

Arba'in nawawi recitation and its impact on juvenile delinquency prevention at mts ma'arif candimulyo

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ARTICLE INFO

Article history

Received:

13-01-2025

Revised:

21-02-2025

Accepted:

02-03-2025

Keywords

Arba'in Nawawi Recitation;

Juvenile Delinquency

Prevention;

Psychological Impact.

ABSTRACT

The Contribution of Arba'in Nawawi Recitation in Minimizing Juvenile Delinquency at MTs Ma'arif Candimulyo. Thesis, Islamic Religious Education Study Program, Faculty of Tarbiyah and Teacher Training, Nahdlatul Ulama Islamic Institute Temanggung. Juvenile delinquency is an important problem that must be addressed immediately, until now there is a lot of news of juvenile delinquency such as cases of crime and bullying. The purpose of the research is to find out the contribution of Arba'in Nawawi's recitation in minimizing juvenile delinquency as well as the supporting and inhibiting factors of this activity. This study uses qualitative methods, phenomenological approaches, types of field research, primary and secondary data sources. The data collection technique uses observation, interviews, and documentation. The data analysis technique uses data reduction, data presentation, and conclusion drawn, the researcher selects objects in MTs Ma'arif Candimulyo. The contribution in minimizing juvenile delinquency through the recitation of Arba'in Nawawi is able to build morals and ethics, build character, self-control, increase intelligence and spiritual awareness. The supporting factors for the activity are the support from the school, support from parents who give permission to participate in the activity, students' awareness of the importance of the Arba'in Nawawi recitation, while the inhibiting factors are the lack of activity of students and there are still many students who are influenced by their friends not to take part in the recitation. Keywords: Contribution to education, Arba'in Nawawi, juvenile delinquency.

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Introduction

Adolescents represent the next generation and serve as a vital asset for both the nation and religion (Nashihin et al., 2025), as they are the hope for a better future. Adolescence is a transitional stage from childhood to adulthood, marked by psychological instability, emotional immaturity, and a limited ability to control behavior (Muthoifin et al.,

2024). These vulnerabilities make adolescents highly susceptible to negative influences from their environment.

As a result, many adolescents engage in delinquent behavior both at school and within the broader community (Alfian Nurul Khoirulloh, Hafidz, 2023). This form of social deviation disrupts the harmony and integrity of human values (Sumarjoko, Braham Maya Baratullah et al., 2023) and contributes to the deterioration of moral standards (Rhain et al., 2023). In recent years, juvenile behavior (Noor, Al Mujahidin, Nashihin, Husna, 2022) has increasingly raised concerns, with numerous cases of delinquency reported in the media (Zakarya, Hafidz, Martaputu, 2023). One such incident occurred in Magelang, where two school-aged adolescents attempted armed robbery using sharp weapons but were stopped by a passing motorist. Another case in Grabag involved severe bullying under the pretext of a group project, carried out by junior high school students, which tragically ended in the victim's death.

In response to the growing concern over juvenile delinquency, MTs Ma'arif Candimulyo has initiated preventive measures through the implementation of Arba'in Nawawi recitation sessions conducted after regular school hours. These sessions aim to contribute to the moral development of students by instilling ethical values derived from the teachings of the Prophet Muhammad. The ultimate goal is for students to internalize and practice these values in their daily lives, thus exhibiting commendable character.

According to Herman Abba, the Arba'in Nawawi text plays a significant role in moral education by providing understanding related to maintaining brotherhood among humans, guarding one's speech and promoting kind words, offering advice, and fostering awareness of ethical conduct toward Allah. Additionally, Hambal Shafan identifies several supporting and inhibiting factors that influence the effectiveness of Arba'in Nawawi recitations in moral education, including teachers, students, learning facilities, school environment, and family background.

Method

This research employs a qualitative method with a field research design (Nuzul Fatimah, Husna Nashihin, 2022). It adopts a phenomenological approach, which is used to explore and analyze the phenomena occurring in the field through relevant theories to develop meaningful findings. The data sources consist of two types: primary and secondary data. Data collection techniques include observation, interviews, and documentation (Syaiful Anam, 2023). The data analysis process involves data reduction, data presentation, and finally drawing conclusions. Data triangulation is carried out using technique triangulation, source triangulation, time triangulation, and theoretical triangulation.

Result and Discussion

The Contribution of Arba'in Nawawi Recitation

Forms of Juvenile Delinquency at MTs Ma'arif Candimulyo

1. Wearing Uniforms Improperly

Juvenile misconduct at school, such as wearing uniforms that do not comply with school regulations, constitutes a violation of established norms. These include breaches of school discipline and social norms, which can damage a student's reputation (Muchamad Chairudin, 2023). The underlying causes of such behavior include the tendency to imitate inappropriate conduct, peer influence suggesting that wearing uniforms improperly (Jatmiko Wibisono, Hafidz, Iffat Abdul Ghalib, 2023) makes one appear more mature, and wearing tight uniform pants to accentuate body shape.

2. Skipping School Without Permission (Truancy)

This behavior is frequently observed among students at MTs Ma'arif Candimulyo, where they are absent without submitting a permission letter or skip classes during school hours. Many parents have reported that students roam around using motorcycles without helmets and head towards the city, causing concern and anxiety among parents.

3. Smoking

This type of delinquency is commonly committed by students outside the school premises, particularly during breaks to avoid teacher supervision (Triana et al., 2023), or after classes in nearby stalls. Peer pressure often drives this behavior, as students fear social exclusion if they do not conform. Smoking negatively affects students' health and concentration. One root cause is a permissive home environment where such behavior is not corrected, and it then carries over into the school setting.

4. Dating

Prior to the implementation of the Arba'in Nawawi recitation program, one student was involved in excessive dating behavior after school hours while still wearing school identity attributes, which ultimately led to expulsion.

5. Bullying

Bullying at MTs Ma'arif Candimulyo includes verbal bullying, such as mocking peers with hurtful names, often as a form of revenge passed down through student cohorts. This also includes relational bullying, such as excluding certain students from social groups due to differences.

The Contribution of Arba'in Nawawi Recitation in Reducing Juvenile Delinquency at MTs Ma'arif Candimulyo

1. Building Morality and Ethics

As adolescents grow older, their interactions extend beyond the family, particularly with peers at school, increasing the likelihood of conflict. Therefore, moral and ethical guidance becomes essential in minimizing such conflicts and delinquent behavior (Nurul Umah Fijanati, Hafidz, Sukadi, 2023). One key focus of the Arba'in Nawawi recitation program at MTs Ma'arif is the emphasis on the importance of morals and ethics. During the sessions, students are taught to uphold brotherhood and are guided by teachers to demonstrate respectful behavior toward their peers. Over the two years of implementation, reports of bullying—especially by senior students—have significantly decreased. This aligns with Hadith 35 of Arba'in Nawawi on maintaining brotherhood and corresponds with Herman Abba's theory of moral development.

2. Character Building

Religious education plays a crucial role in shaping good character. At MTs Ma'arif Candimulyo, character development is supported through daily religious study sessions, where teachers offer advice to help students reflect on their actions and decisions (Hadisi et al., 2023). This process encourages them to understand the consequences of their behavior, ultimately fostering discipline both at school and within the community (Nikita Nur Zulaecha, Hafidz, Biela Nanda Oktivibi Pertiwi, 2023). This aligns with Hadith 7 of Arba'in Nawawi on the importance of giving advice and is supported by Herman Abba's theory on character building through moral guidance.

3. Self-Control

Self-control is defined as an individual's ability to regulate behavior in accordance with social norms, moral principles, and personal goals (Sarwadi & Nashihin, 2023). Adolescents, who are still emotionally and psychologically immature, often struggle with self-regulation, leading to behavioral issues. The Arba'in Nawawi recitation program provides students with moral instruction that promotes self-awareness and responsible decision-making. For instance, students previously involved in dating behavior that led to

expulsion have since shown improvements in managing their actions and understanding personal boundaries.

4. Enhancing Spiritual Intelligence and Awareness

Spiritual intelligence plays an essential role in strengthening one's religious belief. While general spiritual intelligence views humans through a psychological lens, Islamic teachings (Husaini Hasan, Hafidz, 2023) see humans as creations of Allah. Through the Arba'in Nawawi recitation sessions, students are taught that all knowledge originates from Allah and that all actions are under His observation. This awareness fosters a deep sense of responsibility, encouraging students to avoid prohibited behavior and remain committed to fulfilling religious obligations.

Student Etiquette During Arba'in Nawawi Recitation Sessions

1. Students begin the session with the recitation of Surah Al-Fatihah led by the teacher.
2. Students are required to perform ablution (wudu) before the session begins.
3. Male students must wear a cap (kopiya) as a form of discipline.
4. Boys and girls are seated separately with a clear distance to maintain modesty and avoid inappropriate interaction.
5. Students are expected to listen attentively to the teacher, demonstrating respect for both the knowledge being delivered and the instructor.
6. Eating during the session is prohibited. This rule helps maintain concentration and shows respect for the sanctity of the learning environment.

Conclusion

In conclusion, Islamic education emphasizes gentleness, compassion, and exemplary behavior in shaping a child's character. Islam does not justify harshness in education, as exemplified by the Prophet Muhammad ﷺ, who always treated children with kindness. The concept of discipline, including the instruction to use physical correction in the context of teaching prayer, is not meant as a form of punishment but rather as a last resort after fulfilling specific conditions. Therefore, a misinterpretation of this concept can lead to deviations in the practice of child education. Scholars have warned about the negative impact of harsh treatment in education, such as instilling fear, insecurity, and even deviant behavior in children. Comprehensive Islamic education teaches a balance between firmness and gentleness by instilling moral values and using approaches that align with a child's development. Thus, the best approach to educating children in Islam is to build awareness and discipline gradually through loving guidance, avoiding any form of violence that could harm their mental and emotional growth.

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