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## Research Article

# The Role of Islamic Religious Education (PAI) in Preventing Free Association at SMPN 1 Jogorogo

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**Abstract.** This study uses qualitative research methodology with phenomenological approach to understand juvenile delinquency in SMPN 1 Jogorogo. The purpose of this study was to analyze the effectiveness of faith-based approaches, especially Islamic Religious Education (PAI), in preventing free sex behavior in the school environment. The research method involves collecting primary data through interviews with principals, religious teachers, and students, observation of student behavior, and related documentation. Secondary data were obtained from public sources related to the organizational structure and role of PAI at SMPN 1 Jogorogo. The validity of the data is obtained through careful observation and using triangulation, both from the source and the method. Data analysis using the Miles and Huberman model, involves the stages of data reduction, data presentation, and conclusions. The conclusion of this study shows that religious approaches, through study and tahfidz activities, are effective in reducing cases of juvenile delinquency. Challenges faced, such as

student disobedience and lack of parental involvement, can be addressed by strengthening communication between schools and families.

**Keywords:** Juvenile Delinquency, Religious Approach, Islamic Religious Education.

**Abstrak.** Penelitian ini menggunakan metodologi penelitian kualitatif dengan pendekatan fenomenologi untuk memahami kenakalan remaja di SMPN 1 Jogorogo. Tujuan penelitian ini adalah untuk menganalisis efektivitas pendekatan berbasis agama, khususnya Pendidikan Agama Islam (PAI), dalam mencegah perilaku seks bebas di lingkungan sekolah. Metode penelitian melibatkan pengumpulan data primer melalui wawancara dengan kepala sekolah, guru agama, dan siswa, observasi perilaku siswa, serta dokumentasi terkait. Data sekunder diperoleh dari sumber-sumber publik yang berkaitan dengan struktur organisasi dan peran PAI di SMPN 1 Jogorogo. Validitas data diperoleh melalui observasi yang cermat dan menggunakan triangulasi, baik dari sumber maupun metode. Analisis data menggunakan model Miles dan Huberman, melibatkan tahap reduksi data, penyajian data, dan penarikan kesimpulan. Kesimpulan penelitian ini menunjukkan bahwa pendekatan keagamaan, melalui kegiatan kajian dan tahfidz, efektif dalam mengurangi kasus kenakalan remaja. Tantangan yang dihadapi, seperti ketidakpatuhan siswa dan kurangnya keterlibatan orang tua, dapat diatasi dengan memperkuat komunikasi antara sekolah dan keluarga.

**Kata Kunci:** Kenakalan Remaja, Pendekatan Keagamaan, Pendidikan Agama Islam.

## INTRODUCTION

Islamic religious education has an important role in nurturing positive values aligned with religious norms in adolescents. With proper learning and guidance, adolescents can comprehend the boundaries and wisdom of Islamic teachings in building healthy relationships. Strong comprehension of religious values will foster strong morals and character in adolescents to filter information from globalization's currents wisely. Hence, Islamic religious education needs to be optimized in shaping adolescent's understanding and behavior, to prevent them from falling into juvenile delinquency (Darmawan & Putri, 2022). According to Atho' et al., (2022), education is one of the most important things that needs to be given to every individuals. This education is given in order to influence their growth and development.

Problems and concerns regarding sexuality are not limited to only occurring in higher education environments. These issues are also rampant among adolescents undergoing secondary education. The 2017 Indonesian Demographic and Health Survey (IDHS) conducted by the Central Bureau of Statistics (BPS) in collaboration with the National Population and Family Planning Board (BKKBN) uncovered alarming facts from their study on adolescents aged 15-24 years old. The results showed that 8% of males and 2% of females in that adolescent age group have engaged in premarital sexual relationships. The average age for first-time sexual intercourse was 17 years old. The main varied reasons were mutual affection, it just happened, and curiosity. These data exhibit that Indonesian adolescents are involved in worrying premarital sexual conducts starting from their youth. This transpires due to succumbing to unrestrained carnal desires (SDKI, 2018).

The survey highlights the importance of preventing unhealthy behaviors and promoting sexual education for adolescents to avoid risk factors. Schools need to play

an active role through curriculum and activities that increase students' awareness and comprehension about building positive relationships based on ethics and religious values. Healthy dating habits with wisdom should be nurtured from an early age. Parents also must actively monitor and guide children regarding sexuality issues apart from formal education in schools. Open and wise communication in the family is key to foster proper attitudes and behaviors related to relationships and sexuality (Fatgehipon, 2023).

With children and adolescents spending more time online on various digital platforms during the pandemic, their exposure to inappropriate contents as well as opportunities for unhealthy relationships increased. Many fell into the trap of underage romantic affairs, driven by inability to control lusts and desires. Seeking escape, many parents conceded to requests for underage marriages. The soaring number of child marriage dispensations depicts the magnitude of problems that require comprehensive prevention efforts.

Schools and religious institutions need to play a central role in providing proper sexual education and building character to stem children from inappropriate behaviors. A curriculum integrating ethics, morals, and religious values tailored for each development stage will equip students with positive perspectives and attitudes. Parents must also actively guide children in utilizing technology and navigating relationships wisely based on religious principles. Open communication in a nurturing family ecosystem remains key (Suryaningsi et al., 2022).

Additionally, public health policies should expand youth-friendly reproductive health services. Social media platforms also need to strengthen protection and censorship of inappropriate content. A collaborative approach across education, health, and media spheres will provide a conducive environment for the healthy development of children and adolescents. With comprehensive efforts, the occurrence of unhealthy behaviors and underage marriages can be prevented.

The rampancy of cybersex practices is enabled by easy accessibility through porn sites and chat media that provide facilities to converse about sex. The affordable or free access and anonymous private access also contribute to the rise of cybersex engagement devoid of fear of being recognized. Cybersex or online sexual activities profoundly impact sexual urges that intensify due to stimuli from the sexual content viewed online. This results in detrimental consequences such as actual sexual practices, cyber crimes of prostitution, pornography and child abuse.

These facts signify that many Indonesian adolescents have yet to reflect on the impacts of unrestricted sexual behaviors. There is still a lack of comprehension and internalization of religious norms among youths today. Consequently, carnal desires are often placed above ethics when dealing with sexuality issues. Some trends that should raise concern involve the increased access and involvement of minors in pornographic content, normalization of sexuality as solely physical relationships, and popularity of online dating apps with minimal supervision (Patahol Wasli, 2020).

Juvenile crime or delinquency in Indonesia is very high. This is because there is no educational teaching on character given to each individual. In fact, character education is needed from childhood so that an individual can show a better personality. Crime is not only focused on criminal cases such as theft, narcotics and

so on, but also on free sex carried out on people intentionally. Juvenile delinquency is delinquency that will always increase every year. As time goes by, every teenagers will learn something from the environment which will leads to negative elements that will be implemented in their life (Fitriana & Azani, 2023).

A multidimensional approach is imperative to address this crisis. Parents, schools, religious institutions and the government must play a collaborative role. Priority areas include strengthening sexual education curriculum, actively monitoring children's online activities, expanding counseling services, and improving the enforcement of laws against cybercrime and pornography. Regular family discussions about sexuality and relationship values need to be encouraged. Leveraging technology for positive impacts, such as e-counseling platforms, can also help youths seeking advice (Stewart, 2020).

Islamic Religious Education (PAI) has an important role as a method to prevent juvenile delinquency. PAI provides materials connected to social life, carrying positive values in the social realm. Through guidance and teaching, PAI can nurture moral character and virtues in adolescents. The role of PAI can also manifest as a motivator, role model, transformer and leader for youths (Hariyanto, 2023).

Several factors that cause juvenile delinquency include lack of parental attention, unhealthy social circles, mass media influences and lack of affection. Hence, PAI's role in preventing adolescent misbehavior involves providing advice or reprimand, special attention and proper guidance. The comprehension of Islamic values developed through PAI fosters empathy, integrity and discipline in youths.

PAI teachings contain moral frameworks that shape mindsets and perspectives. Adolescents would learn to control negative desires, interact positively with others and contribute meaningfully to society. By internalizing religious values and ethics, they would have strong foundations to filter external influences wisely. PAI also nurtures self-reflection, enabling youths to evaluate their own behaviors objectively (Punjani et al., 2022).

Parents have the duty to set exemplary attitudes and communication style that resonates with Islamic values taught in PAI classes. Teachers must also incorporate creative and interactive learning methods to increase students' interest and comprehension. Schools should facilitate open discussions on various social issues and how Islam provides wise solutions. Active engagements between homes, schools and communities are imperative to optimize PAI's role in positive youth development (Rasool et al., 2021).

When adolescents grow with comprehensive understanding and practice of noble Islamic teachings, they will be able to filter external influences positively and stand against immoral trends. Internalized religious values from holistic PAI learning experiences build their capacity to contribute as the next generation who benefits self, community and nation (Samsudin, 2020).

Previous research by Rohani (2021) informed that adolescents engaging in free mingling have factors such as imbalanced family, excessive dating, high stress levels, violent behavior, and juvenile delinquency (Rohani, 2021). Then Wahyuni (2022) provided information that there are external efforts from schools to do reflection and improve relationships with students (Wahyuni, 2022). Al-Adawy (2019) explained the

phenomenon of free sex at SMPN 2 Ngantang and the role of PAI teachers at SMPN 2 Ngantang who provide education and motivation in overcoming this phenomenon (Al-Adawy, 2019). Setiabudi et al. (2021) discussed Islamic socialization and education at SMA Negeri 12 Sinjai in avoiding promiscuity (Setiabudi et al., 2021). Mia et al. (2021) explained that PAI is a deliberate and organized effort carried out by people or students to comprehensively understand Islam and avoid juvenile delinquency (Mia et al., 2021). Atho' et al., (2022) also explained that personality formation is needed in order to show more positive behavior when interacting with the environment. Through the positive character development, an individual can develop a strong relationship with the environment.

The previous studies highlighted efforts by schools and PAI education to prevent student delinquency and unhealthy behaviors. However, there is still a gap in exploring the specific role of PAI curriculum and teaching methods in shaping adolescent perspectives on sexuality and relationships. The studies also have not evaluated effectiveness of current PAI policies and implementations comprehensively. Further research is needed to formulate enhancing the role of PAI through improved curriculum, teaching methods, teacher training, involvement of communities and policy reforms. A comprehensive PAI program to nurture Islamic ethics related to social issues like sexuality and relationships will be impactful in guiding adolescents to positive growth and preventing various juvenile delinquencies. This requires collaboration between policymakers, schools, families and religious institutions.

## RESEARCH METHODS

Qualitative research methodology is employed in this study, specifically utilizing a phenomenological approach to facilitate the research process. The author collected data from two primary sources, namely primary and secondary data. Primary data was obtained through interviews, observations, and documentation. Interviews were conducted with the school principal and religion teachers to explore factors contributing to free mingling among students and the role of Islamic religious education in preventing such behavior. Additionally, student behavior was observed, and interviews were conducted with students regarding the factors leading to free mingling. Secondary data, on the other hand, was gathered indirectly from publicly available sources related to the research object, including organizational structures, archival data, documents, and relevant books on the role of Islamic religious education in preventing free mingling at SMPN 1 Jogorogo.

Data validity was ensured through a meticulous observation method, searching for characteristics and components relevant to the issues at hand. The author also employed triangulation as a validation method, including source triangulation and method triangulation. Triangulation in this study involved comparing observational data with interview data and cross-referencing interview findings with the content of linked documentation.

Subsequently, data analysis was carried out using the Miles and Huberman model. The process involved data reduction, data presentation, and drawing conclusions. The data reduction stage encompassed diverse information collected by

the researcher in the field, extending beyond the role of Islamic religious education in preventing free mingling. Data presentation outlined information gathered from SMPN 1 Jogorogo, including a brief profile, vision and mission, student conditions, and school conditions. The analysis concluded with descriptive conclusions about the research object.

## RESULT AND DISCUSSION

The study ultimately yielded results. The results of this study will be described and discussed in accordance with the research methods that the author has previously explained. Regarding this result, it is about the response from PAI teachers regarding promiscuity that leads to free sex in SMP Negeri 1 Jogorogo.

First, regarding the existence of juvenile delinquency from the point of view of PAI. Based on the results of the interviews that have been conducted, there are conclusions that the author can draw. The response of resource persons to the current phenomenon of juvenile delinquency is very concerning. It is known that adolescent behavior is often not in line with religious norms, which is reflected in actions such as bullying, casual sex, and so on. Social media is often a source of information about these events, such as cases of pregnancy out of wedlock, sexual promiscuity, and acts of violence or bullying that can result in serious or even fatal injuries. As a teacher of Islamic Religious Education (PAI), the resource person considered that the appropriate response from the PAI teacher was to keep students from falling into juvenile delinquency behavior. PAI teachers need to always try to set a good example and provide advice and knowledge to students, so that they can avoid behavior that is not in accordance with moral and religious values. This effort is expected to help shape the character of students positively and prevent juvenile delinquency in the school environment.

Addressing the phenomenon of juvenile delinquency highlighted in the results of the interview, the author feels deep concern about the current state of adolescent behavior. The existence of behaviors such as bullying, free sex, and violence that is rife on social media is indeed a reality that cannot be ignored. This reflects a shift in values and norms in society, especially among adolescents, which may be linked to environmental influences, media, and other factors.

The importance of the role of Islamic Religious Education (PAI) teachers in facing this challenge is becoming increasingly clear. In responding to cases of juvenile delinquency, PAI teachers are not only educators who convey religious teachings, but also become role models that must be followed by students. Efforts to prevent juvenile delinquency need to start from building student character, where PAI teachers can provide moral direction and religious knowledge that is able to guide students in facing negative pressures and temptations from the surrounding environment.

In addition to setting a good example, PAI teachers also need to establish open communication with students. It aims to understand in depth the factors that might influence their negative behavior.

Understanding the background and motivations of the students, PAI teachers can strategize a more effective approach in preventing juvenile delinquency. As

spiritual companions, PAI teachers also have an important role in providing moral and spiritual support to students who may have difficulty in living this adolescence.

Overall, the authors believe that a holistic approach involving character building, open communication, and spiritual support can be the foundation for addressing and preventing juvenile delinquency. PAI teachers play a key role in guiding and shaping the younger generation to have strong moral values, so that they are able to make the right decisions and live adolescent lives with integrity.

A related study delves into the critical issue of juvenile delinquency from the perspective of Islamic Religious Education. The study by Affifuddin and Burga (2022), conducted through interviews, concludes that the responses of educators and religious figures to the prevailing phenomenon of juvenile delinquency are deeply concerning. Adolescents, as revealed in the research, often exhibit behaviors that deviate from religious norms, including bullying and casual sex, behaviors extensively reported on social media. Cases such as unwed pregnancies, sexual promiscuity, and violent acts among youth are disturbing trends discussed in the interviews. The study emphasizes the pivotal role of PAI teachers in addressing these challenges. PAI teachers are seen as crucial influencers who must lead by example and provide guidance and knowledge to steer students away from delinquent behaviors. The study underscores the teacher's responsibility to instill moral and religious values, aiming to positively shape the character of students and prevent juvenile delinquency within the school environment (Afifuddin & Burga, 2022).

Second, the steps taken in tackling the existence of free sex by PAI teachers. The resource person highlighted efforts to prevent juvenile delinquency through a number of religious activities. One example is the tahfidz program, which focuses on learning and memorizing the Quran. In addition, every morning before teaching and learning activities begin, ngaji activities are carried out for 20 minutes as part of a religious routine. Prevention efforts are not only focused on religious aspects, but also involve psychosocial approaches. The resource person said that his party consistently provides guidance, direction, and insight to children regarding the dangers and losses that may arise from engaging in free sex behavior. Education regarding moral and ethical values accommodated through religious activities becomes an integral part of the prevention strategy implemented. Integrating religious activities, such as tahfidz and ngaji, and providing a deep understanding of the negative consequences of free sex, the resource persons sought to create an environment that supported the spiritual and moral development of students. In this context, a holistic approach involving religious aspects and value education becomes the foundation for achieving the goal of preventing juvenile delinquency.

Looking at the results of the interview, the author appreciated the approach taken by the resource persons in preventing juvenile delinquency, especially through religious activities. The tahfidz program and ngaji activities before starting teaching and learning activities provide a strong spiritual dimension in the formation of children's character. This reflects a real effort to build a moral and ethical basis through the introduction of religious values from an early age.

The importance of a holistic approach in the prevention of juvenile delinquency can be seen from the combination of religious activities and psychosocial

counseling. The resource persons not only provided an understanding of the dangers of morally free sex, but also actually integrated religious values in prevention efforts. This shows a deep understanding that the prevention of juvenile delinquency is not only insofar as morality matters, but also involves character building and spirituality.

In addition, it is important to recognize that efforts to prevent juvenile delinquency are not only the responsibility of schools or religion. Support from family and community also plays a crucial role. Therefore, the authors argue that collaboration between educational institutions, religion, families, and communities can create an ecosystem that supports positive character building and prevention of juvenile delinquency more comprehensively.

A pertinent study addresses the proactive measures taken by PAI teachers in combating the prevalence of free sex among adolescents. The study by Anas et al. (2022) focuses on the integration of religious activities as a preventive strategy. Notably, the tahfidz program, emphasizing Quranic learning and memorization, stands out as a key initiative. Additionally, the incorporation of daily ngaji sessions before regular academic activities serves as a religious routine lasting 20 minutes. The research emphasizes that prevention efforts extend beyond religious realms, incorporating psychosocial dimensions. The study underscores the consistent provision of guidance, direction, and insights to children regarding the potential dangers and losses associated with engaging in free sex behavior. Education on moral and ethical values, facilitated through religious activities, forms an integral part of the holistic prevention strategy. By seamlessly integrating religious activities like tahfidz and ngaji, coupled with a comprehensive understanding of the adverse consequences of free sex, the research subjects aim to cultivate an environment conducive to the spiritual and moral development of students. This holistic approach, involving religious aspects and value education, becomes the cornerstone for achieving the overarching objective of preventing juvenile delinquency (Anas et al., 2022). According to Chairudin et al., (2022), religious teachings provide knowledge and education that every human being must have good morals in order to influence their behavior. In this case, quoted from Ali Abdul Halim, khuluk is defined as an imprinted quality that a human being must possess by doing meditation first. Positive morals are morals that can influence human behavior. The morals given to Allah must show the relationship between humans and Allah through a commendable attitude. The morals given to oneself must be able to fulfill physical and spiritual needs so that humans must be far from God's prohibitions.

Third, the role of PAI teachers in preventing free sex. The resource person emphasized that measures to prevent juvenile delinquency are carried out through religious activities aimed at increasing and strengthening children's faith. The activity involves recitation and tausiyah with Islamic nuances, as an effort to provide a solid spiritual foundation. In addition, tahfidz and ngaji activities before the start of the learning process become an integral part of this approach, with the hope of creating an environment full of religious values. The role of Islamic Religious Education (PAI) teachers in prevention efforts was also explained by the resource persons. PAI teachers are not only religious educators, but also have the task of setting a good example, providing guidance, and providing relevant knowledge so that children can



avoid free sexual behavior. In this case, PAI teachers are considered to have a great responsibility in shaping the character and behavior of students through a holistic religious education approach. All of the measures described by the interviewees show an approach based on religious values as the main foundation in preventing juvenile delinquency. This effort not only focuses on aspects of faith, but also involves the active role of PAI teachers in providing guidance and understanding to the threat of negative behaviors, such as free sex. Thus, the resource person emphasized the importance of integrating religious values in the educational environment as a comprehensive preventive solution.

Through the results of this interview, the author sees concrete efforts in preventing juvenile delinquency carried out by the resource persons, especially through religious approaches. Religious activities such as recitation, *tausiyah*, *tahfidz*, and *ngaji* are recognized as significant steps in building the spiritual foundation of children. This approach seems to try to integrate religious values as a key element in shaping character and positive behavior in children.

The importance of the role of Islamic Religious Education (PAI) teachers is also in the spotlight. The resource person emphasized that PAI teachers not only act as religious educators, but also as role models who set positive examples, provide guidance, and provide relevant knowledge. In this context, the author argues that the role of PAI teachers becomes very vital in shaping the moral and ethical foundation in students, because they can be a strong influence in shaping religious values and appropriate behavior.

However, although this religious approach has great potential in shaping character, the author also considers the existence of challenges or limitations. For example, is this religious activity able to reach all students with diverse backgrounds and interests? How can I overcome potential resistance or non-participation from some students? Such questions illustrate the complexity of implementing a religious approach effectively. In Rahmadani & Inayati (2023)'s perspective, character development has the potential to override all forms of negative character that exist within an individual. The role of the Koran, *sunnah* prayers, noon prayers and *Asr* prayers in congregation is one of the activities that can help improve the character development of an individual. Everyone will show a positive character when they are close to religion. Therefore, it is necessary to have a class separation program so that the learning carried out shows positive effectiveness and has an impact on student behavior. It is important for a teacher to be able to provide education that suits students' needs and matches the students' character.

In the author's view, there is a need to see the prevention of juvenile delinquency as a joint effort between schools, families, and communities. While religious approaches can be a strong foundation, cross-sector collaboration can have a broader and deeper impact. Thus, the authors argue that to achieve holistic prevention, there needs to be close cooperation between all relevant parties in creating an environment that supports the positive development of children.

A pertinent study examines the pivotal role of PAI teachers in the prevention of free sex among adolescents, highlighting the incorporation of religious activities to fortify children's faith. The research by Hamid (2022) emphasizes the significance of

activities such as recitation, *tausiyah*, *tahfidz*, and *ngaji*, all infused with Islamic nuances, as integral components aimed at providing a robust spiritual foundation. PAI teachers, as expounded by the resource persons, are not solely religious educators but also exemplify crucial roles as mentors, guides, and providers of pertinent knowledge to deter children from engaging in free sexual behavior. The study underscores the profound responsibility shouldered by PAI teachers in shaping the character and behavior of students through a holistic religious education approach. The multifaceted measures described in the interviews unveil a comprehensive strategy grounded in religious values as the primary foundation for preventing juvenile delinquency. This approach extends beyond matters of faith, incorporating the active involvement of PAI teachers in imparting guidance and awareness regarding the risks associated with negative behaviors, including free sex. Consequently, the research advocates for the integration of religious values within the educational environment as an inclusive and effective preventive solution (Hamid, 2020).

Fourth, the effectiveness of activities in the school environment from the point of view of PAI to avoid free sex. According to the source, the most supportive activities in efforts to prevent juvenile delinquency are study and *tausiyah* activities. The resource person said that inviting bishops to provide religious insights to children was considered a very relevant step. In addition, *tahfidz* and *ngaji* activities are also considered to provide support, because according to sources, *ngaji* activities provide moral fences for children to avoid behavior that is not in accordance with religious norms. The resource person believes that the effectiveness of these activities can be seen from the decrease in juvenile delinquency cases in the school. According to him, cases of juvenile delinquency in his school have been reduced to almost none. The resource person stated that this can be attributed to the effectiveness of prevention activities that have been implemented. Therefore, the resource person argued that this approach has proven successful in reducing and even eliminating juvenile delinquency behavior in their school environment. From the perspective of the speakers, it can be concluded that the religious approach, through study activities, *tausiyah*, *tahfidz*, and *ngaji*, has had a significant positive impact in creating a more conducive educational environment. The resource person considered that this success can be used as a reference that the prevention approach carried out has made a positive contribution in changing student behavior to be more directed in accordance with religious values.

In response to the results of the interview, the author observed that the interviewee highlighted the success of religious approaches in preventing juvenile delinquency in their school environment. Involving study, *tausiyah*, *tahfidz*, and *ngaji* activities, the resource person considered that this effort was effective in shaping the character of students and strengthening religious values in daily life. The understanding that *ngaji* activities provide a moral fence to avoid behavior that is contrary to religious teachings provides a deep dimension in the implementation of prevention strategies.

In the author's perspective, it is important to appreciate the successes that have been achieved in the school environment. The fact that cases of juvenile

delinquency are almost non-existent shows that the religious approach adopted is capable of having a significant positive impact. It illustrates the power of the positive influence of religious values in shaping students' attitudes and behavior. This is in line with the author's belief that moral and religious values can be the main pillars in the formation of individual character, especially in adolescence who are vulnerable to outside influences. Oktafia & Inayati (2021) provides support for this perspective where the researcher states that the teaching given by the teacher can influence the example, habituation and behavior of students. But of course, to make this teaching a success, it requires the role of parents, teachers and the desire of students to be able to follow every lesson given. Every teaching given by a teacher will have an influence on an individual's character so that they do not commit crimes in the environment. Thus, it is said that every students need to gain more knowledge and guidance in order to create a positif character.

Nevertheless, the author also realizes that each approach has its own challenges and limitations. The question of whether this religious approach can be applied successfully in other school settings or whether external factors such as family environment play a role remains a relevant consideration. Therefore, while acknowledging success in one context, the authors argue that further research and exploration of the adaptability of this approach in various school contexts is needed.

Overall, the authors see the results of these interviews as a positive illustration of the important role of religious approaches in the prevention of juvenile delinquency. However, the authors also remind of the importance of flexibility and contextuality in implementing prevention strategies, given the different contexts and characteristics of each educational environment.

A pertinent study explores the effectiveness of activities within the school environment, particularly from the viewpoint of PAI, in averting incidents of free sex among students. The research by Chamami et al. (2023) identifies study and tausiyah activities as the most supportive measures in the endeavor to prevent juvenile delinquency. The study underscores the relevance of inviting religious authorities to impart insights to students, considering it a crucial step in the prevention strategy. Furthermore, the inclusion of tahfidz and ngaji activities is regarded as instrumental in providing moral boundaries, aiding children in avoiding behaviors misaligned with religious norms. According to the resource person, the effectiveness of these activities is evidenced by a significant reduction in juvenile delinquency cases within the school. The reported decrease, nearly eliminating such cases, is attributed to the successful implementation of prevention activities. Consequently, the research concludes that the religious approach, encompassing study activities, tausiyah, tahfidz, and ngaji, has had a profoundly positive impact, fostering a more conducive educational environment. The resource person contends that this success serves as a reference, affirming that the prevention approach has positively contributed to reshaping student behavior in alignment with religious values (Chamami et al., 2023).

Fifth, challenges and solutions from PAI teachers in order to suppress the occurrence of free sex in SMP Negeri 1 Jogorogo. The resource person highlighted several obstacles faced in efforts to prevent juvenile delinquency in the school environment. According to him, the main obstacle comes from the students

themselves, which can be seen from the non-compliance of some students in participating in religious activities, such as studies. Some students are considered to show resistance by running away or not participating in the activity. The resource person considered that the role of parents is also a key factor in educating children outside the school environment, and the lack of parental involvement is considered an obstacle that needs to be overcome. In overcoming this obstacle, resource persons as PAI teachers try to provide knowledge and insight to students about the importance and benefits of participating in religious activities, such as studies. This effort is part of a strategy to encourage student participation in religious activities held. The resource person considered that providing a good understanding to students could be an effective step to respond to the first obstacle related to student non-compliance. Furthermore, the resource person emphasized the important role of parents in educating children outside of school. In this context, the school gives an appeal to parents when taking report cards or committee meetings. This appeal aims to invite parents to be more active in educating and supervising their children outside the school environment, as a form of collaboration between schools and families in efforts to prevent juvenile delinquency. In the view of the resource persons, handling these obstacles involves active cooperation between the school, PAI teachers, students, and parents. Increased understanding and good communication are expected to be the foundation for more active participation from all relevant parties, so that efforts to prevent juvenile delinquency can be more optimal and holistic.

Responding to the results of the interview, the author sees that obstacles in efforts to prevent juvenile delinquency in schools include internal aspects of students and external involving the role of parents. The interviewee identified students' non-compliance with religious activities as one of the main obstacles. Although a religious approach has been adopted by conducting studies and other religious activities, some students' resistance to involvement in these activities highlights the complexity of achieving full participation.

The author sees that the resource person's strategy as a PAI teacher to provide knowledge and insight to students about the benefits of religious activities is a positive step. This effort reflects the awareness of the importance of providing students with a deep understanding of religious values and their relevance in shaping character. However, the authors also think that the factors that lead to student non-compliance need to be further analyzed to formulate a more effective approach.

Another obstacle raised by the interviewee was the lack of role of parents in educating children outside of school. The author agrees that parental involvement has a crucial role in shaping a child's character, especially since family influence can provide a strong foundation for moral and ethical development. School appeals to parents during report cards or committee meetings reflect efforts to involve parents more actively, but the authors argue that understanding and overcoming these barriers requires a broader approach.

In the author's view, creating more active parental involvement requires cooperation between the school and the family. Improved communication between teachers, schools, and parents can be the first step to building a shared understanding of each party's role in educating children. Thus, the author argues that there needs to

be a forum or program that involves both parties in order to open a more open and effective path of dialogue.

Overall, the authors see that facing obstacles in the prevention of juvenile delinquency requires a holistic approach and involves various related parties. Understanding the context and creating adaptive strategies can be key to success in achieving these prevention goals.

### **Relevant Research:**

An aligned study addresses the challenges confronted by PAI teachers in mitigating the occurrence of free sex in SMP Negeri 1 Jogorogo, emphasizing proactive solutions. The research highlights obstacles encountered in preventing juvenile delinquency within the school environment, with student non-compliance identified as a primary challenge. Instances of students resisting participation in religious activities, such as studies, pose a significant hurdle. The study emphasizes by Yamamoto et al. (2022) that parental involvement plays a pivotal role in shaping children's behavior outside the school environment, and the lack of such involvement is considered a critical obstacle requiring attention. To address these challenges, PAI teachers, as described by the resource person, adopt strategies that involve providing knowledge and insights to students regarding the importance and benefits of engaging in religious activities, particularly studies. This proactive effort aims to encourage student participation in religious activities. Additionally, the resource person underscores the significant role of parents in shaping their children's behavior beyond the school premises. The study reports that the school actively engages parents during report card distributions and committee meetings, appealing for heightened parental involvement in educating and supervising their children. The research concludes that overcoming these obstacles necessitates active collaboration between the school, PAI teachers, students, and parents. Enhanced understanding and effective communication are posited as foundational elements for fostering increased participation from all relevant parties. The collaborative efforts are envisioned to optimize and holistically enhance the effectiveness of endeavors to prevent juvenile delinquency (Yamamoto et al., 2022).

### **CONCLUSION**

Comprehensively, juvenile delinquency from the perspective of Islamic Religious Education (PAI) at SMPN 1 Jogorogo was overcome through a number of proactive steps taken by PAI teachers. First, PAI teachers implement religious activities such as kajian, tausiyah, tahfidz, and ngaji, with the aim of strengthening religious values in students. Second, to combat free sex, PAI teachers provide knowledge, insight, and positive examples to students about the consequences and dangers of such behavior. Third, the role of PAI teachers in the prevention of free sex can be seen from efforts to give an appeal to parents to be more active in educating and supervising children outside of school. Fourth, the effectiveness of religious activities is considered high because it has succeeded in reducing or even almost eliminating cases of juvenile delinquency in schools. Lastly, the challenges faced by PAI teachers involve students' non-compliance with religious activities, as well as lack

of parental involvement. The solution involves a close communicative approach between school and family, as well as increased students' understanding of religious values.

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