

Community Concern in Responding to Religious Education for Youth People in Aceh Singkil

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Article History: Received 3 April 2023, Revised 21 July 2023,
Published 1 August 2023

Abstract: This study aims to identify the condition of youth religious education in the village of Lipat Kajang Atas, Kec. Simpang Kanan Kab. Aceh Singkil. To identify community concerns regarding youth religious education in Lipat Kajang Atas Village, Simpang Kanan District, Aceh Singkil District. The approach used in this research is a qualitative naturalistic approach, namely collecting and analyzing data that is qualitative in nature and the research is carried out in natural conditions (natural setting). This research is related to social interaction regarding community concern for adolescent religious education. The result of this research is to provide religious guidance to teenagers in the vicinity through religious activities such as routine recitation, participating in dhikr *khairat* activities, and *persulukan*. As for other things, the results of this study provide guidance and role models for children and adolescents always to maintain a polite attitude and introduce positive culture to them.

Keywords: Community Concern, Religious Education, Youth People

A. Introduction

Religious education is the attitude or action of a child that is real and often observed based on the Qur'an and as-Sunnah (Pujawardani, 2019). In other words, religious education refers to various activities related to religion that are carried out or organized in the community or school (Jaenullah, Ferdian Utama, 2022). Religious Education is usually the process of providing direction in shaping awareness, understanding, and application of Islamic fundamental values in daily life in the formation of *ukhuwah* Islamiyah (Anggraeni, Hakam, Mardhiah, & Lubis, 2019). Religious education can be given to every individual from an early age to adolescence, because this phase is the formation of an initial foundation to support a person's knowledge of religious knowledge in the future (Utama & Tanfidiyah, 2019).

In adolescence, they begin to experience significant social-emotional turmoil, because the environment easily influences this phase. Adolescents gain emotional sensitivity and observation as they age, which puts pressure on them to examine their views since childhood. Adolescent development is inseparable from the guidance they have received from parents and society in general (Kristianto, Susetyo, Utama,

Fitriyono, & Jannah, 2023). If adolescents are seen when they get good guidance, they will become good teenagers too (M. Ihsan Dacholfany, 2018). Conversely, the teenager will also become bad if he receives bad guidance. Therefore, it is very important for the community, especially parents, to instill good guidance in children (Ferdian Utama, 2017). Adolescents should know the core teachings of Islam which include the problems of *aqidah*, *shari'ah* law and morals, so that they can become an Islamic generation which is certainly useful for religion and state (Rahmadi Agus Setiawan, Achmad Abdul Azis, Najib Kusnanto, Muhammad Haris, 2023). Conversely, if these adolescents get a negative education or live in a negative environment, it will cause moral decline in them (Ansori, 2016). The moral decline in adolescents specifically can be triggered by several things, including:

The lack of religious education for our children, especially in public schools, is only two hours a week, whereas to deepen the Islamic religion requires a lot of time (Dwi Tsoraya, Primalaini, & Asbari, 2022). The lack of lesson hours in public schools results in our students not being able to explore religion widely and perfectly, while the lack of experience and appreciation of religion can lead to weak mental control and more easily influenced by negative things, such as promiscuity, narcotics, crime, and others (Pauji, 2022). The second reason for the moral decline of our children is the absence of exemplary parents, teachers and community leaders or elders moral decline of our children is the absence of exemplary parents, teachers and community leaders or elders (Syakur, Sumardjoko, & Harsono, 2022). A person will be encouraged to learn and explore religious lessons and want to behave properly does not happen by itself, of course, if someone starts it first or gives an example to him (Ferdian Utama, 2017). Without the example of parents (including the community), it is unlikely that the child will want to do it. Sometimes in society there are parents who can no longer be used as examples for their children, or sometimes there are parents who loudly tell their children to worship and behave well, but themselves never worship and never behave well (Siddiqui & Habib, 2021). How can children be good and pious if their own parents cannot be used as role models? Then there is the influence of Western culture. There are many other causes that make children's morals degenerate, due to social inequality, poverty, wrong educational orientation, and others. Religious education for teenagers is very important (Yusuf & Abrori, 2022). Especially in this day and age where we see people at the end of this age many who do not care about halal and haram.

Seeing a phenomenon of evil as Muslims is certainly obligatory for us to prevent and advise it. This is also what is done by the people of Lipat Kajang Atas Village, Simpang Kanan Subdistrict, especially to teenagers, where it is very noticeable that they still care about the religious education of their teenagers. Even the parents allow their children to be advised by others, if necessary, with physical action even if it violates the rules of customary and religious norms.

Lipat Kajang Village is a village located in the Simpang Kanan District of Aceh Singkil Regency, Aceh Province. Lipat Kajang has an area of 483 M2, with a distance of ± 37 kilometers and 58 minutes from the capital of Aceh Singkil district. While the

travel time to the Provincial Capital is \pm 700 kilometers. The people of Lipat Kajang Atas Village have a variety of tribes or clans there are almost 50 clans in the village of Lipat Kajang Atas, but the people all adhere to Islam, the people of Lipat Kajang Atas Village are still very thick with traditional culture and customs inherited from ancestors who are treated until now, so that those who violate these customs will be subject to sanctions that have been set in the village of Lipat Kajang Atas itself, the people of Lipat Kajang Atas Village a small part also believe in supernatural things such as believing in shamans.

The people of Lipat Kajang Atas Village are quite good in terms of economy, education, and knowledge of religion, but there are still some who do not understand religious knowledge, especially those who do not go to boarding school. The social life of the people of Lipat Kajang Atas Village is very strong and united between each other, every time there is an activity carried out in the village, the community is very enthusiastic to help it both in terms of any material or energy. Religious education in Lipat Kajang is still relatively good. However, some of the teenagers do bad things such as drinking *tuak*, gambling, not carrying out worship activities, and often speaking bad words.

Tuak is a traditional alcoholic beverage made from coconut sap or other ingredients. In some areas of Indonesia, *tuak* is part of certain cultures and traditions (Taylor, Whalen, & Norris, 2023). However, drinking *tuak* underage or beyond safe limits can have negative consequences on adolescents' health and lives (Rahmatiah, Arbani, & Damopolii, 2022). Drinking *tuak* is done by Lipat Kajang Atas teenagers, because they see their friends drinking *tuak*. Moreover, getting *tuak* is not difficult, because the neighboring Lipat Kajang village is a predominantly non-Muslim village, which almost always consumes and sells *tuak* in the surrounding area.

RM said teenage children who do not attend recitation and follow the religious field they fall into a misguided path. They drink *tuak* in secret in a quiet place. Moreover, it is easy to get *tuak* drinks and can be hidden in the trunk of a motorcycle.

This alcoholic drink will have adverse consequences for adolescents such as health problems. Drinking *tuak* at too young an age can adversely affect the development of the adolescent brain which is in its infancy. This can lead to cognitive problems, learning disabilities and mental problems (Micek et al., 2023). Then there are gambling activities. Online gambling has become popular among teenagers in recent years. Advances in technology and the wide availability of internet access have made online gambling more accessible. Teenagers who engage in online gambling are often attracted by the potential for quick money, the fun of gambling or social pressure. However, it is important to remember that online gambling carries serious risks, especially for teenagers. Teenagers who engage in online gambling can face problems such as addiction, financial problems, conflicts with family and friends, and mental health issues. They can also be targets of fraud and other illegal practices associated with online gambling.

Apart from online gambling, gambling with cards is also done by teenagers. According to Mr. AR, he said Many teenagers are addicted to gambling games, both

online and offline gambling. Online gambling through several applications on mobile phones. In addition, online gambling is also carried out by playing cards in a place far from the crowd such as under palm trees and so on.

It is important for parents, educators, and society as a whole to provide adolescents with an understanding of the risks of online gambling and help them develop a healthy understanding of money, risk, and the social impact of gambling (Dimas, Kusumo, Ramadhan, & Febrianti, 2023). Education about the dangers of online gambling and promotion of alternative positive activities can help prevent the spread of gambling practices among teenagers. Teenagers in Lipat Kajang Atas are still found speaking with impolite speech. They do not pay attention to their interlocutors. This is due to not having good morals. Do not have good religious knowledge.

According to the statement of Mr. AN said teenagers are still found saying words that are less polite to speak, due to the lack of moral cultivation to teenage children so that they speak with their own will without caring about the feelings of the interlocutor.

Based on the results of the interview above, it explains that there are still teenagers who speak poorly, this proves the lack of planting religious education in the child.

In accordance with the reality that occurred for the people of the village of Lipat Kajang Atas Kec. Simpang Kanan Kab. Aceh Singkil when the author made preliminary observations and from the information of several people mentioned that there were problems with teenage children in the village of Lipat Kajang Atas, these problems such as the existence of teenagers who drink alcohol or known as "Tuak", do online gambling called Slot, play gambling offline or play gambling cards, do not perform prayer services, besides that teenager in the village of Lipat Kajang are also not good in speech (morals). From the above problems, the author feels it is important to further research related to community concern for religious education for adolescents in the village of Lipat Kajang Atas Kec. Simpang Kanan. The author focuses on adolescents because at that time it is psychological growth that is less stable. Direction and role are very important both from the family and the environment.

B. Methods

The method is an effort that can be carried out by research in disclosing data and seeking the truth of the problem under study (Zhang, Gong, & Brown, 2023). For that we need a research approach, because it is a plan on how to collect and analyze data so that it can be carried out economically following the research objectives to be achieved. In connection with the above, in this study researchers will use a descriptive approach and use qualitative methods (Lexy J.Moleong, 2019). The author uses this approach because it remembers the data obtained in the form of words or sentences and the results of observations that researchers made during the implementation of the research. This research focuses on studies related to community concern for youth

religious education in the Lipat Kajang Atas Village, Simpang Kanan District, Kab. Aceh Singkil, Aceh Province. The method used is qualitative naturalistic (Arifin, 2020).

C. Results and Discussion

Community Social Life

Community activities in Lipat Kajang Atas Village are still very well maintained. The community is very enthusiastic when it comes to cleaning public places, such as mosque yards and cemeteries. When someone dies, the community flocks to the place of the disaster specialist to offer their condolences and help with the needs of the disaster specialist. This can also be seen when making a stage or lepo when one of the people is holding a party, either a circumcision or a wedding. Likewise, when holding yasinan and other events, local residents are very eager to help each other and further help each other.

Judging from the livelihoods of the people of Lipat Kajang Atas Village, each person has different livelihoods, but the jobs that are the mainstay of the people of Lipat Kajang Atas Village are oil palm farmers, trading, and civil servants. Every day the people of Lipat Kajang Atas Village his day is to do activities or work to work hard to find the necessities of daily life, according to the work he does, in Lipat Kajang Atas Village itself those who work for the necessities of life are not only men (husbands) but women or (wives)) also participated in helping to find the necessities of life. The economy of the people of Lipat Kajang Atas Village is quite good.

The people of Lipat Kajang Atas Village have various tribes or clans, there are almost 50 clans in the Lipat Kajang Atas Village, but the people all adhere to Islam, the people of Lipat Kajang Atas Village are still very strong with traditional culture and customs inherited from their ancestors which are still being treated until now, so those who violate these customs will be subject to sanctions that have been set in the Lipat Kajang Atas Village itself, a small part of the people of Lipat Kajang Atas Village also believe in supernatural things such as believing in shamans. The people of Lipat Kajang Atas Village are quite good in terms of economy, education, and knowledge about religion, but there are still some who do not understand religion, especially those who do not attend Islamic boarding schools. The social life of the people of Lipat Kajang Atas Village is very strong and united with one another, every time there is an activity carried out in the village, the community is very enthusiastic about helping him both in terms of material and manpower.

The location of the research that the author conducted was in Lipat Kajang Village, Simpang Kanan District, Aceh Singkil District, this village is the village center of the Simpang Kanan District administration. According to the Head of Lipat Kajang Atas Village, this village is a very productive and competitive village in all areas of progress, both in the religious and economic fields. The majority of the residents of Lipat Kajang Atas Village are very responsive to constructive things. Based on the results of the observations of researchers in this village, it can be seen that the religious activities are very good, starting from the level of the elderly (gentlemen) such as

Wirid Yasin on Friday evenings, Dalael Khairat and others, as well as for mothers there are also recitations of Yasin wirid during the day according to their respective turn schedules. For the youth of the community, Lipat Kajang Atas Village is also filled with various religious activities such as participating in the Dalael Khairat recitation and even many of the teenagers who take part in “persulukan” activities which are usually held by the Babussalam Islamic Boarding School Batu Korong Kec. Simpang right, apart from that during the month of Ramadan the teenagers have their own association whose job is to revive the mosque with recitations every night of the month of Ramadan, apart from that the teenagers also participate in all religious activities that take place in the village such as PHBI activities and so on. but it cannot be denied that there are still teenagers who commit bad deeds such as gambling and drinking Tuak. Community awareness and concern for youth religious education is the first and foremost form of participation. Without this awareness and concern, the Lipat Kajang Atas Village will not be able to get Religious Education for their teenagers.

Community Concern for Youth Religious Education in the Lipat Kajang Atas Village, Simpang Kanan District, Aceh Singkil District

Children as social beings cannot be separated from the atmosphere and environment of the surrounding community, which is also responsible for children’s present and future lives. Every child is still influenced by the society in which he lives, in the sense that the culture of his society also influences him. This is closely related to the following opinion:

As social beings, children cannot be separated from the atmosphere and environment of society which is also responsible for their present and future lives. In the same way he is also influenced by the culture of his society, every child is still influenced by the society in which he lives.

Children need to be able to get along with other children and members of society in almost every culture. On the other hand, children need to be aware of and be able to participate in the development of environmental culture in order to adapt to society. This can be achieved through family communication, with friends, school friends, and teachers. Because the development of society shows that technological values are increasingly replacing human values, it is necessary to assist children in the educational process so that they can socialize on a human basis in everyday life. Individualism, egoism, and materialism are becoming increasingly prevalent in religious and human values as modern society develops.

Children must not only be introduced to the traditions, customs and habits of the people around them, but must also be prepared to live in society, their environment and culture in the future. Traits that are recognized as societal morals, which influence the way each individual child behaves both in class/school and in associations, are not static traits. that children as members of society need education, assistance in adjusting to these values, as well as motivation and encouragement to develop them (Suryandari, 2020).

In society, the responsibility for realizing a child's potential is very high as explained in the Qur'an sura Ali Imran as follows:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا عَرَضْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّ اللَّهَ يُحِبُّ
الْمُتَوَكِّلِينَ

Meaning: So, thanks to the grace of Allah You (Prophet Muhammad) be gentle with them. If you are cruel and hard-hearted, they will leave you. Therefore, forgive them, apologize to them and consult them on all (important) matters. Then, when making a decision, trust God. Verily Allah loves those who believe. (QS. Ali Imran/3:159).

Based on the essence of the paragraph above, that parents and society must realize that children from different backgrounds and pluralistic nature will cause differences in attitudes and behavior, which often creates obstacles, especially in the effective implementation of human relations between them. It is society that must be wise to see such a condition, because on the one hand there are actions that according to society's ethics are considered good, but there are also which is considered bad by other public figures, rude, maybe even called impolite (Abuddin, 2016).

The statement above reflects that society, especially community leaders, must be wise in guiding teenagers, especially since their behavior is not in line with community ethics, so it is usually difficult for community leaders. to develop harmonious human relations, interaction to create social relations with other members of society.

Such conditions are essential for a society that can help children understand it, starting from common human similarities and cultural aspects generally accepted in people's lives. Community efforts to be able to understand children's behavior because due to the cultural influence of the surrounding community, children need to be understood as early as possible, starting from life in the family and at school, then they need to be educated and encouraged.

Fostering effective interpersonal relationships with friends through youth activities, youth activities in a moral and positive society that do not discriminate against each other based on differences in each youth's family or cultural or socioeconomic status, so that youth are created with morality.

Duties to society are not new, because people who belong to groups are also aware of these obligations when they believe they are citizens. The existence of the same sufferer aspires to achieve a common goal, which is to fortify themselves from various life challenges. Consequently, the greater the needs of community members, the greater their responsibilities, perhaps even in their simplest form. through this way. Empathy appears in the form of advice, reprimands, protests, or participation in opinions, such as when decisions are made, plans are made, and Islamic education is implemented in society.

In an effort to avoid ignorance and alienation, public concern for religious education for children aims to expand and improve the culture and civilization of

social groups. Islamic education activities are carried out in the form of “religious” activities including collective prayers, recitations, religious lectures, so that it is hoped that the community will have a sense of belonging, be able to bring about change (agent of change and innovation), which will continue to be the responsibility of society, especially for improving the quality of each individual in the field of knowledge.

D. Conclusion

The condition of the religious education of adolescents in Lipat Kajang Atas Village, Simpang Kanan District, Aceh Singkil Regency is quite good, this is evidenced by the large number of teenagers who attend Islamic boarding schools/dayahs, the community, especially parents, are enthusiastic about sending their children to Islamic boarding schools, especially villages. Lipat kajang has many Islamic boarding schools in the surrounding environment so that it gives birth to many teenagers who are experts in religious knowledge. The activities that these teenagers usually attend are *dalael khairat*, *marhaban*, *Dzkiri maulid*, and TPA/Recitation. However, it cannot be denied that there are still teenagers who behave badly, such as drinking liquor or what is known as “Tuak”, gambling online which is called a chip, playing offline gambling or playing gambling cards, and not carrying out prayer services, but some they are teenagers who do not go to school and attend public schools. Community concern in responding to youth religious education in the Lipat Kajang Atas Village, Simpang Kanan District, Aceh Singkil District is good. This can be proven by the existence of the community, especially parents who are enthusiastic about sending their children to madrasas/Islamic boarding schools around Simpang Kanan District, besides Therefore, community leaders are very supportive of the many Islamic boarding schools in this sub-district, considering that the Lipat Kajang Atas Village is also adjacent to the Kuta Kerangan Village, which incidentally is a non-Muslim. The factors that influence community concern in responding to adolescent religious education in the Lipat Kajang Atas Village are 1) Internal factors: there are still teenagers who do not care and are not aware of religious education, even their own parents do not pay attention to it, some teenagers are too obsessed with using social media such as Facebook and Instagram so they neglect to take part in religious activities in Lipat Kajang Atas Village. 2) External Factors: there is an unfavorable environment in which teenagers participate, such as gambling, never praying, and besides that, some drink palm wine which is easy to get through neighboring villages where the majority are non-Muslims.

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