

# Islamic Family Education in Resolving Youth Social Pathology in the Neighborhood of Muslimat Al Washliyah Medan City, the Province of North Sumatera Indonesia

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**Abstract:** *The research is concerned with Islamic Family Education in resolving youth social pathology in the neighborhood of Muslimat Al Washliyah Medan city, North Sumatera, Indonesia by means of naturalistic qualitative method with phenomenology approach. The results show that the perception of Muslimat Washliyah's towards social pathology is that what teenagers do today often leads to a worrisome and distressing mischief. This results in a high number of deviations among the youth, such as the rise of brawl among students, the spread of drug uses, and promiscuity among teenagers.*

**Keywords:** Islamic Education, Social Pathology, teenager

## 1. Introduction

Modern society with various complexities as a product of technological progress, industrialization and urbanization raises a lot of social problems, so efforts to adaptation or self-adjustment towards modern complex society is not simple. The difficulty to conduct adaptation and adjustment causes a lot of confusion, , anxiety or conflict. As a result, people then develop a pattern of behavior deviating from the common norms by making their own ways for personal gains harassing or harming others without considering the consequences.

The emergence of such a social situation triggers a lot of deviant behaviors from the existing norms, and this is called social pathology. Among the many deviant behaviors of adolescents the one commonly known is termed juvenile delinquency. (Kartini Kartono: Social Pathology, 1983: 27).

## 2. Research Method

The research is conducted using qualitative naturalistic method. By means of qualitative data, the flow of events could be traced and understood in chronological order, assessing the causes and effects within the sphere of the minds of the local people and obtaining a lot of useful explanations. Qualitative research is also likely to guide the researcher to formulate new theoretical frameworks, and the data help the researcher to go beyond the early hypothesis and frameworks. (Matthew B. Miles and A Michael Huberman, 1992: 15)

The phenomenology approach, a qualitative research tradition rooted in philosophy and psychology and focused on the experience of human life (sociology) is applied in this study.

## 3. Theoretical Framework

### 1) Islamic Education, Social Pathology, Teenagers and the problems

The term education in the context of Islam refers to three domains: *tarbiyah*, *ta'dib*, and *ta'lim*, (Syed Naquib Al Attas, 1979: 157)

First, *tarbiyah* is derived from the Arabic *rabb*, which shows the meanings of growing, developing, nurturing, caring, organizing, and preserving. Philosophically, hinting that the process of Islamic education is sourced from the education given by Allah to all His creations, including man. Al-Qurtubi states that education means good maintenance and up-keeping of a child until going beyond childhood regardless of one's own child or not.

Then he adds that *tarbiyat* here is also meant to feed or care, (Al Qurtubi, t.t: 133). While Ibn Manzhar states that the word *tarbiyah* comes from the root of *rabba yarabbu*, meaning to mend, organize, manage and educate (Ibn Mu Munzir 1988: 145)

Secondly, *Ta'lim* has been used since the early period of the implementation of Islamic education. Rasyid Ridho interprets at-Ta'lim as the transmission process of sharing knowledge on individual souls without any limitation and certain provisions, (Maksum, 2001: 14). His argument is based on Alquran, Surah Al Baqarah / 2: 151

The words *wa yu'allimu kum al-kitab wa al-hikmah* in that verse explains the activities of the Prophet saw, in the teaching of Alquran / education to the Muslims, (Ibn Kathir, 2001: 464). The education conducted by the Prophet is not merely to make the Muslims read, but bring the Muslims to the value of education *tazkiyatun an-nafs* (purification of the soul) of all kinds of dirt. Therefore, *at-Ta'lim* can be interpreted as a process of conveying and instilling knowledge into a person so that it affects the mind, soul and deeds, (Al Rashidin, 2008: 113).

Third, *Ta'dib* is interpreted by Syed Muhammad Naquib al-Attas as educating. Thus the word *Ta'dib* means identification and recognition gradually instilled into man from everything in the order of His creation. With this approach, education will serve as a guide towards identification, recognition and personality.

Apart from the above etymological and terminological terms, Islamic education experts such as Asy-Syaibani argue that Islamic education is the process of changing the behavior of individuals in private life, society and natural surroundings. The process is done by the way of education and teaching as a basic activity and profession among the many professions in the community, (As Syaibani, 1979: 30).

From some of the above explanations, it can be concluded that Islamic education is a system that allows a person (teenager) to direct his life in accordance with Islamic ideology. Through this approach, teenagers will be able to easily shape their lives in accordance with their belief of the values of Islamic teachings.

Alquran and Hadith as the basis of Islamic education are not only seen as a truth based on faith alone. But precisely the truth in these two foundations can be accepted by reason / human ratio, and has been proven throughout history or human experience.

Islamic education is something very important in moral education. Therefore, Islamic education must be implemented in planned, structured, intensive, and controlled ways to obtain maximum results. In addition, education, especially Islamic education apart from forming *insan kamil* also forms every individual with knowledge of Islam, Allah will raise the degree of every individual and this is in accordance with the words of Allah in Q.S. Al-Mujadilah: 11. that education is to equip adolescents in particular to have knowledge, an obligation of every Muslim throughout life.

Hadith is then used as the foundation of education after the Alquran, as the Prophet has laid the foundations of Islamic education since being appointed as a messenger of Allah, in Islamic education and the *sunnah* of the Prophet has two functions:

- 1) Explaining the Islamic education system in the Qur'an.
- 2) Summing up the method of education through the characteristics of the Prophet's life with his companions.

## 2) Nature of Social Pathology

Social pathology is a societal disease, (Ministry of National Education, 2007: 31) all behaviors contrary to norms of virtue, local stability, moral, discipline, kindness and formal law. Societal disease is termed so to show any form of behavior considered inappropriate, violating the general norms, customs, and cannot be integrated in the pattern of general behavior. Etymologically, the word pathology derives from the word *Pathos* meaning disease / suffering / illness and *Logos* meaning talking about / science. So, pathology is the science that talks about disease or the

science of disease. While the word 'social' is a place or realm of intercultural life manifested in the form of groups of people or organizations that is individuals interacting reciprocally not only in the physical, but in a broader sense of society. Thus, the notion of a social pathology is a social phenomenon considered "sick" owing to social factors or the science of origin and natures, a disease related to the nature of human existence in social life (Paisol Burlin, 2016: 13)

Juvenile delinquency is a symptom of social aberration and pathology grouped into a social defective class having multiple causes; so the nature is multi-causes. Kartini Kartono proposes several theories causing social pathology, among them are:

### a) Biological Theory

*Sociopathic* or delinquency behavior in children and adolescents can arise because of physiological factors and the physical structures of a person, as well as inborn physical disability.

### b) Psychogenic Theory

This theory emphasizes the causes of delinquency behavior of children from psychological aspects, among other are intelligence, motivation, wrong attitudes, fantasy, false self-rationalization, inner conflicts, controversial emotions, and psychopathological tendencies.

### c) Sociogenic Theory

Sociologists argue that the causes of delinquent behavior in the teenagers are purely sociological or socio-psychological natures, such as owing to the influence of deviating social structure, group pressure, social role, social status or by false symbolic internalization. Thus the cultural and social factors are influencing, even dominating the structure of social institutions and social roles of every individual in society, social participation groups, and self-definition or self-concept. (Abdullah Nasih Ulwan, 2001: 75)

Some factors to juvenile delinquencies are:

- a) Poverty factor whacking the family.
- b) Divorce factor followed by poverty.
- c) Leisure time factor confiscating adolescence.
- d) Environmental factor and bad company.

The major factors causing juvenile delinquency bad friends and damaged environments, especially if a child is unintelligent, weak of faith, easy to wobble, and to be influenced in time of having interactions.

## 4. Meaning of adolescence

The term adolescence is derived from the Latin word *adolescere* (the noun, *adolescentia* meaning adolescence); this means "to grow" or "grow into adulthood." Formerly, people looked at pubescence and adolescence as periods that are of no difference from any other period in the life span. Children are said to have grown up when they are able to hold reproduction, (Elizabeth B. Hurlock, 2010: 206). The term adolescence, as used today, has a broader meaning, including mental, emotional, social, and physical maturity. The adolescent phase is a very important segment of individual development, beginning with the maturation of

the physical organs (sexual) so as to reproduce, (Syamsu Yusuf LN, 2011: 184) This adolescence covers: Early adolescence: 12-15; Medium adolescence: 15-19, and Final adolescence: 19-22 years old. According to Widiyati.E, teenagers are those who are at the age of 12-18 years, (Widianti, E, 2007: 48). Based on the constraints given by the experts, it can be seen that the onset of adolescence is relatively similar, but the end of adolescence varies greatly, or with other terms, adolescence takes place through 3 stages of early adolescence (10-14 years), medium (15-16 years), and the final (17-20 years).

## 5. Characteristics of Adolescence

As with all the important periods during the life span, adolescence has certain characteristics that distinguish it from previous and later periods. The characteristics are as follows:

### 1) Adolescence as an important period

Although all periods in the life span are important, but the degree of importance varies. There are several more important periods than some other periods, because of their direct consequences for attitudes and behaviors, and more important because of their long-term consequences. In the adolescent period, both direct and long-term consequences remain important. There is an important period owing to physical and psychological consequences. In adolescence both are equally important. In discussing the physical effects of adolescence, Tanner states: "For most young people, the age between twelve and sixteen years is a life-filled year as long as it is concerned with growth and development. (Tanner, 2008)

### 2) Adolescence as a transitional period

The transition does not mean cutting off or changing from what has happened before, but a transition from one stage of development to the next. This means that what has happened before will leave its mark on what is happening now and in the future. When children move from childhood to adulthood, children must abandon everything childish and must also learn new behavior and attitudes patterns to replace the former ones already left behind.

### 3) Adolescence as Changing Period

The rate of changes in attitudes and behaviors during adolescence parallels the rate of physical changes. During the early adolescence, when physical changes occur rapidly, the behavior changes and attitudes also take place rapidly and if the physical changes decrease then physical and behavior changes decreases as well. There are four similar changes almost universal. First, the heightened emotion, second, the body changes, third, interest and behavior patterns changes, causing the the values to change, fourth, some teenagers are ambivalent towards any change. They want and demand freedom, but they are often fearful of being responsible for the consequences and doubting their ability to overcome that responsibility.

### 4) Adolescence as problem age

Each period has its own problem, but teenager problem is often the one that is difficult to overcome by both boys and girls. There are two reasons for the difficulty. First,

children's problems are mostly solved by parents and teachers, so most teenagers are not experienced in solving their own problems. Because of their inability to handle the problems themselves in the way they believe, many teenagers have finally found that the explanations do not always match their expectations, as stated by As Anna Freud, "Many failures are often accompanied by tragic consequences, not because of the individual's inadequacy but due to the fact that the demands presented to him or her are precisely when all the energy has been spent to overcome the underlying problems caused by normal sexual growth and development "(Anna Freud, 1969: 50)

### 5) Adolescence as a search for identity

Throughout life, at the late childhood, self-adaptation to group standard is far more important to the child than to individuality. As has been pointed out, in terms of clothing, talking and behaving a child wants to be as fast as his gang friends. Any deviation from the group standard may threaten the membership in the group. In the early years of adolescence, self-adaptation to groups remains important for boys and girls. Gradually they begin to crave self-identity and are no longer satisfied with being friends in everything, as before.

### 6) Adolescence as an age of fear

Majers shows that many popular assumptions on teenagers are of value, and unfortunately, many of them are negative, "(Majers, 1976: 101) The cultural stereotype assumption that teenagers are unkempt children, distrusted and tending to damage and behaving destructively, causing adults to guide and supervise their activities, mostly filled without responsibility and sympathy towards normal teen behavior.

At adolescence, the influence of parents begins to decrease, because teenagers have entered into a group of peers in order to achieve independence development. During this period, peer groups are seen to offer more attractive social rewards compared to families. Anthony states that teenager orientation to maturity is temporarily replaced by peer-status needs (the need for status in peer groups). Based on this opinion, social learning theory interprets that peer group activities are closely related to the promising reward, which is the social reward of peers giving excitement, (Antonie, 1969: 4)

## 6. Research Result

### A. General Research Finding

The general findings in the research are the history of the establishment of *al-Jam'iyatul Washliyah*, of Muslimat al-Washliyah, the autonomous body of Washliyah al-Jam'iyatul organization, vision, mission and strategy of Muslimat al-Washliyah struggle, statute, outlines of the work program of Muslimat al-Washliyah, and composition of Muslimat al-Washliyah board and Muslimat al-Washliyah's work in education.

The birth of Muslimat al-Wasliyah organization is different from the birth of the parent organization born from the students of debating club of Maktab Islamiyah Tapanuli Medan, on 30 November 1930 or 9 rajab 1347H. Thus the

birth of Muslimat al-Washliyah was on 12 November 1935 in the town of Pematang Siantar, Simalungun district at that time, called Afdeeling Keputrian al-Washliyah. Then on January 7, 1937 keputrian al-Washliyah Medan was born.

### B. Special Research Finding

Social pathology is a societal disease, (Ministry of National Education, 2007: 31) all behaviors contrary to norms of virtue, local stability, moral, discipline, kindness and formal law. Societal disease is termed so to show any form of behavior considered inappropriate, violating the general norms, customs, and cannot be integrated in the pattern of general behavior.

Teenagers as the hope of religion and the future of the nation are expected to achieve social development maturely, in the sense that adolescents have the correct social adjustment. This adjustment can be defined as the ability to react appropriately to social realities, situations, and relationships. Teachers are required to have social skills, both in the family environment, school, and community environment.

Al Washliyah's Muslimat's perception of social pathology is that what teenagers do today often leads to an extremely troubling mischief. This results in high number of deviations among adolescents. Recently, there have been widespread fights among students, use of drugs, promiscuity and crime among adolescents. Deviating attitudes and behavior of adolescents from religious, moral, and ethical values are also found. The consequences caused by juvenile delinquency will have an impact on the adolescents themselves, family, and community environment.

Things to be done to overcome the social pathology of adolescents are providing good treatment, environment and friends, then avoiding family disputes, and divorce resulting in poverty.

In overcoming the social pathology of adolescents among Muslimat al-Washliyah, the material of Islamic education should be in the form of planting *aqidah* and faith, familiarizing worship, instilling teachings about morals, and understanding the existence of the afterlife. These materials are actually not like the curriculum applied in educational institutions either *madrasah* and *pesantren*. The essence of the materials cover the related things as mentioned above.

The cultivation of *aqidah* is an effort to instill faith to adolescents so that lives of the teenagers will be meaningful, actions will be aimed, impulse good, worship will grow, morals noble, and souls clean, so in turn they will have the ability to become good humans. Faith is a confession, either in oral way or in deed.

Understanding of Islam should be done wholly, not simply in the form of the prayer done five times within day and night. Islam is not only limited to fasting and issuing *zakat* in time of the holy month of Ramadan. Giving understanding about Islam to adolescents means developing Islamic values in them. Developing religious understanding could be done through religious lectures, attending religious activities and discussions, and reading religious literature.

The practice of worship should be taught from childhood and continued until adolescence. The way to keep away from the fire of hell is to carry out the worship routinely and leave all the restrictions of Allah swt.

The method applied by Muslimat al-Washliyah Medan dealing with juvenile delinquency, is through exemplary, habituation, counsel, attention and supervision, punishment and *`ibrah* dan *mau'izhah*.

The method of attention and supervision of the educator is the most important principle of education as by this the child is always under the watch of parents, ranging from gestures, speech, deeds, until the orientation.

Methods of counsel and guidance either directly or indirectly by providing clues on good or bad deeds, and any such action are carried out using a religious approach. Educating in this way is regarded as one of the strongest principles in shaping a balanced man, who is ready to give all his rights according to his own portion, able to assume all the responsibilities, perform all his duties, and constitute a true Muslim. The method of counsel is also related to compassion, love as a condition to be imbued by parents. Advice is the source of explanation of something right and good, with the aim of keeping teenagers away from falsehood, and pointing out something that is really useful. Advice can have a good impact on the child's psychological development as well as providing awareness. Because advice has a great influence to make the child understand the nature of something and give him an awareness of the principles of Islam.

Method of habituation will strengthen adolescents to the understanding of religion, getting used of teaching shalat and good attitude. Through habituation, children can get education with excellent results as such education is based on attention and supervision, motivation and threats, as well as direction and guidance.

The punishment method aims to educate children to always do their responsibilities as human beings. So the punishment method will give the teenagers joy. The laws contained in the Islamic syari'at include holistic principles containing important matters without which human beings may not live. The penalties vary, depending on their age, knowledge, and social stratum.

Exemplary method in education is the most effective and successful way in preparing children in terms of morals and mental as well as social shaping. This is because education is a role model or idol in the eyes of children. Children will follow the behaviors of parents, imitating their morals, whether realized or not. From here exemplary is a factor that is very influential on the behavior of children, either good or bad. By this way, the child can obtain good qualities and morals.

Response of Muslimat al Washliyah teenagers to education given by their parents is sincere acceptance. This can be summarized by their answers. The family is one of the most decisive units of a child's future because in the family, every



child is firstly protected, cared, mentored and taught and this will affect the development of his personality. The family is the first party to be an example or role model for a child. In the family environment, parents have the most important role in building education for their children. Various responses given by teenagers are:

First; very good. In addition to being a leader, the lives of parents are also the primary educators for their children at home, teaching children in matters concerning the formation of the child's personality.

Second; Very good. Guided into the right path, giving advice to always stay away from bad things and to get a good company.

Third; Distinctive. The religious education given and applied by parents actually provide goodness. Religious education can give a great influence, especially in having the sense of shame to open *aurat*, to mingle without limitation, and leave prayers as obligations.

Fourth; Very grateful. That both parents have provided religious education. The gratitude is evident because parents are still willing to send their children to school, whose goal is to make their children more successful and useful.

Islamic education in the family given by Muslimat al-Washliyah to adolescent children at home, is a directed coaching to develop adolescence, so that a harmonious self-balance between ratio and emotional aspects could be achieved. A healthy mind will lead teenagers to proper deeds, ethics and responsibility needed in solving their own difficulties or problems.

Family is the dominant element in coping with juvenile delinquency, because a family has several functions: educative that is providing education to children as well as teenagers; protective, that is the family protects the members from physical, economic and psycho-social threats; religious, that is the family provides religious experience to the members; affective that the family gives love and procreation. The role of parents in the family basically realize some of the above functions.

## 7. Conclusion

Muslimat al-Washliyah Medan states that juvenile delinquency is unexpected and worrisome. Teenagers are more comfortable with Western culture; dressing unethically, having a company without restriction, tending to forget the Eastern cultures with the values of modesty and they are free to do anything in spite of standing against the values of religious teachings. The perception of Muslimat al-Washliyah Medan on the social pathology of adolescents today is a great worry for the society; this is so because as parents they know how hard it is to give birth to children, raise and educate them.

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