

The Role of Ulama and Umaro in Planting Islamic Religious Education in Efforts to Overcome Juvenile Delinquency At the Curug, Tangerang Regency

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ABSTRACT

Juvenile delinquency continues to be a growing social issue requiring serious attention, particularly in the Curug District, Tangerang Regency (1). This study focuses on The Role of Religious Leaders (Ulama) and Government Leaders (Umaro) in instilling Islamic Religious Education in Efforts to Address Juvenile Delinquency (2). The forms of juvenile delinquency observed include student brawls, sarong fights, alcohol consumption, physical violence, illegal street racing, drug abuse, bullying, and theft (3). These phenomena are triggered by various factors, such as a weak understanding of religious values, a lack of parental supervision, negative environmental influences, and uncontrolled access to digital information. This study aims to analyze the role of Ulama and Umaro in instilling Islamic religious education as a strategic effort to mitigate juvenile delinquency (4). A descriptive qualitative method was employed, utilizing interviews, observations, and documentation techniques (5). The findings reveal that Ulama play a vital role in guiding adolescents spiritually and morally through youth religious gatherings, Ramadan programs, weekly studies, and dakwah activities that emphasize character and faith development. Meanwhile, Umaro supports relevant policies, social programs, and provides facilities that enable positive youth activities. The novelty of this research lies in its approach, which emphasizes synergy among Ulama, Umaro, and the community in holistically embedding Islamic education, thereby forming a strong moral foundation to face modern challenges and significantly reduce the rate of juvenile delinquency.

Keywords: Ulama, Umaro, Islamic Religious Education, Delinquency, Adolescents

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A. INTRODUCTION

Adolescents are the nation's next generation, undergoing a transition from childhood to adulthood, marked by complex physical, emotional, and social changes (Irwanto, 2021). During this phase, they are highly vulnerable to negative influences, especially if they do not receive proper attention and guidance from their family, school, and community. Juvenile

delinquency, such as promiscuity, brawls, drug abuse, and social violence, is now a growing problem, impacting not only the individual's future but also threatening social stability in general. The rapid flow of globalization and technological advances further exacerbates these challenges. Foreign cultures inconsistent with Islamic values are becoming increasingly accessible, while adolescents' attachment to religion and morality is weakening. In this context, Islamic religious education is crucial as a

moral and spiritual bulwark (Wibowo et al., 2022). Unfortunately, religious education is often delivered only theoretically and does not address the affective dimension and practical aspects of daily life. In fact, Islamic education should be a means of character and moral formation, which is able to protect the younger generation from all forms of deviation (Maulidah & Yahya, 2023).

Allah SWT says in Q.S. At-Tahrim verse 6:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا
الْأَسُّ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ
اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"O you who believe, protect yourselves and your families from the fire of hell whose fuel is men and stones..." (Q.S. At-Tahrim: 6)

This verse serves as a reminder that the responsibility for education, especially in the aspects of morals and religion, is an obligation that must be carried out by all levels of society (Salsabila, 2015). This includes Ulama and Umaro, who have important and strategic roles. Ulama, as religious leaders, have the main task of providing spiritual guidance and spreading Islamic values through da'wah, religious studies, and youth development (Romzi, 2012). Meanwhile, Umaro or government leaders have the responsibility of creating policies and a social environment that supports the formation of religious, moral, and productive youth. Good religious education not only forms scientific understanding but also prevents teenagers from bad behavior (Marzuki, 2018). This is emphasized in Q.S. Al-Ankabut verse 45:

أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ
الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ
أَكْبَرُ ۗ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ

"Recite the Book (the Qur'an) which has been revealed to you (Muhammad) and establish prayer. Indeed, prayer prevents from indecency and wrongdoing. And (know) that

the remembrance of Allah (prayer) is greater (its priority over other acts of worship). Allah is aware of what you do." (Q.S. Al-Ankabut: 45)

Thus, strengthening religious values from an early age is crucial to preventing the emergence of deviant behavior. The active role of Ulama and Umaro is needed so that Islamic religious education is not merely a formality, but can be present as a real solution in fostering adolescent morals. The phenomenon of juvenile delinquency in the Curug District, Tangerang Regency, is a concrete example of the importance of synergy between these two elements. Cases such as brawls between students, sarong fighting, illegal racing, bullying, theft of charity boxes, and drug abuse indicate a moral crisis among adolescents. Based on the results of interviews and field observations, the main causes include a lack of guidance at home, negative influences from the social environment, a lack of positive activities, and weak supervision. However, various collaborative initiatives have emerged in this area. For example, the establishment of the Baiturrahman Mosque Islamic Youth Forum (FRISMAN), the Ramadhan Islamic Boarding School program for teenagers, as well as the active involvement of the Curug District MUI, the Mosque Council, the police, and local government figures (Sirojudin, 2025). These programs are not only educational but also provide a space for positive expression for teenagers through religious studies, skills training, and social activities. Research relevant to this theme was conducted by researchers entitled "Islamic Religious Education Strategy in Fostering Students' Self-Control Against Juvenile Delinquent Behavior." This study aims to identify the forms of juvenile delinquency occurring at Surya Buana High School in Malang and Nusantara Islamic High School, and to analyze the approaches and methods used by Islamic Religious

Education (PAI) teachers in fostering student self-control against deviant behavior. This study also examines the implications of PAI teachers' strategies in fostering character and self-control in students, particularly in facing the challenges of juvenile delinquency in both schools (Salimah, 2022). This proves that when Ulama and Umaro work together, efforts to combat juvenile delinquency can be more focused and have a broader impact. Therefore, this study aims to analyze the role of Ulama and Umaro in instilling Islamic religious education as a strategy in overcoming juvenile delinquency (Kather, 2023). With a collaborative approach based on Islamic values, it is hoped that a young generation will be formed that is not only intellectually intelligent but also spiritually strong, has noble morals, and is ready to become the nation's future leaders. This research is expected to provide a clear picture of how collaboration between Ulama and Umaro is a real and effective solution for addressing juvenile delinquency through an Islamic religious education approach (Turmuzi, 2021). Furthermore, this research also makes a scientific contribution to the study of Islamic education in a social context, with the hope of fostering a young generation that is not only intellectually intelligent but also spiritually strong, imbued with noble morals, and prepared to become future national leaders.

B. METHOD

This study uses a qualitative descriptive approach, aiming to gain a deep and comprehensive understanding of the role of Ulama and Umaro in guiding adolescents through Islamic religious education, particularly in efforts to combat juvenile delinquency. This approach was chosen because it depicts phenomena in a natural, comprehensive manner and is appropriate to the socio-cultural context of the community in the study area.

The data collection techniques used in this study consisted of several methods, namely direct field observation to observe the real situation, in-depth interviews with key informants such as religious leaders, government officials, community members, and youth—in both structured and unstructured formats—and literature studies as supporting data sources that enrich the analysis and interpretation results. Data were obtained not only from a single source, but also from various parties involved in religious and social development for youth.

The population in this study encompasses four main categories: Ulama (Islamic scholars), Umaro (Islamic religious leaders), the community, and adolescents in the Curug District. From this population, the researcher selected a sample of 42 individuals using purposive sampling, which is based on specific criteria relevant to the research needs and objectives. Careful selection of informants was carried out to ensure data representation from each group, which plays a strategic role in instilling Islamic values in the younger generation.

C. RESULT AND DISCUSSION



Figure 1. Research Location

This research was conducted in Curug District, Tangerang Regency, Banten Province, with the main focus on Griya Karawaci Housing, RT 02/RW 17, Sukabakti Village. This area is a densely populated residential area with high social, economic, and cultural diversity, and is faced with the

dynamics of juvenile delinquency that includes promiscuity, illegal racing, and drug abuse. On the other hand, this area also shows positive initiatives from the community through religious institutions such as FRISMAN (Baiturrahman Mosque Islamic Youth Forum), which actively guides youth through Islamic studies, training, and social activities. The study found that Ulama in Curug play a role as moral mentors, guardians of faith, and promoters of religious education. This role is carried out through activities at the mosque, Islamic boarding schools, and youth religious forums. Figures such as H. Asep (Chairman of the Baiturrahman Mosque DKM), H. Fadil (Chairman of the Curug District MUI), and Kyai Haikal (Leader of the Daar El-Huda Islamic Boarding School) strengthen the role of Ulama as spiritual guides who are close to youth.

The views of national figures such as KH. Hasyim Asy'ari, KH. Ahmad Dahlan and Ustaz Adi Hidayat enrich the understanding of the character of Ulama as the heirs of the Prophet, agents of social change, and wise and compassionate educators. Meanwhile, Umaro's government authorities have a strategic responsibility to support youth development through public policies and facilities. At the national level, figures such as President Joko Widodo, Prabowo Subianto, and Kang Dedi Mulyadi emphasize the importance of leadership that is close to the people, disciplined, and oriented towards moral service. At the local level, officials such as the Curug Police Chief (AKP Roni Setiawan), the Tangerang Regency DPRD, the Sub-district and Village Secretaries, Babinsa (village supervisory officers), and the RW (neighborhood unit) heads participate in strengthening religious education through religious programs, counseling, and social supervision. The results of the study indicate that the synergy between Ulama and Umaro in Curug District

has established an effective collaborative pattern in addressing juvenile delinquency. Ulama provide Islamic content and values, while Umaro facilitates and creates a social system that supports this education. However, program innovation, regulatory strengthening, and a more contextual approach to the dynamics of today's youth are still needed. Overall, Ulama and Umaro in Curug play roles not only normatively but also practically and strategically. They are key pillars in developing a young generation that is religious, moral, and resilient in facing the challenges of the times. This study recommends increasing the integration of religious programs into local policies, as well as strengthening the capacity of spiritual and administrative leadership so that youth development can be sustainable and have a broad impact.

The Role of Ulama in Combating Juvenile Delinquency: Ulama in Curug District actively provide religious education through youth religious studies, short-term Islamic boarding schools (pesantren kilat), and other religious activities. They instill Islamic values effectively and spiritually, shaping the character of adolescents to be religious and responsible. Figures such as the Chairman of the Indonesian Ulema Council (MUI), Islamic boarding school leaders, the Chairman of the DKM (Center for Islamic Studies), and the founder of FRISMAN (Family Religious Council) are driving forces behind this down-to-earth, accessible da'wah program.

Umaro's Role in Combating Juvenile Delinquency: Umaro plays a role in formulating regulations, providing youth-friendly facilities, and encouraging productive activities such as skills training and anti-drug counseling. Collaboration with schools, religious leaders, and the community is also carried out. Officials such as the Police Chief, the Regional People's Representative Council (DPRD), the Sub-district Head, the

Babinsa (village supervisory officer), and the Neighborhood Association (RW) Head pay attention to the phenomenon of delinquency, despite limited authority and support.

The Role of Adolescents as Subjects of Solutions: Adolescents are not merely objects but can also be subjects in delinquency prevention. Through self-reflection, open communication with their families, and involvement in positive activities such as religious studies and youth organizations, they can become agents of change. Challenges such as economic pressure, lack of supervision, and identity crises can be addressed through spiritual guidance and healthy spaces for expression.

The Role of the Community in Delinquency Prevention: The community plays a crucial role in creating a conducive social control system. Community leaders, neighborhood associations (RT/RW), and youth leaders can act as supervisors and mentors for youth. Activities such as sports, community service, and youth religious studies need to be reinstated to provide a healthy environment for the younger generation. Interviews indicate that a family-oriented and educational approach is more effective than enforcement alone.

Synergy between Ulama and Umaro in Religious Education. Referring to Travis Hirschi's theory of social control, Ulama strengthens emotional attachment and belief in religious values, while Umaro creates a social structure that supports adolescent involvement. If the four elements of social control (attachment, commitment, involvement, belief) are met, the potential for delinquency will decrease significantly. Addressing juvenile delinquency in Curug District will only be successful if it is carried out synergistically, sustainably, and touches on the psychological and spiritual aspects of adolescents.

Addressing juvenile delinquency in Curug District is a collaborative effort that requires strategic roles from various parties. Ulama (Islamic scholars) act as spiritual guides who directly instill religious values in adolescents, while Umaro (Islamic leaders) are tasked with creating regulations, facilities, and structural support that enable the growth of a positive environment for the younger generation. Adolescents also need to be encouraged to become active participants in the process of change through religious, social, and self-reflective activities. The community serves as a social control system that maintains collective values, while synergy between ulama and umaro is key to successfully fostering attachment, commitment, involvement, and confidence in adolescents, as explained in Travis Hirschi's theory of social control. With a collaborative approach that addresses spiritual, psychological, and social aspects, juvenile delinquency can be suppressed and replaced by the growth of a more religious, ethical, and responsible adolescent character.

D. CONCLUSION

Based on the analysis above, juvenile delinquency in Curug District is influenced by internal factors (identity crisis, lack of religious understanding) and external factors (the influence of social media, lack of family supervision, and weak positive activities). Addressing this requires the active role of Ulama (Islamic scholars) in religious guidance and Umaro (Islamic leaders) in providing supporting policies and facilities. Families, schools, and communities must also collaborate. With a comprehensive approach based on religious education, social control, and character development, adolescents can be guided into a responsible and religious generation, as follows:

1. The Role of Ulama in Instilling Islamic Religious Education in

Efforts to Overcome Juvenile Delinquency in Curug Tangerang, namely, Ulama play an important role in fostering the morals of adolescents through lectures, religious studies, and direct guidance in mosques and Islamic boarding schools. Activities such as the Baiturrahman Mosque Youth Forum (FRISMAN), short-term Islamic boarding schools, and moral guidance are effective means of instilling religious values.

2. Umaro's role in instilling Islamic religious education in an effort to combat juvenile delinquency in Curug, Tangerang, involves the local government (Umaro), particularly the neighborhood unit (RW) head and other officials, providing support in the form of facilities, regulations, and collaboration with religious leaders to foster youth. This moral and policy support facilitates a more religious and conducive social environment.
3. Examining the Role of Ulama and Umaro in Implementing Islamic Religious Education in Efforts to Overcome Juvenile Delinquency in Curug Tangerang, namely showing the results of synergy between Ulama and Umaro in implementing Islamic religious education as the main foundation in overcoming juvenile delinquency, especially in the Curug District. Ulama and Umaro not only work in parallel, but complement each other in forming adolescents who are religious, have noble morals, and are able to adapt to social norms. The success of this effort certainly requires sustainability, evaluation, and support from all parties, including families, schools, and the wider community, in order to create a healthy and safe social ecosystem for

the development of the younger generation.

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