional changes, which, when left unaddressed by supportive social environments, may lead to deviant behavior such as substance abuse, violence, and other forms of juvenile delinquency (Afrita & Yusri, 2023; Yolanda et al., 2024). In Indonesia, this phenomenon is increasingly alarming. National statistics indicate that adolescents comprise approximately 25.09% of the total population (BPS, 2020), and recent data from Babelan District report that among the adolescent population (aged 10–24 years), common delinquent acts include drug use (29%), brawls with sharp weapons (30%), theft (6%), sexual harassment (9%), and motorcycle theft (12%) (Babelan Sub-district, 2024). Without serious intervention, such behavioral trends risk undermining national resilience.

Social control mechanisms, including education and religious guidance, are urgently needed to address this growing crisis (Soekanto, in Abdullah, Mustafa, & Soekanto, 1982). However, current scholarly discussions on adolescent delinquency often isolate either internal psychological traits or external environmental triggers, leaving a critical gap in examining the role of family-based spiritual education as an integrated, preventive strategy. Most existing studies emphasize parenting styles (Maryana & Kristiyani, 2023), peer influence, or community-based interventions (Saddam et al., 2023), while neglecting the educational dimension of Islamic spiritual formation within the family as the primary learning center. Furthermore, although religion and spirituality have been found to enhance adolescent resilience (Johnson, 2022; Lucan, 2022), insufficient attention has been given to how structured, value-oriented spiritual education—particularly in the Indonesian Muslim context—can be intentionally aligned with character education, developmental psychology, and national education policy frameworks.

This study seeks to fill that gap by investigating the role of Islamic spiritual education within families as a strategic, pedagogical intervention to strengthen adolescent resilience and reduce deviant behavior. Grounded in Grotberg's (2003) resilience theory and Berger & Luckmann's (1996) theory of social construction, the research positions spiritual education not merely as religious indoctrination, but as a dynamic, formative process that shapes behavior, emotional maturity, and social responsibility. From this theoretical perspective, adolescents' resilience is constructed through relational, cognitive, and emotional interactions within their immediate environments—most notably the family. Thus, spiritual education emerges as a socially constructed, experiential, and intentional learning process.

Islamic spiritual education encompasses various practices such as Qur'anic memorization (tahfidz), congregational prayer (shalat berjamaah), reflection (muhasabah), and communal living in pesantren (Islamic boarding schools). These practices, when internalized through repeated family and community engagement, are directly linked to the development of self-regulation, critical reflection, moral reasoning, and social empathy—all of which are core competencies in both character education and adolescent developmental psychology (Fajariyah, 2021; Shofiana et al., 2022). Additionally, empirical findings in neuroscience suggest that adolescents who engage in transcendental or spiritual thinking exhibit stronger identity development and psychosocial wellbeing regardless of socioeconomic background (Gotlieb et al., 2024; Immordino-Yang et al., 2024).

The role of the family in facilitating these learning processes is fundamental. In Indonesia's Tri-Center of Education model—which recognizes the family, school, and community as three interconnected learning environments—the family is considered the first and primary school. This is echoed in Islamic teachings, which refer to the mother as *madrasatul ula* (the first school) (Hawa, 2006). Within this framework, religious parenting practices such as modeling pious behavior, reinforcing spiritual discipline, and fostering open, values-based communication serve not only to instill faith but also to prepare adolescents to face moral dilemmas with confidence and resilience. Family resilience, in this context, is understood as a multidimensional construct encompassing economic (physical), psychological, and spiritual strengths (Sunarti in Udji Asiyah et al., 2022). The Indonesian legal framework also supports this, with Law No. 10 of 1992 and Law No. 52 of 2009 emphasizing the development of quality, resilient, and prosperous families as foundational to national development.

Despite these national frameworks, the integration of spiritual education into formal and non-formal education systems remains limited. Non-formal institutions—such as mosque-based youth organizations, pesantren, and religious mentoring groups—often operate in isolation from formal schools. This study argues for the need to institutionalize collaborative Memorandums of Understanding (MoUs) between schools and religious/community organizations to ensure continuity and coherence in spiritual education delivery. Furthermore, spiritual education should be positioned within formal curricula as a pedagogical model, drawing on constructivist and experiential learning theories. Instructional strategies such as value-based discussions, role-plays, reflective journaling, and spiritual mentoring can support the internalization of ethical and emotional competencies aligned with national educational goals.

Moreover, the impact of spiritual education should be measured using educational indicators, such as reduced absenteeism, improved classroom behavior, enhanced empathy, and reduced school-related violence. This aligns with Sustainable Development Goal 4 (SDG 4), which promotes inclusive, equitable, and quality education, and the cultivation of peaceful, just, and inclusive societies. In this regard, spiritual education functions not only as a character-building intervention, but also as a critical component of the national resilience agenda.

Given the increasing complexity of youth challenges in a globalized digital era, spiritual education rooted in family systems offers a holistic solution. It addresses not only behavioral symptoms but also the underlying identity struggles, emotional volatility, and moral disorientation that many adolescents face. As previous research has noted, spirituality fosters a sense of meaning, emotional regulation, and moral grounding (Padhi, 2024; Zein & Siregar, 2024), but only when it is systematically cultivated across learning environments—especially within families—can it serve as a long-term preventive and developmental intervention.

Thus, this study aims to analyze how Islamic spiritual education within families contributes to strengthening family resilience and preventing deviant behavior among adolescents in Babelan, Bekasi Regency. It also explores how spiritual pedagogy can be integrated across formal, non-formal, and informal educational institutions, and proposes policy strategies for institutionalizing spiritual education to promote youth wellbeing and national resilience.

2. METHODS

This study employed a qualitative phenomenological case study design to explore how Islamic spiritual education contributes to strengthening family resilience and preventing juvenile delinquency in Babelan District, Bekasi Regency, West Java. Conducted from October to November 2024, the research aimed to capture the lived experiences and perspectives of families, educators, and community leaders within their real-life socio-cultural contexts. The phenomenological approach was selected to allow in-depth investigation into participants' meaning-making processes, while the case study framework facilitated focused exploration of spiritual education practices as a bounded phenomenon within a specific community.

2.1 Sampling Technique and Participants

The study utilized purposive sampling to select 18 participants who possessed rich, contextual knowledge relevant to the research focus. This sampling strategy enhanced the credibility of the findings by ensuring diverse perspectives across stakeholder groups. Participants included:

1. Government officials (n = 3)
2. Law enforcement representatives (n = 2)
3. Leaders from Islamic boarding schools, youth organizations, and orphanages (n = 3)
4. Parents from five families (n = 5)

5. Adolescents aged 12–18 years (n = 4)
6. A community religious leader (n = 1)

This demographic composition reflects a balance of gender, age, educational background, and social roles, which enabled triangulation across institutional, familial, and youth perspectives.

2.2 Data Collection Methods

Data were gathered using three methods: in-depth interviews, non-participant observation, and document analysis. The researcher served as the primary research instrument, supported by field notes, interview transcripts, and archival documents (e.g., community program brochures, school records).

1. In-depth interviews were guided by a semi-structured protocol to allow flexibility while maintaining focus. Sample questions included:
 - a. “How does your family implement spiritual education at home?”
 - b. “What changes have you observed in your child’s behavior after participating in spiritual activities?”
 - c. “How do community institutions collaborate with families to guide adolescents spiritually?”
2. Observations focused on religious and social activities such as prayer gatherings, Qur’an study groups, and mentoring sessions.
3. Documentation included curriculum outlines from pesantren, activity reports from mosque youth groups, and policy guidelines from local authorities.

2.3 Data Analysis Procedure

Data analysis followed the Miles, Huberman, and Saldana (2014) framework, which involves three stages:

1. Data Reduction: Transcribed interviews and observation notes were carefully reviewed to extract meaningful segments.
2. Data Display: Coded data were organized into matrices and thematic charts to enable comparison across participant categories.
3. Conclusion Drawing and Verification: Themes were refined through iterative reading, comparison, and synthesis, with constant cross-referencing to theoretical frameworks.

The coding process was both manual and aided by NVivo software to manage data efficiently. Initial coding used descriptive labels, followed by axial coding to group concepts, and thematic coding to identify higher-order categories such as *spiritual internalization*, *family resilience practices*, and *social control mechanisms*. Coding validity was ensured through repeated cycles and memo writing.

2.4 Trustworthiness and Rigor

1. To ensure methodological rigor, the study incorporated multiple strategies:
2. Triangulation:
 - a. Source triangulation involved comparing perspectives from adolescents, parents, educators, and government officials.
 - b. Methodological triangulation combined interviews, observation, and document review to validate findings.
3. Member checking was conducted by sharing synthesized findings with selected participants to confirm the accuracy of interpretations.

4. Peer debriefing involved academic colleagues reviewing coding decisions and interpretations.
5. Audit trails were maintained to document each step of the data collection and analysis process, including field notes, coding logs, and reflective memos.

2.5 Ethical Considerations

1. The research adhered to strict ethical standards to protect participants' rights and confidentiality:
2. Informed consent was obtained from all adult participants, while assent and parental consent were secured for adolescent participants.
3. All interview recordings and transcriptions were anonymized using participant codes (e.g., P01, T02) to ensure confidentiality.
4. Data were stored securely in encrypted files accessible only to the research team.
5. The study was reviewed and approved by the Institutional Review Board (IRB) of [Insert University/Institution Name], under protocol number [Insert Protocol ID], in accordance with national and institutional guidelines for ethical research involving human subjects.

3. FINDINGS AND DISCUSSION

3.1. Research Setting and Empirical Context of Juvenile Delinquency in Babelan District

This research was conducted in Babelan District, located in Bekasi Regency, West Java Province, directly bordering the capital region of DKI Jakarta. Geographically, Babelan spans an area of approximately 11 km² (630 hectares), comprising 1,408.07 hectares of land and 1,596.5 hectares of coastal waters. The district reflects a unique socio-cultural composition shaped by historical and ethnic influences. The name "Babelan" is believed to derive from the words "Baba" (a term referring to Chinese men) and "tanah" (land), referring to Chinese landlords who once dominated the area. Over time, the pronunciation and usage of the name have been shaped by the local Betawi dialect, indicating the region's rich cultural acculturation (Babelan District, 2024).

In recent years, juvenile delinquency in Babelan has been characterized as relatively mild, with most incidents attributed to youth from outside the district. However, social media has played a central role in facilitating risky behavior among adolescents, particularly in organizing and broadcasting brawls involving sharp weapons. Despite the limited scale of such incidents within Babelan, local law enforcement recognizes the growing potential for escalation if left unaddressed.

To mitigate this, a collaborative and preventive strategy has been implemented, involving law enforcement, community leaders, formal and non-formal educational institutions, and civil society actors. Programs such as "Police Goes to School," "Blue Patrol," community coffee dialogues, and local youth engagement initiatives have been introduced. These actions emphasize not only preventive socialization and education but also restorative approaches—including mentoring, spiritual development, and community-based supervision—grounded in local wisdom values. These measures are designed to protect adolescents' right to education while simultaneously addressing early signs of deviant behavior (Iptu Suwari, S.Sos, 2024).

The following section presents the results of interviews with Babelan sub-district government representatives, illustrating their roles, limitations, and strategies in managing juvenile delinquency within the framework of their administrative capacity.

Table 1. Results of interviews with elements of the Babelan District government

No.	Source person	Position	Interview Results	Form of Action
1	H.Kh	Head of Babelan District	<p><i>"Juvenile delinquency is handled more by the Polsek and village officials. The sub-district only helps indirectly through PKK mothers and Posyandu. Appeal to parents so that children do not leave the house past 21.00."</i></p> <p><i>"There is no legal umbrella that gives the sub-district authority in handling delinquency. It can only take a non-formal approach during PKK and Posyandu events"</i></p>	Indirect appeals and socialization as well as informal and family handling
2	Bn	Sub-district Secretary	<p><i>Handling efforts through education to PKK and Posyandu mothers, to supervise children. The main challenge is technology that facilitates teenage brawls via social media."</i></p> <p><i>"The sub-district is a SKPD, so it must submit a budget for each activity and cannot take direct action. Handling is the domain of the Social Service.</i></p>	Education and appeals via community cadres and coordination with related agencies
3	But	Head of Government	<p><i>Juvenile delinquency such as brawls, abuse of tramadol and aximer, and cases of sexual harassment by minors. Causal factors: lack of parent-child communication. Providing training and business capital by active villages through BumDes. There is a Baznas scholarship program for underprivileged children and involvement of teenagers in social and religious activities.</i></p>	Family supervision and advice information and socio-economic and religious support

The interviews with sub-district officials revealed significant institutional limitations faced by sub-district administrations (SKPDs) in addressing juvenile delinquency. As SKPDs operate without direct legal authority or a specific regulatory mandate in this domain, their involvement is largely limited to indirect preventive efforts, primarily through appeals and community engagement. These efforts are often channeled via informal community networks, including Posyandu (integrated health service posts) and PKK (Family Welfare Movement), particularly targeting parents and caregivers.

A noteworthy finding emerging from the interviews is the recent shift in the pattern of juvenile delinquency, where teenage brawls are not only premeditated but also live-streamed through social media platforms. This reflects a new digital dynamic in adolescent deviant behavior, which remains underexplored in current academic literature and poses additional challenges for community-based prevention.

In response, local actors have implemented non-formal, socio-cultural interventions rooted in educational values. These include spiritual and character development activities led by PKK cadres, religious study groups (majlis taklim), and youth-based Islamic organizations such as IKRA, RISMA, and PRISMA. These initiatives serve as alternative approaches to formal punitive measures, promoting moral awareness and emotional regulation among adolescents.

Moreover, the study highlights a fragmentation of responsibilities between administrative regions and sectoral agencies (SKPDs), which hampers integrated responses to juvenile delinquency. This bureaucratic division contributes to a vacuum of structural responsibility, where neither legal enforcement nor comprehensive social support is fully institutionalized at the sub-district level.

Table 2. Results of interviews with law enforcement elements in Babelan District

No.	Source person	Position	Interview Results	Form of Action
1	Police Commissioner JS	Babelan Police Chief	<i>Juvenile delinquency is mostly caused by psychological and mental aspects, appearing in the form of brawls, bullying, and minor harassment. Motivation for violence without empathy is a new social phenomenon. Anarchic actions often start from communication on social media. Handling is carried out through preventive patterns such as education and blue patrols. Handling the law on minors is carried out with a restorative approach and local wisdom.</i>	Preventive and restorative approaches; socialization via schools and community leaders
2	Iptu Sw	Head of the Community Development Unit of Babelan Police	<i>Prevention is done through police goes to school, education forums (PKK, pengajian), cooperation with schools to form foster schools, and involving parents in each case. Limitations in education to parents because there is no MoU with religious institutions/PKK.</i>	Educational collaboration with schools, parents and local figures

Based on the results of interviews with law enforcement elements in Babelan District, it was explained that efforts made in handling juvenile delinquency through a restorative justice approach based on three-party deliberation—parents, community, and school—have become local wisdom that balances formal law with local cultural values in handling juvenile delinquency. However, a light coaching approach such as being told to clean up all night is often considered a weakness by teenagers, so an evaluation is needed so that this restorative strategy is effective in providing a deterrent effect. Inclusive collaboration between schools and the police, through the establishment of foster schools and the Police Goes to School program, shows that direct intervention in the school environment is more effective than taking action in the field. In addition, limited education to the community due to the absence of an MoU with religious study groups or PKK emphasizes the importance of strengthening formal networks between institutions so that interventions to prevent juvenile delinquency can run more systematically and comprehensively.

Table 3. Interview Results – Family Elements

No	Element	Name & Identity of Parents	Child Profile	Juvenile Delinquency Prevention Efforts	Strategies for Strengthening Spiritual Education in the Family
1	Family (Parents)	Bpk. A Y Occupation: Self-employed Education: High School Income: > Rp1 million/month	A W, age 20 years Never been involved in delinquency	Limiting socializing, open communication	Congregational prayer, regular recitation of the Koran
2	Family (Parents)	Mrs. Wn Occupation: Laundry worker Education: No School	R F, 17 years old Never been	Mother's moral support & coaching by PYD	Discipline, gratitude, spiritual building by PYD

3	Family (Parents)	Income: < Rp1 million/month Mrs. Y As Occupation: Shopkeeper Education: Junior High School Income: < Rp1 million/month	involved in delinquency Arlin Hermawan, 16 years old Memorize 19 juz	Studying at a boarding school	Quranic and controlled pesantren environment
4	Family (Parents)	Ida's mother Occupation: Farm laborer Education: No school Income: Uncertain	Nabil, 18 years old Was involved in a brawl, then re-educated Sf, age 12 years	Financial sanctions & coaching by PYD	Re-active in religious activities
5	Family (Parents)	Mr. Rohimudin & Iis's mother Occupation: Teacher Education: Madrasah Aliyah	Memorize chapter 30 Never been involved in delinquency	Islamic boarding school-based education and family involvement	Full trust in the values of the pondok to shape the character of children

The results of interviews with families in the Babelan District highlight the significant role of Islamic spiritual education, particularly as practiced in Islamic boarding schools (pesantren), in shaping adolescents' emotional stability and character. These institutions, supported by active parental involvement, create a spiritually grounded ecosystem that strengthens adolescent resilience and acts as a protective factor against delinquency. Families who sent their children to pesantren reported noticeable improvements in behavior, particularly in discipline, emotional regulation, and religious commitment. This trust-based model of parenting—where families entrust character formation to faith-based institutions—emerged as a prominent theme among informants with religious and educational backgrounds.

A particularly notable finding is the active role of local mosque-based youth organizations, such as the Pondok Yatim Darussalam (PYD), in guiding economically disadvantaged adolescents. These grassroots efforts offer non-formal spiritual education and moral guidance, especially for those without access to structured religious schooling. The study found that these institutions successfully fostered positive behavioral change among at-risk youth, such as former delinquent NB, who—through sustained engagement in PYD-led religious programs—demonstrated significant improvements in emotional control and disengagement from delinquent peer groups. This reinforces the importance of community-based, spiritually driven interventions as a complement to formal education and law enforcement efforts.

The data also reveal several underlying factors contributing to juvenile delinquency in the Babelan context. First and foremost is a low level of religious understanding among adolescents. Informants who lacked structured religious education were significantly more vulnerable to deviant behaviors, including violence and moral transgressions. In contrast, those with a strong foundation in religious values—such as RF, AH, and SGH—demonstrated greater resistance to peer pressure and a strong internal compass grounded in ethical principles. These findings align with Aini (2021), who notes a direct correlation between religious understanding and prosocial behavior among youth.

Secondly, family dynamics play a crucial role. Factors such as a lack of parental supervision, minimal emotional communication, and the dysfunction of single-parent households were frequently cited by informants as contributing to adolescent behavioral issues. For example, one informant

admitted to engaging in a brawl simply because he "had a problem but didn't know who to talk to," highlighting the emotional isolation faced by many youth in dysfunctional family environments (Nabil, 2024). This supports previous findings by Yusnandar (2024), who argues that weak parent-child bonds significantly increase the risk of juvenile delinquency.

The social environment also emerged as a major influence. Peer pressure, as emphasized in Santrock's (2011) developmental theory, was a recurring factor among respondents who reported being drawn into fights or drug use through peer invitations. In some neighborhoods, the presence of informal youth groups promoting violent behavior and toxic masculinity—such as self-proclaimed "champions" or vigilante-style gangs—further exacerbates the risk. These findings echo the work of Fujianingsih et al. (2024) and Kusuma Wati (2023), who identified negative peer affiliations and unsupportive communities as structural contributors to youth deviance.

Another key finding involves the influence of social media and digital technology. Informants and law enforcement officials reported that some teenage brawls are not only planned online but also live-streamed for social validation and entertainment. This alarming trend illustrates how adolescents exploit technology to gain attention, reinforcing the findings of Aziz, Lutfiya, and Sulaiman (2021), who argue that digital platforms have become powerful enablers of delinquent behavior in unsupervised youth populations.

Internal personality factors were also identified, including emotional instability, cognitive limitations, and mental health challenges. Adolescents raised in families with high stress levels, unresolved conflicts, or economic hardship often seek validation and belonging from external environments—frequently from unhealthy peer groups. Informants from single-parent households or those with parents working long hours reported feeling neglected, leading to involvement in risky behaviors. This aligns with prior studies emphasizing the role of emotional regulation, education level, and mental health as predictors of youth behavior (Fujianingsih et al., 2024; Wahdini et al., 2021; Melina & Herbawani, 2022).

While economic hardship is often considered a risk factor, the findings suggest a more nuanced relationship. Some adolescents from low-income families—such as RF, whose mother is a laundry worker and has no formal education—were able to avoid delinquent behavior through strong moral and spiritual guidance at home. This supports Sunarti et al. (2018), who argue that while poverty limits access to resources, it is not deterministically linked to low resilience. Rather, the presence of parental engagement, emotional support, and value-based upbringing can mediate the impact of economic deprivation.

These findings collectively indicate that juvenile delinquency in Babelan District is a multifactorial issue, influenced by a combination of internal, familial, societal, and digital factors. Importantly, they also demonstrate the protective role of spiritual education, both formal (pesantren) and non-formal (community religious groups), in building adolescents' moral resilience and emotional maturity. The integration of such education into family life—supported by consistent parental involvement—provides a powerful foundation for behavioral transformation and social reintegration.

The study also underscores the potential of community-based spiritual interventions, such as those offered by PYD, as scalable models for delinquency prevention in other low-income urban areas. These findings support the call for policy-level integration of spiritual and character education into broader youth development and public safety strategies, particularly in Indonesia's rapidly urbanizing regions.

3.2 Family Resilience

The analysis of research findings based on Grotberg's (2003) Resilience Theory reveals that the development of adolescent resilience in Babelan District is shaped through three interconnected dimensions: external supports ("I Have"), internal strengths ("I Am"), and social and problem-solving skills ("I Can"). These resilience factors are nurtured through a combination of family involvement,

spiritual education, and supportive community environments, acting as protective mechanisms against juvenile delinquency.

The first component, "I Have", refers to the presence of external support systems—particularly families, schools, and religious communities—that provide adolescents with stability, guidance, and a value framework. Interviews with several families, including Mr. Rohimudin and Mrs. Iis (Pantai Hurip) and Mr. Ahmad Yani (Muara Bakti), illustrate how strong familial structures and integration with Islamic boarding schools (pesantren) significantly enhance adolescents' emotional and behavioral resilience. Their children, supported by structured religious education, exhibit high academic achievement (e.g., Qur'an memorization), moral responsibility, and leadership potential. These findings underscore the importance of parenting style, religious values internalization, and supportive school environments in fostering the protective dimension of "I Have." Adolescents embedded in such ecosystems are less likely to seek maladaptive coping mechanisms or engage in deviant peer behavior.

The second component, "I Am", involves an adolescent's internal personal strengths—including self-confidence, empathy, optimism, and emotional stability. These traits are deeply influenced by spiritual and emotional nurturing, especially in contexts where material resources are limited. For instance, the cases of Mrs. Wanah (Wates, Kedung Jaya) and Mrs. Yanti Astuti (Kedung Jaya)—both single mothers with limited education and economic means—reveal how institutional support from the Darussalam Orphanage has enabled their children to grow with dignity, optimism, and moral clarity. Despite economic hardship and limited parental education, these families demonstrate that resilience can be cultivated through spiritual guidance, emotional support, and positive community involvement. This reflects the findings of Arsa and Lestari (2024), who emphasize that resilience in single-parent families relies not only on emotional and parental support but also on instrumental assistance, such as access to education and spiritual mentoring.

The third pillar, "I Can", pertains to adolescents' interpersonal competencies and problem-solving abilities. These include communication skills, emotional regulation, social empathy, and the capacity to respond to challenges with confidence and optimism. The adolescents from the previously mentioned families exhibited notable abilities in resolving social dilemmas, avoiding peer pressure, and maintaining constructive relationships. This resilience is linked to the consistent involvement of parents in religious education, mentoring from community institutions, and participation in youth spiritual activities. As such, adolescents become active agents in shaping their moral identity and are better equipped to avoid behaviors that could harm themselves or their communities.

When examined in light of broader resilience literature, these findings align with the resilience indicators outlined by Reivich and Shatté (2002): emotion regulation, impulse control, optimism, causal analysis, empathy, self-efficacy, and reaching out. Adolescents who were involved in structured religious environments displayed a higher degree of emotional control, the ability to reflect on root causes of problems, and strong future orientation. Moreover, the combination of faith-based mentoring and parental support instilled a sense of self-worth and personal agency, even in economically disadvantaged contexts. Similarly, Connor and Davidson's (2003) framework identifies self-confidence, personal competence, spirituality, and positive acceptance of change as key contributors to resilience—elements that were clearly evident in the case studies analyzed.

Additional insights from Fontes and Neri (2015) further support these findings, noting that both individual resources (e.g., self-esteem, religiosity, optimism) and social resources (e.g., role models, communal integration) are essential for overcoming adversity. Adolescents with strong social ties—through families, pesantren, or youth religious groups—demonstrated a capacity for adaptive functioning even amid social, psychological, or economic challenges.

Taken together, the field data and theoretical frameworks confirm that adolescent resilience in the Babelan context is not merely a product of individual traits but a socially cultivated process that involves familial trust, religious identity formation, and communal involvement. These protective factors—especially when grounded in spiritual education—help adolescents navigate identity crises, peer pressure, and emotional instability, which are common risk factors for juvenile delinquency. The integration of spiritual pedagogy into family life and community education thus emerges as a critical strategy for character development and crime prevention.

In conclusion, the findings reinforce the relevance of Grotberg's resilience framework in understanding how adolescents in vulnerable settings can thrive. It also highlights the need for intersectoral collaboration—involving families, religious institutions, schools, and local government—to cultivate environments that enhance these three core aspects of resilience. As juvenile delinquency becomes increasingly complex due to digital exposure, family dysfunction, and socio-economic stressors, strengthening these pillars becomes an urgent educational and policy imperative.

3.3 Spiritual Education

Contemporary research affirms that religion and spirituality play a significant role in shaping individual behavior, promoting health, and enhancing psychological well-being. As Koenig et al. (2012) argue in *The Handbook of Religion and Health*, religious involvement is associated with reduced incidence of both physical and mental illness, lower mortality rates, and enhanced psychological resilience. Religious commitment is also positively linked to improved health behaviors, reduced stress, and increased emotional stability (Chatters, 2000; Krause et al., 2017; Shapiro, 2018; Oman, 2018). In the context of adolescence—a developmental stage marked by emotional vulnerability—religious and spiritual education may act as a protective factor against deviant behavior. As Pargament (1997) and Ashraf et al. (2023) highlight, religiously grounded self-regulation helps adolescents manage conflict, make ethical decisions, and build resilience in the face of psychosocial challenges.

In Babelan District, the strategy adopted by stakeholders to instill moral resilience in adolescents draws from the Social Construction Theory of Peter L. Berger and Thomas Luckmann (1966). Within this framework, adolescent identity is not formed in isolation but emerges through continuous interaction with the social world. Society, in turn, is a human product—constructed, maintained, and transformed through processes of internalization, externalization, and objectification. The findings of this study indicate that these three phases are clearly evident in the spiritual education strategies implemented by families, schools, religious institutions, and government actors in Babelan.

The first phase, internalization, involves the personal absorption of spiritual and moral values by adolescents. In this phase, religion—initially an external, objective reality in the form of texts, rituals, and norms—is interpreted and personalized through daily practice. Spiritual education becomes a key tool in this process, facilitating the development of moral reasoning, emotional control, and value-based behavior (Gotlieb et al., 2024). Through activities such as family Qur'an recitation, congregational prayer, *wirid* (devotional chanting), and religious mentoring, adolescents begin to align their internal moral compass with societal expectations. As observed in the Babelan context, this internalization is further supported by structured socialization programs organized by sub-district authorities and educational institutions. Programs such as community lectures, youth religious associations (e.g., IKRA, RISMA), and government-run socialization campaigns effectively disseminate knowledge about the dangers of juvenile delinquency, helping adolescents critically reflect on their experiences and choose commendable, responsible behaviors.

The second phase, externalization, occurs when internalized values begin to be expressed in daily behavior and interpersonal relationships. Adolescents start to demonstrate increased self-control, reject invitations to engage in delinquent behavior, and promote positive behavior within their peer groups. This stage is visible in the everyday practices of youth in Babelan who have received consistent spiritual education from family and community. These adolescents not only practice good moral conduct but

also serve as agents of change, sharing their knowledge with others and encouraging peers to adopt similar values. Parents, educators, and community leaders thus function as co-constructors of moral behavior, shaping the adolescent's worldview through direct interaction and modeling. As Berger and Luckmann argue, the social world becomes real when individuals engage with it actively—thus, adolescents who externalize religious teachings in their actions help stabilize moral norms within their community.

The third phase, objectification, represents the stage at which internalized and externalized values become a stable part of an adolescent's identity and are recognized by the wider community as a legitimate and desirable social norm. In this study, objectification was observed in three primary ways: (1) Social change—a noticeable decline in delinquent behavior, particularly among adolescents who had received long-term religious education; (2) Community recognition—growing appreciation among families and local leaders for spiritual education as a key to preventing deviance; and (3) Institutionalization—the potential for these practices to be formalized into local policy or integrated into broader educational frameworks. When spiritual education proves effective in reducing delinquency and building family resilience, it becomes a candidate for sustained implementation through school curricula, religious programs, or local government initiatives.

Overall, these findings affirm that spiritual education functions not only as a personal belief system but also as a structured pedagogical and sociocultural intervention that shapes adolescent behavior. It aligns with Soerjono Soekanto's (Abdullah, Mustafa, & Soekanto, 1982) assertion that education is one of the key instruments of social control—capable of influencing attitudes, preventing deviance, and promoting collective well-being. In Babelan, the combination of internal family practices, non-formal religious mentoring, and government-supported educational campaigns contributes to a holistic strategy for strengthening adolescent resilience.

In light of these findings, spiritual education emerges as a multi-dimensional approach that can be implemented across three core levels: (1) the family, where religious practices and moral discussions are initiated; (2) the community, where religious institutions and peer networks reinforce positive norms; and (3) formal and non-formal education systems, where moral reasoning and identity formation are further shaped through structured activities and pedagogical interventions. By integrating these efforts within a social construction framework, stakeholders in Babelan have developed a culturally rooted, theoretically sound model for preventing juvenile delinquency and promoting long-term resilience.

4. CONCLUSION

Based on the findings of this study, it can be concluded that Islamic spiritual education, when implemented through family, community, and institutional collaboration, plays a crucial role in strengthening adolescent resilience and preventing juvenile delinquency. The internalization of religious values within the family, supported by non-formal spiritual mentoring and formal education, contributes to the development of self-regulation, moral awareness, and emotional stability among adolescents. The application of Grotberg's Resilience Theory and Berger and Luckmann's Social Construction Theory demonstrates how spiritual education shapes adolescent behavior through the processes of internalization, externalization, and objectification. However, the study is limited by its narrow geographic focus on Babelan District, which may not fully represent the diversity of adolescent experiences in other regions, and by its qualitative design, which, while rich in depth, does not provide statistical generalizability. Future research should explore comparative studies across different socio-cultural settings, employ mixed-methods approaches to measure the impact of spiritual education on behavioral and academic outcomes, and examine policy-level frameworks for institutionalizing spiritual education within formal school curricula and youth development programs.

REFERENCES

- Abdullah, M., & Soekanto, S. (1982). *Sociology of law in society*. CV Rajawali.
- Afrita, F., & Yusri, F. (2023). Factors influencing juvenile delinquency. *Educativo: Journal of Education*, 2(1), 14–26. <https://doi.org/10.56248/educativo.v2i1.101>
- Ashraf, F., Gul Zareen, & Yildirim, M. (2023). Religious self-regulation, self-determination, resilience, and conflict management strategies in a community sample of international Muslim students in Pakistan. *Journal of Religion & Spirituality in Social Work: Social Thought*, 42(3). <https://doi.org/10.1080/15426432.2023.2167255>
- Babelan District. (2024). Crime incident data based on the type of crime handled each month. Bekasiab.go.id. <https://opendata.bekasikab.go.id/dataset/data-kejadian-kejahatan-berdasarkan-jenis-kejahatan-yang-tertangani-setiap-bulan?>
- Design of communication model for teaching Islamic religious education in high school (Islamic character in the perspective of communication science) (Dr. Masykur Hakim, Ed.; 1st ed.). (2024). Lakeisha.
- El-Khani, A., Calam, R., & Maalouf, W. (2023). The role of faith in parenting: Considerations when implementing family skills interventions with families affected by armed conflict or displacement. *Frontiers in Psychiatry*, 14, 1–6. <https://doi.org/10.3389/fpsy.2023.1118662>
- Gotlieb, R. J. M., Yang, X. F., & Immordino-Yang, M. H. (2024). Diverse adolescents' transcendent thinking predicts young adult psychosocial outcomes via brain network development. *Scientific Reports*, 14(1), 1–11. <https://doi.org/10.1038/s41598-024-56800-0>
- Hasibuan, A. I. (2024). Implementing contemporary akhlak education values at STIT Al Hikmah Terbing Tinggi. *August*, 599–616. <https://doi.org/10.30868/ei.v13i03.6437>
- Hawa, S. (2006). *Tarbiyatuna al-Ruhyah* (A. Munip, Trans.). Library Partners. (Original work published 1992)
- Hurlock, E. B. (1980). *Developmental psychology: A lifespan approach*. Gramedia.
- Johnson, L. K. (2022). The role of religion/spirituality in fostering resilience among at-risk youth in the Halifax Metropolitan Region. <https://hdl.handle.net/10587/2199>
- Maryana, D., & Kristiyani, V. (2023). Differences in self-control reviewed from parenting patterns of adolescents in Babelan City Village. *Indonesian Journal of Behavioral Studies*, 3(1), 8–22.
- Masri, M. (2024). The concept of a harmonious family in the framework of sakinah, mawaddah, warahmah. *Journal Research: Scientific Journal of Islamic Legal Thought*, 18(1), 109–123. <https://doi.org/10.61393/tahqiq.v18i1.219>
- Ministry of Finance of the Republic of Indonesia. (2024). *Overcoming the delinquency of today's teenagers*. <https://www.djkn.kemenkeu.go.id/kpknl-palembang/baca-artikel/16018/MENGATASI-KENAKALAN-REMAJA-ZAMAN-SEKARANG.html#:~:text=There>
- National Population and Family Planning Board. (2020). *Regulation of the National Population and Family Planning Agency of the Republic of Indonesia number 3 of 2020*. JDIH BPK. <https://peraturan.bpk.go.id/Details/225044/peraturan-bkkbn-no-3-tahun-2020>
- Padhi, S. (2024). The role of spirituality on the mental health of children in conflict with law. *Educational Administration: Theory and Practice*, 30(5), 10767–10771. <https://doi.org/10.53555/KUEY.V30I5.4833>
- Santrock, J. W. (2011). *Child development* (11th ed.).
- Shofiana, N., & Naseh, A. H. (2022). The concept of spiritual education according to Sa'id al-Hiyyah and its relevance to the goals of Islamic religious education. *LeTIRE: Learning and Teaching in*

Islamic Religious Education, 1, 63–70. <https://ejournal.uin-suka.ac.id/tarbiyah/LeTIRE/article/view/5807/2477>

Ten. (2011). *Psychology of student development*. PT Remaja Rosdakarya.

Yolanda, G., Ummah, T., Hamado, H., Aza, W., & Astuti, D. A. (2024). Qualitative study of juvenile delinquency. 3(01), 25–38. <https://doi.org/10.56741/bikk.v3i01.484>

Zein, N. H., & Siregar, M. F. Z. (2024). Factors of juvenile delinquency in adolescents aged 13–15 years. *Journal of Educational Research and Humaniora (JERH)*, 2, 32–42. <https://doi.org/10.51178/jerh.v2i2.2034>