

THE RELEVANCE OF MORAL EDUCATION IN SURAH LUQMAN VERSE 12-19 AS AN EFFORT TO MINIMIZE THE JUVENILE DELINQUENCY

Rika Wulandari

Universitas Ahmad Dahlan Yogyakarta, Indonesia
rikawulandari753@gmail.com

Betty Maulia Rosa Bustam

Universitas Ahmad Dahlan Yogyakarta, Indonesia
betty.rosa@bsa.uad.ac.id

DOI 10.32505/at-tibyan.v7i2.4365		
Submitted: 27-06-2022	Revised: 19-11-2022	Accepted: 17-12-2022

Abstract

Juvenile delinquency is caused by developments and changing times, which impacts moral crises and promiscuity in adolescents and deviates from religious values. By applying the moral development contained in Luqman verses 12–19, efforts are urgently needed to minimize juvenile delinquency. This study aims to explain how the relevance of moral education in Surah Luqman verses 12–19 is an effort to reduce juvenile delinquency. Based on a literature study and descriptive-analytic method, the novelty in this study is the relevance of moral education in Luqman verses 12–19, which is very relevant to today's youth morals so that efforts to minimize juvenile delinquency according to child psychology depend on the character of the child and the background of the problem so that it is carried out by giving children a good understanding of religion, spending time with parents, giving positive advice to children, getting along with peers, and being able to control themselves well. By implementing these efforts, we can minimize juvenile delinquency today.

Keywords: *The Relevance of Moral Education, Surat Luqman, Juvenile Delinquency.*

Abstrak

Kenakalan remaja disebabkan oleh perkembangan dan perubahan zaman sehingga hal ini berdampak pada krisis moral dan pergaulan bebas yang terjadi pada remaja dan menyimpang dari nilai-nilai agama. Dengan menerapkan pembinaan akhlak yang terdapat dalam surat Luqman ayat 12-19, maka sangat dibutuhkan upaya dalam meminimalisir kenakalan remaja saat ini. Penelitian ini bertujuan untuk menjelaskan bagaimana relevansi pendidikan akhlaq dalam surat Luqman ayat 12-19 sebagai upaya dalam meminimalisir kenakalan remaja. Berdasarkan

studi kepustakaan dan metode deskriptif analitik, kebaruan dalam penelitian ini adalah relevansi pendidikan akhlak dalam surat Luqman ayat 12-19 sangat relevan dengan akhlak remaja saat ini sehingga upaya dalam meminimalisir kenakalan remaja menurut psikologi anak yaitu tergantung dari karakter anak dan latar belakang masalahnya sehingga dilakukan dengan cara memberikan pemahaman agama yang baik pada anak, menghabiskan waktu bersama orang tua, memberikan saran yang positif pada anak, bergaul dengan teman sebaya, dan mampu mengendalikan dirinya dengan baik. Dengan menerapkan upaya tersebut maka dapat meminimalisir kenakalan remaja saat ini.

Kata kunci: *Relevansi Pendidikan Akhlak, Surat Luqman, Kenakalan Remaja.*

Introduction

The Qur'an is a guide for all humanity. Every problem that occurs in life will never escape the reach of the Qur'an, including in terms of education. Among the instructions revealed by Allah SWT in the Qur'an regarding children's education is the letter Luqman verse (12-19). In Luqman's letter, there is a way for parents to give subtle advice and provide education to their children. Muslims should learn and imitate Luqman about the patterns and habits of educating children to become cooler or Qurata' a'yun¹.

Adolescence is a transitional period between childhood and adulthood that begins with puberty, characterized by rapid physical and mental development changes. Adolescence is also called from the Latin *adolescere*, which means 'to grow into adulthood. Adolescence is a transition period from childhood to adulthood with biological, psychological, and social changes.² According to Shilphy, adolescence is the transition from childhood to adulthood. This term refers to the period from puberty to adulthood, usually 14 years for boys and 12 years for girls. Adolescence is a transition from childhood to adulthood with biological, psychological, and social changes.³ According to Shilphy, adolescence is the transition from childhood to adulthood. This term refers to the period from puberty to adulthood, usually 14 years for boys and 12 years for girls.⁴ Adolescence is a transition period from childhood to adulthood with

¹ Romza Jazila, "Konsep Pendidikan Anak Dalam Keluarga Pada Tafsir Al-Mishbah Surat Luqman Ayat 12-19 Dan Relevansinya Di Masa Pandemi Covid-19" (Institut Agama Islam Negeri Ponorogo, 2021).

² Elprida Riyanny and Nunung Nurwati, "Analisis Dampak Pernikahan Dini Terhadap Psikologis Remaja," *Jurnal Pekerjaan Sosial* 3, no. 1 (2020).

³ Syamsu and Nani, *Perkembangan Peserta Didik Mata Kuliah Dasar Profesi (MKDP) Bagi Para Mahasiswa Calon Guru Di Lembaga Pendidikan Tenaga Kependidikan (LPTK)* (Jakarta : PT rajaGrafindo, 2013).

⁴ Shilphy A Octavia, *Motivasi Belajar Dalam Perkembangan Remaja* (Yogyakarta: CV Budi Utama, 2020).

biological, psychological, and social changes⁵. Based on this understanding, it can be understood that adolescence is a transition period from childhood to adulthood, from 14 years for boys and 12 years for women, with biological, psychological, and social changes.

In the interpretation of the letter Luqman verses 12-19, parents guide their children's morals through Islamic teachings. They were especially coached at the age of adolescence because the development process that occurs at the age of youth undergoes a process of significant changes caused by himself or the influence of the surrounding environment. The decline in adolescent behavior is caused by the development and changing times that continue to develop at this time.⁶ In Indonesia, the problem of juvenile delinquency is quite a concern for the community. According to the Indonesian Child Protection Commission, from January to April 2019, there were 37 cases of violence at various levels of education. Another problem is that teenagers often do student engagement; as revealed by the Indonesian Child Protection Commission data, the number of student engagements in Indonesia is increasing from year to year; in 2017, it was 12.9 percent; in 2018, it was 14 percent.⁷

Looking at these data, the number of juvenile delinquency in Indonesia from year to year has increased, not only in Jakarta but also in all cities in Indonesia. Therefore, it can be understood that some teenagers experience a moral crisis, namely the behavior of teenagers who have gone against religious values and norms. This deviant behavior is very concerning. Some teenagers do promiscuity and act according to their will.⁸

Many problems that have caused social unrest have been carried out by teenagers, from light action to violence. Skipping school, disturbing acts (such as a motorcycle parade), gangs, theft, watching porn videos, sexually harassing, coating drugs, and even murder are all examples of harmful behavior.⁹ Researchers have conducted many studies on juvenile delinquency, including those undertaken by Eleonora Patacchini and Yves Zenou,¹⁰ Savitri Suryandari,¹¹ Tria Masrofah, etc.¹², Lilis

⁵ Sofia Adyanti, "Hubungan Pola Asuh Otoritatif Orang Tua Dan Konformitas Teman Sebaya Terhadap Kecerdasan Moral" http://jurnal.fkip.unila.ac.id/index.php/jpp/article/download/7760/pdf_6, 2013.

⁶ Savitri suryandari, "Pengaruh Pola Asuh Orang Tua Terhadap Kenakalan Remaja," *Jurnal Inovasi Pendidikan Dasar* 4, no. 1 (2020).

⁷ Zulfikar Abbas Pohan, Mhd. Fuad Zaini Siregar, and Nova Silvia Karolina Br Sembiring, "Strategi Masyarakat Menghadapi Perilaku Buruk Remaja," *Khazanah : Journal of Islamic Studies* 1, no. 1 (2022): 1–15.

⁸ William E Thompson and Jack E Bynum, *Juvenile Delinquency: A Sociological Approach* (Rowman & Littlefield, 2016).

⁹ Pohan Siregar, and Sembiring, "Strategi Masyarakat Menghadapi Perilaku Buruk Remaja."

¹⁰ Eleonora Patacchini and Yves Zenou, "Juvenile Delinquency and Conformism," *The Journal of Law, Economics, and Organization* 28, no. 1 (2012): 1–31.

¹¹ Savitri Suryandari, "Pengaruh Pola Asuh Orang Tua Terhadap Kenakalan Remaja," *Jurnal Inovasi Pendidikan Dasar* 4, no. 1 (2020).

Karlina¹³ and Erhansyah,¹⁴ have been conducted on and related to moral education and juvenile delinquency. According to these studies, no one has investigated the role of moral education in Q.S. Luqman's verses 12–19 in reducing juvenile delinquency. The importance of moral education in Q.S. Luqman verses 12-19 in reducing juvenile delinquency is thus novel in this study.

Based on these problems, moral degradation occurs at the age of teenagers. Therefore, moral development in adolescents must be carried out continuously. The author presents the moral development contained in Luqman's letter to be expected to minimize juvenile delinquency because this is a benchmark to help parents succeed in educating their children. In implementing Luqman's letter, it is hoped that it can form a noble character that guides today's youth. For this reason, this research focuses on the relevance of moral education in Surah Luqman verses 12-19 to minimize juvenile delinquency.

Characteristics of Youth

Adolescence is a period of transition from childhood to adulthood. Adolescence is a transitional period between childhood and adulthood, between 12 and 21 years. Given the understanding of adolescence, which refers to a transitional period until a majority is reached, it is difficult to determine the age limit¹⁵. Adolescence begins at the onset of changes related to signs of physical maturity, namely at 11 or 12 years in women and in boys¹⁶.

Adolescence is often referred to as the period of identity (ego identity). Several important characteristics, namely characterize adolescence:

1. Development of mature relationships with peers
2. The ability to accept and learn social roles as a professional or another adult woman.
3. Able to accept physical conditions and use them effectively
4. Able to achieve emotional independence from parents and adults
5. Intellectual skills and concepts needed as a citizen to develop
6. Achieve socially responsible behavior
7. Maintain an ethical system to guide a set of values and behaviors
8. Develop religious insight and increase diversity¹⁷.

¹² Tria Masrofah, Fakhruddin, and Mutia, "Peran Orang Tua Dalam Membina Akhlak Remaja (Studi Di Kelurahan Air Duku, Rejang Lebong-Bengkulu)," *Ta'dibuna: Jurnal Pendidikan Agama Islam* 2, no. 2 (2020): 39–58.

¹³ Lilis Karlina, "Fenomena Terjadinya Kenakalan Remaja," *Jurnal Edukasi Nonformal* 1, no. 1 (2020): 156–57.

¹⁴ Erhansyah, "Mengatasi Kenakalan Remaja Pada Masa Transisi," *Tadrib* 4, no. 2 (2018).

¹⁵ Desmita, *Psikologi Perkembangan Peserta Didik, Panduan Bagi Orang Tua Dan Guru Dalam Memahami Psikologi Anak Usia SD, SMP, Dan SMA*. (Bandung: PT Remaja Rosdakarya, 2011).

¹⁶ Singgih Gunarsa, *Psikologi Perkembangan Anak Dan Remaja* (Jakarta: Gunung Mulia, 2008).

¹⁷ Fauzi Syarif and Zarfiel Tafal, "Karakteristik Remaja Pengguna Narkoba Suntik Dan Perilaku Berisiko HIV/AIDS Di Kecamatan Ciledug Kota Tangerang," *Jurnal Kesehatan Masyarakat* 3, no. 2 (2008).

According to Syamsu and Nani, adolescence is marked by several important characteristics, namely as follows¹⁸:

Physical Development

Adolescence, which begins with puberty, is a period of very rapid physical maturity which includes hormonal aspects and material changes

Cognitive Development

Cognitive development is the development of the ability to manipulate and remember information. According to Jean Piaget, cognitive development in adolescents is a "formal operational stage," the fourth or final stage of cognitive development. Piaget argues that formal operational thinking is fully achieved in early adolescence, i.e., age 15-20.¹⁹

Self-Identity Development

Adolescents find their identity when solving three significant problems: career choice, adoption of trustworthy and life values, and developing a satisfying sexual identity. It can also be said that adolescents are considered mature self-identity if they can understand and adapt to their role in social life, work, and religious values.

Emotional Development

In adolescence, cognitive abilities are developed to deal with stress and emotional fluctuations effectively. However, many adolescents still cannot cope with emotions, experience depression, and anger, and have diminished abilities. This condition can lead to problems such as learning disabilities, drug abuse, and deviant behavior. One study found that emotional regulation is critical to research success. Teenagers who often experience negative emotions tend to have low learning abilities.²⁰

Personality Development

There are five major personality factors: openness to experience, conscientiousness, extraversion, agreeableness, and neuroticism (neuroticism or emotional stability). The acronym OCEAN abbreviates these five factors. These characteristics can be seen in the following table:²¹.

¹⁸ Syamsu and Nani, *Perkembangan Peserta Didik Mata Kuliah Dasar Profesi (MKDP) Bagi Para Mahasiswa Calon Guru Di Lembaga Pendidikan Tenaga Kependidikan (LPTK)*.

¹⁹ Sitti Aisyah Mu'min, "Teori Perkembangan Kognitif Jean Piaget," *Jurnal Al-Ta'dib* 6, no. 1 (2013).

²⁰ N Azmi, "Potensi Emosi Remaja Dan Pengembangannya," *Jurnal Pendidikan Sosial* 2, no. 1 (2016).

²¹ Santrock, *Adolescence* (New York: McGraw-Hill, 2010).

Table 1. Characteristics of the Five Personality Factors

Openness	Conscientiousness	Extraversion	Agreeableness	Neuroticism (emotional stability)
Imaginative or practical	Organized or unorganized	Sociable or a loner	Gentle or merciless	Calm or anxious
Attention is varied or routine	Be careful or negligent	Cheerful/humorous or gloomy face	The attitude of trust or attitude of suspicion	Feeling safe or not feeling safe
Independent or conformist	Discipline or impuls	Friendly or unfriendly	Helpful or uncooperative	Feeling satisfied with yourself or disappointed with yourself

The Development of Religious Awareness

Adolescents are members of the mukallaf group, namely those who have carried out Allah's commands and are obliged to leave the prohibitions. As a mukallaf, teenagers (male or female) have faith and the ability to realize (practice) religious values (Aqidah, worship, morals) in everyday life, both in family, school, and society.

Based on the various characteristics of adolescents described above, it can be understood that the features of adolescents can be reviewed according to the physical development of adolescents, adolescent cognitive development, development of self-identity, emotional growth, personality development, and religious awareness.

Representation of juvenile delinquency in this era

Physiologically juvenile delinquency is a form of conflict that is not resolved correctly in childhood, so the adolescent phase fails to undergo the process of mental development. Youth and adolescence last so short compared to the physical, psychological, and emotional story that is so fast.²² Juvenile delinquency is an act committed by a teenager who can injure himself and annoy others. According to Wilis and Sofyan, juvenile delinquency is an act of a teenager that is very contrary to law, religion, and social norms because it can hurt others, disturb peace, and injure oneself.²³

Juvenile delinquency is behavior that deviates from the norms of criminal law²⁴. Juvenile delinquency is now starting to increase as a crime and crime that teenagers usually commit. These criminal acts are influenced by liquor and drugs, as well as promiscuity with their peers, even dealing with adults without rules of life by acting according to their will who do not comply with the norms and values that apply in the

²² Amita Diananda, "Psikologi Remaja Dan Permasalahannya," *Jurnal Istighna* 1, no. 1 (2018).

²³ Wilis and Sofyan, *Remaja Dan Masalahnya* (Bandung: Alfabeta, 2012).

²⁴ Sarwono and Sarlito, *Psikologi Remaja* (Jakarta: Raja Grafindo Persada, 2008).

community or the school environment. Juvenile delinquency occurs because of increased emotional tension due to physical and epithelial changes in the teenager himself.²⁵ Increased emotions because adolescents are under social pressure and face new conditions in their physical and psychological development.²⁶

Juvenile delinquency and deviant behavior can be caused by the learning process of imitating bad examples of impressions seen on the big screen in cinemas, television programs, the internet, magazines, newspapers, and various print and electronic media²⁷. As for the rise of drug cases among teenagers, cases of murder due to alcohol consumption among teenagers, cases of promiscuity, sexual harassment at school, cases of liking friends, brawls between students, motorcycle theft, mugging or confiscation, and other criminal acts.

Based on this explanation, it can be understood that the representation of juvenile delinquency in this era is very worrying because adolescents cannot develop their emotional soul, and adolescents are under social pressure to deal with new conditions in their physical and psychological development. Juvenile delinquency that occurs is a criminal act caused by the learning process to imitate the wrong model in the mass media or other media, namely cases of murder due to alcohol consumption among teenagers, cases of promiscuity, sexual harassment at school, cases of liking to friends, brawls between teenagers. Students, motorcycle theft, mugging or looting, and other criminal acts.

The Relevance of Moral Education in Luqman's Letter as an Effort to Minimize Juvenile Delinquency

Adolescence is a period of transition from childhood to adulthood²⁸. Adulthood is also a time for an individual to experience changes in various aspects, such as cognitive (knowledge), emotional (feeling), social (social interaction), and moral (morals). Juvenile delinquency and deviant behavior have negative impacts from globalization, including a reduced understanding of religion in society, lack of understanding of peaceful living, and misappropriation of information and communication technology²⁹.

The decline in adolescent behavior is caused by the development and changing times that continue to develop at this time. So that it makes teenagers forget their duties as a student. In the letter, Luqman verses 12-19, and there is a moral development of children to parents. The morals in Luqman's letter are very relevant to the morals of today's youth.

²⁵ Nunung and Muslim, "Fenomena Kenakalan Remaja Dan Kriminalitas." 1, no. 2 (2015).

²⁶ Edward P. Mulvey, Michael W. Arthur, and N. Dickon Reppucci, "The Prevention and Treatment of Juvenile Delinquency: A Review of the Research," *Clinical Psychology Review* 13, no. 2 (1993).

²⁷ John P. Hoffmann John P. Hoffmann, "Family Social Capital, Family Social Bonds, and Juvenile Delinquency," *SAGE Journals* 62, no. 11 (2018).

²⁸ Dadan and Sahadi, "Kenakalan Remaja Dan Penanganannya," *Jurnal Universitas Padjajaran* 4, no. 2 (2017).

²⁹ Kusmiran Eny, *Keschatan Reproduksi Remaja Dan Wanita* (Jakarta : Salemba Medika, 2011).

The moral development for adolescents contained in Luqman's letter is as follows:

Be grateful to Allah SWT and not kufr

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ

فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾

Translation: "And indeed we have given wisdom to Lukman. Namely, "Thank God! And whoever is grateful (to Allah), then indeed he is grateful for himself, and whoever is not grateful (kufr), then indeed Allah is Rich, Praiseworthy" (QS. Luqman [31]: 12).³⁰

Based on the verse above, Luqman's teaching in the Qur'an is to show how important it is to respect and serve both parents after praising Allah. The gratitude and devotion of children can make both parents happy even though all the requests performed by a child have not been able to replace every drop of blood and pain during childbirth. Gratitude must always be in a servant because he is given favors and graces in the form of sustenance, knowledge, wisdom, family, and other pleasures. The pleasures of all should make gratitude to Allah SWT, as Allah SWT promised if we are grateful for all the blessings, they will be multiplied. Still, on the contrary, if we disbelieve in His favor, Allah SWT's punishment is excruciating.

Based on the explanation above, it can be understood that a person is categorized as grateful to Allah SWT if he fulfills the following:

- a. Realizing the greatness of the favors that Allah has given
- b. Submissive, obedient, obedient, and loving Him
- c. Always praise him by saying tasbih
- d. Carry out His will

Based on the explanation above, it can be understood that as a parent, we must teach our children about gratitude to Allah SWT and both parents and not to be kufr, which is still relevant to today's youth.

Not associating partners with Allah SWT

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

Translation: "And (remember) when Lukman said to his son, when he taught him a lesson, "O my son! Do not associate partners with Allah; indeed, associating partners with (Allah) is a great injustice" (QS. Luqman [31]: 13).³¹

³⁰ Departemen Agama RI, *Al-Qur'an Dan Terjemahannya* (Bandung: Marwah, 2015).

³¹ Departemen Agama RI.

وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبَهُمَا
 فِي الدُّنْيَا مَعْرُوفًا ۖ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنتُمْ
 تَعْمَلُونَ ﴿١٥﴾

Translation: "And if both of them force you to associate with Me with something that you do not know of, then do not obey them, and associate them well in the world, and follow the path of those who return to Me. Then only to Me is your return, then I will tell you what you have done." (QS. Luqman [31]: 15).³²

Based on verses 13 and 15, explained in al-Azhar's commentary (1990; 5566), Buya Hamka explained that the essence of wisdom given by Allah to Luqman had been conveyed and taught to his son as the leading guide in life. "O, my son! Do not associate with Allah SWT. "It means do not associate other gods with Allah because there is no god but Allah. "Indeed, associating partners is a massive injustice. And if humans force partners with Allah, who does not know, then do not obey them. And only respecting parents and getting along in the world well, and only following the path according to Allah's will. So that they are told what humans have done.

Based on this description, it can be understood that the morality taught to children is not to associate Allah with others because there is no God but Allah. The concept of morality taught to children is that we must stick to our stance so that we do not exchange knowledge for ignorance, even though our parents forced us to exchange knowledge for ignorance. So assimilate both of them in the world correctly, and only return to Allah for this life journey.

Be devoted to both parents

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصْلُہُ فِي عَامَيْنِ أَنْ أَشْكُرَ لِي
 وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ ﴿١٤﴾

Translation: " And We have enjoined upon man concerning his partners – His mother beareth him in weakness upon weakness, and his weaning is in two years – Give thanks unto thy parents and Me. Unto Me is the journeying" (QS. Luqman [31]: 14).³³

Based on this verse explained in the interpretation of al-Azhar explains that God commands humans to respect and honor their parents. Because it is through the path of

³² Departemen Agama RI.

³³ Departemen Agama RI.

the two parents that humans are born on earth. Islam teaches that life in this world is to worship God, to be grateful, and to become a caliph.

Based on the description above, it can be understood that the concept of morals taught to children is to do good to their parents, namely by honoring and honoring their mothers and fathers. And you must always be grateful to Allah for being able to become a caliph on this earth and thank your parents for being pregnant, nurturing, educating, and being given food and clothing every day.

Do good to others

يَبْنِيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ
يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

Translation: "(Lukman said) "O my son! Indeed, if there is (an action) the weight of a mustard seed, and it is in a rock, in the sky, or on the earth, Allah will surely give it (reply). Verily, Allah is Extensive, All-Aware". (Q.S. Luqman [31]: 16).³⁴

Based on Al-Azhar's interpretation, it is explained that a small deed is the size of a mustard seed, which is hidden in a stone so that no one can see it, even further it is located in one of the seven levels of heaven, humans do not know, but Allah knows it. Therefore, if you do good, you don't just want to be known by humans—hope in Allah, who will be able to judge and appreciate it. "Indeed, Allah is all-encompassing," so that nothing escapes his reckoning and His justice (almost thorough).

Based on this explanation, it can be understood that the concept of morality taught to children is the practice of doing good. Even though it is as big as a mustard seed hidden in a stone, Allah will still know it. And hope only in Allah because Allah will judge and appreciate it.

Ordering to do what is right and forbid what is evil and be patient

يَبْنِيَّ أَقِمِ الصَّلَاةَ وَآمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ
عَزْمِ الْأُمُورِ ﴿١٧﴾

Translation: O, my son! Perform prayers and command (humans) to do what is right and prevent (them) from doing what is evil and be patient with what befalls you; indeed, that is an important matter." (QS. Luqman [31]: 17).³⁵

³⁴ Departemen Agama RI.

³⁵ Departemen Agama RI.

Based on the letter of Luqman verse 17, the interpretation of al-Mishbah Quraish Shihab states that Amar Ma'ruf Nahi Munkar is in a very high position and far from good. This is one of the things that Allah Almighty has commanded humans to prioritize, so there is no reason to ignore it. On the other hand, accustoming children to meet these requirements evokes a spirit of leadership and social interest in them. Hasbi explained that ordering people to do what is right according to their abilities and to prevent them from committing immoral acts and other unlawful acts that could destroy them from being thrown into hell³⁶.

In the interpretation of al-Mishbah verse 17, Quraish Shihab states that there is no reason to neglect patience because patience is one of the things Allah Almighty commands to win. The patient will be restrained, demanding mental and mental strength to reach the desired height. Patience suppresses the desire to achieve something good or the best³⁷. Abdul Ghafar stated that a person's success or failure is determined by emotional intelligence, not intellectual intelligence. Emotional intelligence is measured by the ability to control emotions and self-restraint. Therefore, the most patient person is the one who has the highest emotional intelligence³⁸.

Based on this explanation, it can be understood that doing Amar Ma'ruf nahi Munkar in relations with the community and being patient to control emotions and restraint. Thus he is less likely to commit immorality because most violations or corruption are saved because of a lack of patience. So it can be understood that good morals teach tolerance to children, especially teenagers, which is very relevant to the morals of teenagers at this time.

Not arrogant and proud (humble)

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

Translation: "Do not turn your face away from people (because of pride), and do not walk the earth arrogantly. Indeed, Allah does not like those who are proud and proud." (QS. Luqman [31]:18).³⁹

Based on the interpretation of al-Azhar (1990; 5572), Buya Hamka explained that this includes the highest character, manners, and morals. When you are talking face to face with someone, turn your face to him. Facing the front is the address of confronting the heart. Ibn Abbas explains the interpretation of this verse. "Don't be arrogant, don't insult the servant of Allah, and don't turn your face away when you talk to him." In the interpretation of verse 18, in the interpretation of al-Misbah, Quraish

³⁶ Hasbi ash-Shiddieqy, *Tafsir Al-Qur'an Ul Majid An-Nur*, Edisi ke 2 (Semarang: PT Pustaka Rizki Putra, 2000).

³⁷ M. Qurais Shihab, *Tafsir Al-Misbah*, II, vol. 11 (Jakarta : Lentera Hati, 2004).

³⁸ Waryono Abdul Ghafar, *Tafsir Sosial: Mendialogkan Teks Dengan Konteks*, Edisi ke 1 (Yogyakarta: el-SAQ Press, 2005).

³⁹ Departemen Agama RI, *Al-Qur'an Dan Terjemahannya* .

Shihab says that the characteristics of people who are arrogant and proud are turning their cheeks (face) away from humans, swaggering, speaking harshly, and walking with outstretched chests⁴⁰.

Based on the explanation above, it can be understood that when conversing with someone, one must face them face to face. And do not walk on the earth arrogantly, for Allah does not like those who are proud of themselves. Thus, we are obliged to teach children not to be arrogant and proud because this is still very relevant to the moral education of children at this time.⁴¹

Soften the voice when speaking

وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

Translation: "And make walking easy and soften your voice, Verily, the worst sound is the voice of a donkey." (QS. Luqman [31]:19).

Based on Al-Azhar's interpretation, Buya Hamka explains that walking is simple, meaning don't push fast, don't be slow to be stunned, because it makes you lazy and wastes time on the road, be simple. "And soften the voice." Don't speak aloud that doesn't match those present." For, indeed, the worst sound is the scream of a donkey.

Based on the explanation above, it can be understood that we are encouraged to be simple and soften our voices in speaking. For, indeed, the worst sound is the voice of a donkey. That's why we must say gently. According to the author, we are obliged to teach children to speak gently because this is still relevant to the morals of teenagers who are currently not polite to talk to their elders.

Based on this explanation in the letter Luqman verse 12-19, there is Luqman's guidance to his children, as by the morals in this letter, among others, namely being grateful to Allah SWT, not associating partners with Allah SWT, doing good to parents, doing what is right and preventing what is wrong. Munkar is not arrogant and proud (humble) and softens their voice when speaking.

Following moral education, juvenile delinquency can occur because teenagers do not understand religion. For example, do not carry out Allah's commands such as praying, filial piety to parents, lack of gratitude, etc. Based on the juvenile delinquency that has occurred, efforts are needed to minimize juvenile delinquency.

According to Tiffany, a child psychologist said that how to deal with juvenile delinquency is different, depending on the child's character and the problem's background⁴².

The efforts to minimize juvenile delinquency include the following:

⁴⁰ M. Qurais Shihab, *Tafsir Al-Misbah*.

⁴¹ Masrofah, Fakhruddin, and Mutia, "Peran Orang Tua Dalam Membina Akhlak Remaja (Studi Di Kelurahan Air Duku, Rejang Lebong-Bengkulu)."

⁴² Tiffany, "17 Cara Mengatasi Kenakalan Remaja Menurut Psikologi," <https://dosenpsikologi.com/cara-mengatasi-kenakalan-remaja-menurut-psikologi>, 2017.

Increase Religion

The psychology of religion explains that religious life is significant in a family because it can make a child who may or may not know about obligations and limitations. Some children already understand religion, but some still violate it, especially those who do not understand it. So, religious teaching for children is fundamental, and every religion teaches about goodness, so it is necessary to increase children's faith ⁴³.

Fill Time Together

Teenagers can no longer be said to be children who want to go anywhere with their parents. Filling free time can be given to the teenager, but parents feel they don't care about their children. This is because teenagers do not get love from their parents, have difficulty telling stories, and finally, juvenile delinquency occurs. Teenagers not only need material but also need attention and affection from their parents. So that free time for chatting and other activities can be filled with family.⁴⁴

Parental intervention

As parents, they should be able to provide sound direction so that children can choose majors according to their wishes and their talents, interests, and hobbies. Often children are not directed to do positive things or occur because the child refuses parents to be able to follow parents' requests. If children cannot go to school with their hobbies, parents must provide understanding. However, children must choose whatever has been determined, do not regret, and do not want to.⁴⁵

Positive Suggestion

Some children turn naughty due to influence and coercion from outsiders or factors. Parents' coping tasks can foster more positive thoughts (cognition). Parents can give positive views on what should be done and provide an understanding that things are better and more fun.⁴⁶

Hang out with Peers

Many parents let their children play with anyone. It can affect his life if he does not hang out with his peers. This is because teenagers will be carried away by their adult friends, starting from a destructive lifestyle they should not have lived ⁴⁷.

⁴³ AF Shariff, "Does Religion Increase Moral Behavior?," *Current Opinion in Psychology* 6 (2015): 108–13.

⁴⁴ Arjoni, "Pendidikan Islam Dan Kenakalan Remaja," *Turāst: Jurnal Penelitian & Pengabdian* 5, no. 2 (2017): 189–204.

⁴⁵ Karlina, "Fenomena Terjadinya Kenakalan Remaja."

⁴⁶ Erhansyah, "Mengatasi Kenakalan Remaja Pada Masa Transisi."

⁴⁷ WB Sulfemi and O Yasita -, "Dukungan Sosial Teman Sebaya Terhadap Perilaku Bullying," *Jurnal Pendidikan*, 2020.

Personal identity

Self-identity is quite disturbing for many teenagers if they fail to face self-identity and weak self-control. As a result, juvenile delinquency can be prevented or overcome in the right way. Teenagers should be able to get along as much as possible with adults who went well beyond their teens⁴⁸.

Based on the explanation according to Tiffany's view, it can be concluded that overcoming juvenile delinquency requires various ways. The way to overcome this is that it is essential to provide sufficient religious education starting at an early age. The role of parents in giving love to their children and spending free time with them. Teenagers must be able to choose a good social environment, parents can provide positive suggestions for the tasks performed by children, and adolescents must be able to control themselves to avoid behavior that can occur in juvenile delinquency. Overcoming juvenile delinquency, of course, takes the role of the family, teachers, and the intention of the teenager to minimize juvenile delinquency at this time.

Conclusion

Education is the window of the future. A developed nation must prioritize education. Therefore, the advancement of education cannot be separated from the role of youth as the nation's next generation. As in the Qur'an, there is Allah's guidance regarding children's education, Surah Luqman. In Luqman's letter, there is a way for parents to gently give advice and give it to their children, as the Islamic community should learn and follow Luqman's example regarding patterns and how to educate children to become cooler or Qurata' a'yun. In the interpretation of Surah Luqman verses 12-19, parents guide their children's morals through Islamic teachings. Especially in coaching at a young age, because the development process that occurs at a young age experiences significant change caused by himself and the surrounding environment.

The relevance of moral education in Luqman verses 12–19, which is very relevant to today's youth morals so that efforts to minimize juvenile delinquency according to child psychology depend on the character of the child and the background of the problem so that it is carried out by giving children a good understanding of religion, spending time with parents, giving positive advice to children, getting along with peers, and being able to control themselves well. By implementing these efforts, we can minimize juvenile delinquency today.

⁴⁸ Bulan Cahya and Muhammad Yulianto, "Penggunaan Media Sosial Instagram Dalam Pembentukan Identitas Diri Remaja," *Ejournal3.Undip.Ac.Id* 6, no. 4 (2018).

REFERENCES

- AF Shariff. "Does Religion Increase Moral Behavior?" *Current Opinion in Psychology* 6 (2015): 108–13.
- Amita Diananda. "Psikologi Remaja Dan Permasalahannya ." *Jurnal Istighna* 1, no. 1 (2018).
- Arjoni. "Pendidikan Islam Dan Kenakalan Remaja." *Turāst: Jurnal Penelitian & Pengabdian* 5, no. 2 (2017): 189–204.
- Bulan Cahya, and Muhammad Yulianto. "Penggunaan Media Sosial Instagram Dalam Pembentukan Identitas Diri Remaja ." *Ejournal3.Undip.Ac.Id* 6, no. 4 (2018).
- Dadan, and Sahadi. "Kenakalan Remaja Dan Penanganannya." *Jurnal Universitas Padjajaran* 4, no. 2 (2017).
- Departemen Agama RI. *Al-Qur'an Dan Terjemahannya* . Bandung: Marwah, 2015.
- Desmita. *Psikologi Perkembangan Peserta Didik, Panduan Bagi Orang Tua Dan Guru Dalam Memahami Psikologi Anak Usia SD, SMP, Dan SMA* . Bandung: PT Remaja Rosdakarya , 2011.
- Elprida Riyanny, and Nunung Nurwati. "Analisis Dampak Pernikahan Dini Terhadap Psikologis Remaja." *Jurnal Pekerjaan Sosial* 3, no. 1 (2020).
- Erhansyah. "Mengatasi Kenakalan Remaja Pada Masa Transisi." *Tadrib* 4, no. 2 (2018).
- Fauzi Syarif, and Zarfiel Tafal. "Karakteristik Remaja Pengguna Narkoba Suntik Dan Perilaku Berisiko HIV/AIDS Di Kecamatan Ciledug Kota Tangerang." *Jurnal Kesehatan Masyarakat* 3, no. 2 (2008).
- Hasbi ash-Shiddieqy. *Tafsir Al-Qur'an Ul Majid An-Nur*. Edisi ke 2. Semarang: PT Pustaka Rizki Putra, 2000.
- John P. Hoffmann John P. Hoffmann. "Family Social Capital, Family Social Bonds, and Juvenile Delinquency." *SAGE Journals* 62, no. 11 (2018).
- Karlina, Lilis. "Fenomena Terjadinya Kenakalan Remaja." *Jurnal Edukasi Nonformal* 1, no. 1 (2020): 156–57.
- Kusmiran Eny. *Kesehatan Reproduksi Remaja Dan Wanita*. Jakarta : Salemba Medika, 2011.
- M. Qurais Shihab. *Tafsir Al-Misbah*. II. Vol. 11. Jakarta : Lentera Hati, 2004.
- Masrofah, Tria, Fakhruddin, and Mutia. "Peran Orang Tua Dalam Membina Akhlak Remaja (Studi Di Kelurahan Air Duku, Rejang Lebong-Bengkulu)." *Ta'dibuna: Jurnal Pendidikan Agama Islam* 2, no. 2 (2020): 39–58.
- N Azmi. "Potensi Emosi Remaja Dan Pengembangannya." *Jurnal Pendidikan Sosial* 2, no. 1 (2016).
- Nunung, and Muslim. "Fenomena Kenakalan Remaja Dan Kriminalitas." 1, no. 2 (2015).
- P.Mulvey, Edward, Michael W.Arthur, and N.Dickon Reppucci. "The Prevention and Treatment of Juvenile Delinquency: A Review of the Research." *Clinical Psychology Review* 13, no. 2 (1993).
- Patacchini, Eleonora, and Yves Zenou. "Juvenile Delinquency and Conformism." *The Journal of Law, Economics, and Organization* 28, no. 1 (2012): 1–31.
- Pohan, Zulfikar Abbas, Mhd. Fuad Zaini Siregar, and Nova Silvia Karolina Br Sembiring. "Strategi Masyarakat Menghadapi Perilaku Buruk Remaja." *Khazanah : Journal of Islamic Studies* 1, no. 1 (2022): 1–15.

- Romza Jazila. “Konsep Pendidikan Anak Dalam Keluarga Pada Tafsir Al-Mishbah Surat Luqman Ayat 12-19 Dan Relevansinya Di Masa Pandemi Covid-19.” Institut Agama Islam Negeri Ponorogo, 2021.
- Santrock. *Adolescence*. New York: McGraw-Hill, 2010.
- Sarwono, and Sarlito. *Psikologi Remaja*. Jakarta: Raja Grafindo Persada, 2008.
- Savitri suryandari. “Pengaruh Pola Asuh Orang Tua Terhadap Kenakalan Remaja.” *Jurnal Inovasi Pendidikan Dasar* 4, no. 1 (2020).
- Shilphy A Octavia. *Motivasi Belajar Dalam Perkembangan Remaja*. Yogyakarta: CV Budi Utama, 2020.
- Singgih Gunarsa. *Psikologi Perkembangan Anak Dan Remaja*. Jakarta: Gunung Mulia, 2008.
- Sitti Aisyah Mu'min. “Teori Perkembangan Kognitif Jean Piaget .” *Jurnal Al-Ta'dib* 6, no. 1 (2013).
- Sofia Adyanti. “Hubungan Pola Asuh Otoritatif Orang Tua Dan Konformitas Teman Sebaya Terhadap Kecerdasan Moral. .” http://jurnal.fkip.unila.ac.id/index.php/jpp/article/download/7760/pdf_6., 2013.
- Suryandari, Savitri. “Pengaruh Pola Asuh Orang Tua Terhadap Kenakalan Remaja.” *Jurnal Inovasi Pendidikan Dasar* 4, no. 1 (2020).
- Syamsu, and Nani. *Perkembangan Peserta Didik Mata Kuliah Dasar Profesi (MKDP) Bagi Para Mahasiswa Calon Guru Di Lembaga Pendidikan Tenaga Kependidikan (LPTK)*. Jakarta : PT rajaGrafindo, 2013.
- Thompson, William E, and Jack E Bynum. *Juvenile Delinquency: A Sociological Approach*. Rowman & Littlefield, 2016.
- Tiffany. “17 Cara Mengatasi Kenakalan Remaja Menurut Psikologi.” <https://dosenpsikologi.com/cara-mengatasi-kenakalan-remaja-menurut-psikologi>, 2017.
- Waryono Abdul Ghafar. *Tafsir Sosial: Mendialogkan Teks Dengan Konteks*. Edisi ke 1. Yogyakarta: el-SAQ Press, 2005.
- WB Sulfemi, and O Yasita -. “Dukungan Sosial Teman Sebaya Terhadap Perilaku Bullying.” *Jurnal Pendidikan*, 2020.
- Wilis, and sofyan. *Remaja Dan Masalahnya*. Bandung: Alfabeta, 2012.