

# Islamic Patience Exercises to Reduce Delinquency in Adolescents Viewed from Parenting Patterns

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## Abstract

The delinquency problem is increasing significantly worldwide. Mainly, delinquency in adolescents is growing rapidly, causing several issues in societies. Similar to other countries, delinquency among adolescents in Indonesia is increasing. The current study attempted to examine the role of Islamic patience exercise in the failure of adolescents in Indonesia to address this problem. Furthermore, the part of parental education is also considered to explore this relationship. A survey is carried out among the Indonesian schools to collect primary data. Questionnaires were distributed among the teachers in Indonesian schools. It is found that; Islamic education has central importance in controlling delinquency in adolescents. Islamic education in schools can promote spiritual knowledge and social awareness. The promotion of spiritual knowledge and social understanding further led to decreased delinquency. Additionally, parental education has vital importance in reducing negligence. Parental education at the household level can decrease failure in adolescents. This study provided several implications for the management of schools, parents, and crime control authorities to reduce delinquency in adolescents by promoting Islamic education.

**Keywords.** Islamic education, spiritual knowledge, social awareness, parental education, delinquency, adolescents.

## 1. Introduction

The crime rate is increasing significantly worldwide, causing several societal issues (Shah et al., 2022). Remarkably, with the increase in population, the crime rate is also increasing (Selmonaj & Morina, 2021), one of the significant threats to peace. Although crime exists in all countries, few countries have higher crime rates, and few countries have lower climates. The control of the higher and lower crime rate is essential for the nations. The crime rate is also increasing in Indonesia. In Indonesia, the crime rate is 45.93% which is higher than various other countries. In addition to the overall crime rate, the crime rate among adolescents contributes to the increased crime rate in Indonesia.

Delinquency in adolescents denotes a minor crime, especially that young people commit. In Indonesia, petty crime among adolescents contributes to the overall crime ratio. These minor crimes lead to other significant crimes after some time as it increases the intention of crime and motivates them to commit major crimes. Therefore, preventing adolescents from various minor crimes is most important in Indonesia. As the Indonesian population is increasing significantly, thus, the rate of petty crime among adolescents is also growing, which is needed to be controlled by the Indonesian government and various other crime control authorities. The -breaking is joint

among the young people, which also refers to delinquency. Previous studies also show that delinquency is one of the major problems among nations (Defoe et al., 2021).

Similarly, in Indonesia, it is also one of the problems that are not addressed by the several other studies and that is not discussed by the several other studies. The focus of the government on these crimes is relatively low. Less stress on these crimes encourages young people toward significant crimes. Although several authorities have made various rules to control these crimes, the prevention of these issues is still not at a satisfactory level. Implementing multiple laws to prevent delinquency in adolescents is below the acceptable level. It is one of the significant reasons to control delinquency in adolescents in Indonesia. The law-making authorities in Indonesia attempted to develop different laws concerning failure in adolescents. However, the results are not satisfactory. Therefore, it is needed to make various strategies to control delinquency in adolescents (Gajos et al., 2022) by implementing different laws.

Several studies have investigated the issues of crimes in various countries (Jahankhani et al., 2021; Stievenart, 2019). However, literature has not addressed delinquency in adolescents. Delinquency in adolescents is a significant problem among nations, but the literature has not thoroughly documented the delinquency in adolescents globally. Few studies demonstrated adolescent delinquency, but it is not

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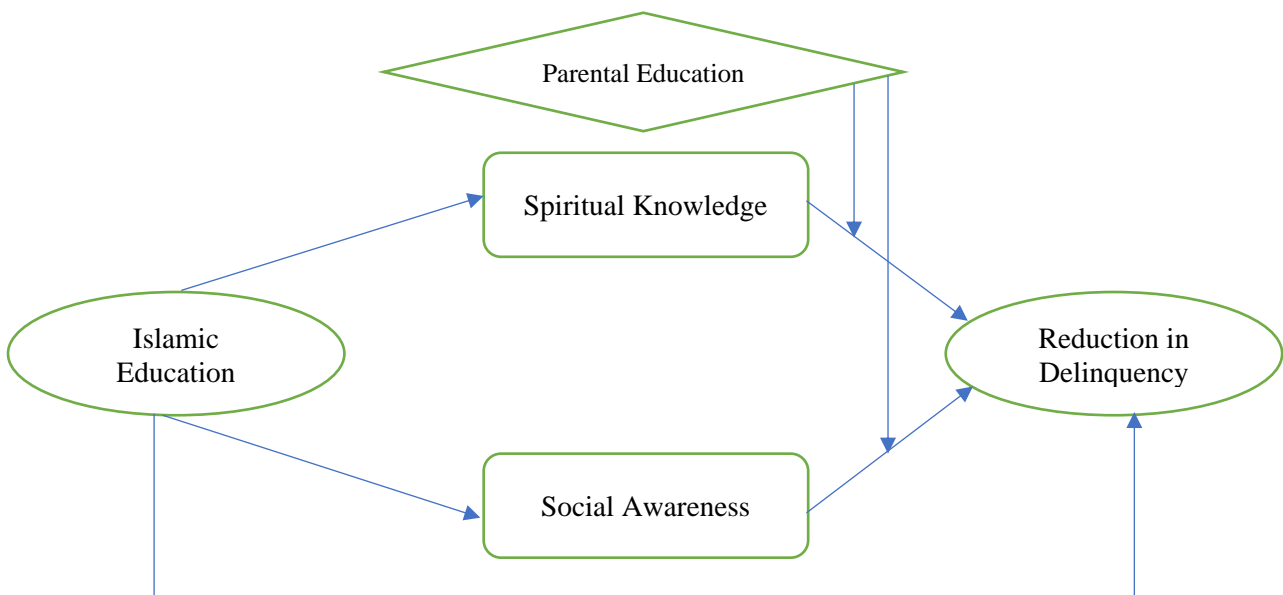
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discussed in Indonesia (Huijismans et al., 2021; Turner et al., 2018). As Indonesia has a higher percentage of crimes is essential to discuss delinquency in adolescents in Indonesia. Although studies have attempted to discuss delinquency in adolescents, the earlier studies ignore the Indonesian context. This study proposed that Islamic education has the potential to control delinquency in adolescents. Mainly, Islamic teaching in schools can decrease minor crimes among young people. Education is one of the powerful instruments to manage any illegal activity. As in Islam, all crimes are prohibited. Therefore, Islamic education at the school level can prevent delinquency in adolescents. Islam is the religion of peace; thus, the teaching of Islam can decrease the level of delinquency in adolescents. Because Indonesia is a Muslim country, the teaching of Islam can make a difference. Furthermore, this study addressed the role of parental education. Parental education at the domestic level can decrease delinquency in adolescents. According to McNamara (2010), parental participation at the school level in various activities to stop the crime rate can also reduce delinquency in adolescents. Therefore, the objective of this study is to examine the role of Islamic education and parental education in controlling delinquency in adolescents in Indonesia. This study provided several implications for the management of schools, parents, and

crime control authorities to decrease delinquency in adolescents by promoting Islamic education.

## 2. Literature Review

Delinquency is defined as failing to follow the law or an overdue debt. An example of delinquency is stealing from a store. An example of delinquency is not paying your credit card bill on time. It is based on minor crimes among young people (Defoe et al., 2021); (Sudre et al., 2021); (Fadilah et al., 2021); (Ouellet-Morin et al., 2021). The delinquency is increasing the society's need to address the academicians. Similarly, the current study attempts to provide Islamic practice exercises to reduce delinquency. In this way, the present study proposed Islamic education as one of the ways to reduce delinquency in Indonesia. Islamic education is considered an independent variable. Islamic education fosters spiritual education and social awareness, leading to decreased delinquency reduction. Thus, spiritual education and social awareness are mediating variables between Islamic teaching and reducing delinquency. Parental education is considered as moderating variable. Hence, this study addressed the relationship between Islamic education, spiritual knowledge, social awareness, parental education, and delinquency reduction, as shown in Figure 1.



**Figure 1.** The conceptual framework of the study shows the relationship between Islamic education, spiritual knowledge, social awareness, parental education, and reduction in delinquency

### 2.1 Hypothesis Development

#### 2.1.1 Islamic Education and Reduction in Delinquency

Islamic education is one of the most significant parts of any society (Ariyani & Zuhaery, 2021; Atrizka et al., 2020; Fadilah et al., 2021). Because in a Muslim community, people prefer their children to have Islamic knowledge as Islamic expertise has the potential to reduce various issues

in the society. It also has a significant role in reducing delinquency in the community among adolescents. The Islamic teachings are provided at all platforms, such as the domestic and school levels. Islam preaches peace and does not allow crime in society. All illegal activities are prohibited in Islam, and Islam teaches to follow the law. However, the students require a certain level of knowledge to stop

unlawful activities. In this way, Islamic teaching plays an essential role in society to prevent delinquency among adolescents with the help of practical Islamic knowledge.

Similarly, Islamic education is provided in various schools that have the potential to reduce the crimes among the students. Generally, Islamic education is focused on reading and writing (Zine, 2006). Islam emphasizes that an individual must have the capability to read and right. Any person with the capacity to read and write can better understand the Islamic rules and regulations that provide the knowledge to avoid all types of crimes in society. Similar to the current study, earlier studies also highlighted that Islamic education is most important in any individual's life (De Visser & Smith, 2007). The current study also proposed that Islamic education is one of the ways to reduce crime among adolescents. The crime corruption among young people increases significantly with time. Therefore, the study proposed that Islamic education is an important source of reducing these crimes. As a number of studies researched Islamic education as well as delinquency, however, the direct effect of Islamic education reduces delinquency which is not highlighted by previous studies.

**Hypothesis 1.** Islamic education has a positive effect on the reduction in delinquency.

### **2.1.2 Islamic Education, Spiritual Knowledge, and Social Awareness**

The current study proposed the direct effect of Islamic education on reducing delinquency and the indirect impact of Islamic teaching. This study suggested that Islamic education has a significant impact on spiritual knowledge (Ariyani & Zuhaery, 2021; Sudre et al., 2021), which causes a decrease in delinquency. Therefore, according to the study, Islamic education positively develops knowledge among students, which further causes crime reduction. Similarly, the current study also proposes the indirect effect with the help of social awareness. This study suggested that Islamic education can increase social awareness among the students, which further leads to a decrease and delinquency. Therefore, along with the direct effect of Islamic education, it also has an indirect effect with the help of spiritual knowledge and social awareness. There is a crucial relationship between Islamic education and spiritual knowledge (Aziz et al., 2021). An increase in Islamic education can increase the spiritual knowledge among the people. Spiritual knowledge is based on the values in society. Learning about society's values and norms has the potential to decrease crimes. It has unique cultural values and standards that norms that always restrict the crime in society. Learning Islamic values and norms can be managed with the help of Islamic teaching in

schools. Therefore, Islamic education has a vital influence on converting spiritual knowledge based on values and norms in society. This knowledge is also based on faith, moral, and human values. The learning of values and norms can improve society with the help of Islamic education.

**Hypothesis 2.** Islamic education has a positive effect on spiritual knowledge.

**Hypothesis 3.** Islamic education has a positive effect on social awareness.

### **2.1.3 Spiritual Knowledge, Social Awareness, and Reduction in Delinquency**

Spiritual knowledge has a relationship with the reduction in delinquency. The increase in spiritual knowledge among the people can be decreased crime. Similarly, spiritual education among young people, such as students, also helps in reducing various illegal activities in society. Several studies researched spiritual education (Rakhimova & Usmanova, 2020). However, the role of spiritual knowledge is not considered to reduce delinquency. Therefore, this study proposes that spiritual knowledge has the power to reduce crime in society (Smirnov & Koshechko, 2017) among adolescents. The current study also suggested that social awareness can also reduce crime in a community. The ability of the awareness among the young people to manage social issues can reduce the crime. The understanding of the people about the various illegal activities in the society and the consequences of unlawful activities are also helpful in reducing multiple crimes.

Additionally, young people must know about laws in society, and they should have an idea of the consequences of breaking the law. This type of awareness among the students helps decrease the problem of delinquency. Therefore, the current study proposed that knowledge and social understanding positively reduce delinquency.

The study also proposed the indirect effect of spiritual knowledge and social awareness between Islamic education and the reduction and delinquency. As the study suggested, spiritual knowledge and social awareness are influenced positively by Islamic education, which further causes to reduce delinquency. In this way, spiritual knowledge and social awareness play the role of mediating variables between Islamic teaching and reduction in delinquency. Therefore, the following direct as well as indirect hypotheses are proposed;

**Hypothesis 4.** Spiritual knowledge has a positive effect on the reduction of delinquency.

**Hypothesis 5.** Social awareness has a positive effect on the reduction of delinquency.

**Hypothesis 6.** Spiritual knowledge mediates the relationship between Islamic education reduction of delinquency.

**Hypothesis 7.** Social awareness mediates the relationship between Islamic education reduction of delinquency.

#### 2.1.4 Parental Education and Reduction in Delinquency

Parenting education can be described as an intentional attempt to assist parents in caring for their children more effectively. Parents' education is one of the most important aspects of a child's education (Martinez-Perez et al., 2021). Better parental education for their children results in the development of many ethics, which plays an essential role in society. Parental instruction regarding social issues is crucial for the moral development of children. The occurrence of crime in society can be prevented by educating children about reality. Therefore, parents also must instruct their children in humanity's virtues and prevent them from engaging in illicit actions. As juvenile delinquency is rising (Wilson, 1980), parents' fundamental responsibility is to teach their children at home.

Additionally, all schools strive to assist parents in resolving such conflicts among pupils. Collaboration between parents and schools is crucial for the development of children. In this approach, instructors' parental education in various ways is the most critical. Multiple groups provided parental education to prevent children from engaging in unlawful activities. It assists parents in caring for their children more effectively.

Previous research has also demonstrated that parental education is of paramount importance for children (Guryan et al., 2008). Parental education can be offered in a variety of ways. For instance, different groups use the internet to deliver parental education at the home level. Additionally, it is based on group meetings. The group gatherings of parents from a given region assist the teacher in teaching effectively and conveying the message to a big audience while also helping the parents teach their children more effectively. Group meetings are the most beneficial for parents because different parents experience different challenges and similar issues, which can be discussed in a group meeting. In a group meeting, different parents can present solutions, thereby assisting other parents in resolving specific problems. Various groups provide instruction through radio programs. Parents can teach their children more effectively using particular radio programs broadcast at a specified time.

Additionally, different teachers teach the parents in their homes. In addition, the books also provide parents with a full glimpse of their children's education. These techniques are of great use to parents in educating their children and preventing them from committing crimes.

Parental instruction positively impacts delinquency reduction (Toumbourou & Gregg, 2002). Because juvenile delinquency can be better controlled with parental

instruction, parental instruction maybe both Islamic and non-Islamic. However, both teachings, notably Islamic, emphasized the condemnation of criminal behavior. Islamic education prohibits a variety of misdemeanors that are considered to be small offenses. Therefore, teaching a parent at the household level can affect kids at multiple levels, decreasing violent crime. Parental instruction influences the correlation between spiritual knowledge and delinquency reduction. It relates to spiritual knowledge because the parents' Islamic education provides a considerable level. Students' knowledge enables them to avoid committing numerous crimes in society. Therefore, parental education moderates the relationship between spiritual knowledge and delinquency reduction.

Similarly, parental education moderates the relationship between social awareness and delinquency reduction. Social ethics and Islamic doctrine represent harmony and peace in society. Therefore, parental education regarding social awareness affects juvenile delinquency. Thus, the discussion demonstrates that parental education has both a direct effect on delinquency reduction and a moderating influence, as indicated in the following hypotheses:

**Hypothesis 8.** Parental education has a positive effect on the reduction of delinquency.

**Hypothesis 9.** Parental education moderates the relationship between spiritual knowledge and reduction in delinquency.

**Hypothesis 10.** Parental education moderates the relationship between social awareness and reduction in delinquency.

### 3. Research Methodology

The population of the current study is comprised of Indonesian schools. This study examined the relationship between teenage delinquency and Islamic education; consequently, the population of this study consists of schools. Islamic education teachers can respond more effectively to the correlation between Islamic education and delinquency reduction. Therefore, the study's respondents are educators in Indonesian schools. In addition, the relationship between Islamic education, parental education, and adolescent delinquency is examined in the context of both public and private schools in the current study. In addition, a survey questionnaire was employed to investigate this association. Consequently, this study used a quantitative research methodology. The gathering of data in this study follows a cross-sectional design.

This study examined five variables: Islamic education, spiritual understanding, social consciousness, parental education, and criminality. Islamic education is a variable of independence. Considered mediating variables are

spiritual knowledge and social awareness. Parental education is viewed as a moderating factor. The reduction in delinquency is regarded as the dependent variable to conclude. Using six scale elements, the Islamic equation is measured. To control teenage misbehavior, these scale items are favored when Islamic instruction in schools is considered. Five scale items based on the education of moral and human values are used to assess spiritual understanding. In addition, social awareness is assessed using five items based on the capacity to understand and empathize with the perspectives of others. This study employs five items to measure parental education, focusing on the domestic education of children by their parents. Finally, four scale items are utilized to quantify delinquency decrease. These things were designed to reduce the juvenile delinquency rate.

The study's questionnaires are composed of two key portions. The first component was designed to collect information regarding the respondents' age, degree of education, marital status, and gender. The second component comprised scale items relating to the essential variables of the study, namely Islamic education, spiritual understanding, social awareness, and parental education.

After formulating a survey questionnaire, it is preferable to collect data using area cluster sampling. This data collection method is appropriate since it can encompass a large population (Altaf et al., 2019). The study's sample size is 500, which is acceptable. Designing the study questionnaire using a Likert scale is suggested since it is essential to obtain the opinions and perspectives of the participants (Rahi, 2017). Finally, 500 surveys were sent to Indonesian school instructors. There were 240 valid replies to the survey. To obtain original results, the incomplete questionnaires were eliminated from the poll.

Nonetheless, all replies were placed into an Excel spreadsheet for statistical analysis. During data entering into an Excel sheet, problems such as missing numbers and outliers are possible. To prevent these errors from affecting the data analysis, the current study conducted a data screening approach (Mahmoud et al., 2018) that identified missing values and outliers. There are five outliers in Islamic education and three outliers in social awareness. In contrast, there are three missing values in Islamic education and six low values in spiritual understanding. Finally, following error management, data statistics are given in Table 1.

**Table 1**

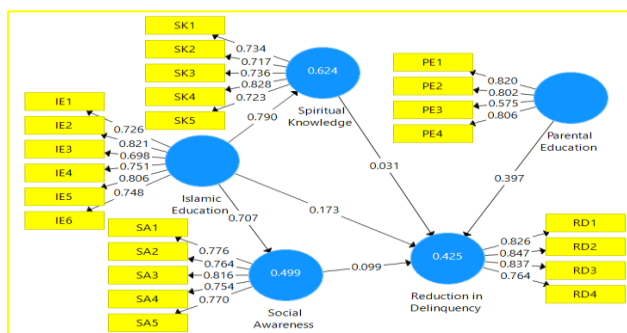
*Data Statistics*

	No.	Missing	Mean	Median	Min	Max	SD	Kurtosis	Skewness
IE1	1	0	1.981	2	1	5	0.916	0.438	0.92
IE2	2	0	2.043	2	1	5	1.176	0.634	1.21
IE3	3	0	1.857	2	1	5	0.898	0.807	1.067
IE4	4	0	1.814	2	1	5	0.9	1.206	1.152
IE5	5	0	2.068	2	1	5	1.126	0.925	1.207
IE6	6	0	2.075	2	1	5	1.101	0.997	1.205
SK1	7	0	1.857	2	1	5	0.964	2.729	1.592
SK2	8	0	2.031	2	1	5	1.15	0.923	1.275
SK3	9	0	2.155	2	1	5	1.321	0.117	1.129
SK4	10	0	1.975	2	1	5	1.021	1.091	1.216
SK5	11	0	1.919	2	1	5	0.984	1.091	1.229
SA1	12	0	2.118	2	1	5	1.122	0.358	1.042
SA2	13	0	1.944	2	1	5	1.11	0.376	1.128
SA3	14	0	2.012	2	1	5	1.185	0.863	1.265
SA4	15	0	1.783	2	1	5	0.963	1.87	1.418
SA5	16	0	2.006	2	1	5	1.025	0.552	1.037
PE1	17	0	2.236	2	1	5	1.089	-0.226	0.769
PE2	18	0	1.789	2	1	5	0.859	2.734	1.432
PE3	19	0	2.062	2	1	5	1.146	0.999	1.278
PE4	20	0	2.149	2	1	5	1.116	0.439	1.028
RD1	21	0	2.118	2	1	5	1.128	0.359	0.998
RD2	22	0	2.211	2	1	5	1.187	-0.1	0.91
RD3	23	0	2.379	2	1	5	1.246	-0.742	0.591
RD4	24	0	2.416	2	1	5	1.254	-0.677	0.679

Note: IE = Islamic Education, SK = Spiritual Knowledge, SA = Social Awareness, PE = Parental Education, RD = Reduction in Delinquency

### 4. Data Analysis and Findings

Using an appropriate data analysis tool is most important to get actual results. Therefore, this study employed the most recommended data analysis tool to examine the relationship between variables. This study used Smart PLS 3, most recommended in social sciences research while considering primary data (Hair et al., 2021; Joseph F Hair Jr et al., 2021). First, factor loadings are examined to check the internal item reliability. This study considered 0.5 as a minimum level of factor loading. This process of factor loadings is given in Figure 2. It is evident from the results of factor loadings given in Table 2 that all the variables, Islamic education, spiritual knowledge, social awareness, parental education, and delinquency, have factor loadings higher than 0.5. Additionally, this study considered composite reliability (CR) and average variance extracted (AVE). The minimum level of CR is 0.7, and the minimum level of AVE is 0.5 (Valentini & Damasio, 2016). The achievement of the minimum level of CR and AVE is important to confirm convergent validity. Results of the study in Table 2 shows that; Islamic education has CR = 0.853, and AVE = 0.577, spiritual knowledge has CR = 0.803, and AVE = 0.56, social awareness has CR = 0.835, and AVE = 0.602, parental education has CR = 0.754, and AVE = 0.574, and delinquency has CR = 0.837, and AVE = 0.671. Therefore, all the variables have achieved the minimum level of CR and AVE which confirmed the convergent validity.



Note: IE = Islamic Education, SK = Spiritual Knowledge, SA = Social Awareness, PE = Parental Education, RD = Reduction in Delinquency

Figure 2. Measurement Model

Table 3

HTMT

	Islamic Education	Parental Education	Reduction in Delinquency	Social Awareness	Spiritual Knowledge
Islamic Education	0.949				
Parental Education		0.949			
Reduction in Delinquency			0.663		
Social Awareness				0.663	
Spiritual Knowledge					0.894

Table 2

Factor Loadings and Convergent Validity

Constructs	Item	Loading	Alpha	CR	AVE
Islamic Education	IE1	0.726	0.853	0.891	0.577
	IE2	0.821			
	IE3	0.698			
	IE4	0.751			
	IE5	0.806			
	IE6	0.748			
Parental Education	PE1	0.82	0.754	0.841	0.574
	PE2	0.802			
	PE3	0.575			
	PE4	0.806			
Reduction in Delinquency	RD1	0.826	0.837	0.891	0.671
	RD2	0.847			
	RD3	0.837			
	RD4	0.764			
Social Awareness	SA1	0.776	0.835	0.883	0.602
	SA2	0.764			
	SA3	0.816			
	SA4	0.754			
	SA5	0.77			
Spiritual Knowledge	SK1	0.734	0.803	0.864	0.56
	SK2	0.717			
	SK3	0.736			
	SK4	0.828			
	SK5	0.723			

Note: IE = Islamic Education, SK = Spiritual Knowledge, SA = Social Awareness, PE = Parental Education, RD = Reduction in Delinquency

Similar to the converged validity, discriminant validity (Karatzias et al., 2019). This study used two methods to examine the discriminant validity: heterotrait-monotrait ratio of correlations (HTMT) and cross-loadings. Cross-loadings are given in Table 4. HTMT<sub>0.85</sub> is shown in Table 3, introduced by Henseler et al. (2015). Both methods, HTMT<sub>0.85</sub>, and cross-loadings have confirmed the discriminant validity.

Table 4

Cross-Loadings

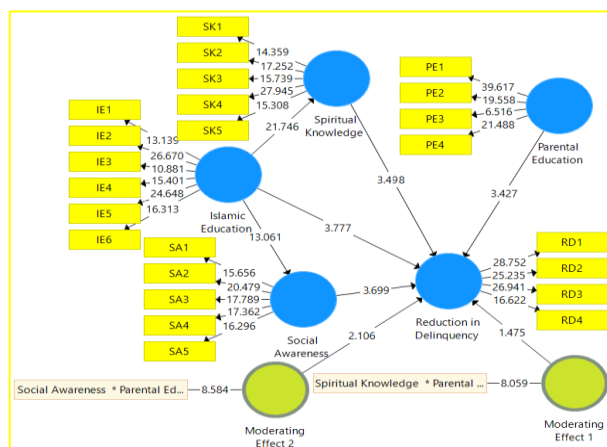
	Islamic Education	Parental Education	Reduction in Delinquency	Social Awareness	Spiritual Knowledge
IE1	<b>0.726</b>	0.569	0.292	0.523	0.486
IE2	<b>0.821</b>	0.627	0.518	0.647	0.665
IE3	<b>0.698</b>	0.528	0.381	0.55	0.56
IE4	<b>0.751</b>	0.476	0.485	0.416	0.554
IE5	<b>0.806</b>	0.585	0.39	0.503	0.589
IE6	<b>0.748</b>	0.69	0.504	0.553	0.705
PE1	0.63	<b>0.82</b>	0.554	0.713	0.684
PE2	0.633	<b>0.802</b>	0.477	0.681	0.689
PE3	0.464	<b>0.575</b>	0.256	0.422	0.517
PE4	0.595	<b>0.806</b>	0.557	0.569	0.598
RD1	0.528	0.582	<b>0.826</b>	0.474	0.547
RD2	0.514	0.499	<b>0.847</b>	0.446	0.463
RD3	0.424	0.552	<b>0.837</b>	0.516	0.484
RD4	0.4	0.429	<b>0.764</b>	0.395	0.335
SA1	0.625	0.58	0.49	<b>0.776</b>	0.637
SA2	0.508	0.631	0.369	<b>0.764</b>	0.532
SA3	0.557	0.643	0.416	<b>0.816</b>	0.607
SA4	0.553	0.64	0.463	<b>0.754</b>	0.579
SA5	0.478	0.61	0.425	<b>0.77</b>	0.484
SK1	0.634	0.552	0.402	0.458	<b>0.734</b>
SK2	0.633	0.641	0.39	0.479	<b>0.717</b>
SK3	0.568	0.603	0.35	0.6	<b>0.736</b>
SK4	0.648	0.645	0.525	0.664	<b>0.828</b>
SK5	0.449	0.627	0.44	0.558	<b>0.723</b>

Note: IE = Islamic Education, SK = Spiritual Knowledge, SA = Social Awareness, PE = Parental Education, RD = Reduction in Delinquency

The inner model or structural model of PLS (Basco et al., 2021; Joe F Hair Jr et al., 2020; Hooi et al., 2018) is assessed to examine the relationship between Islamic education, spiritual knowledge, social awareness, parental education and reduction in delinquency. In this step of data analysis, the current study considered the effect of Islamic education on spiritual knowledge and social awareness. The impact of Islamic education is also thought about the reduction in delinquency. The impact of spiritual knowledge and social understanding is considered to reduce delinquency. Furthermore, parental education is also considered concerning the decrease in delinquency. The inner model or structural model of PLS is given in Figure 3.

This study considered t-value 1.96 and beta value. The effect of Islamic education on spiritual knowledge and social awareness found significant ( $\beta = 0.79$ ,  $t = 21.746$ ;  $\beta = 0.707$ ;  $t = 13.061$ ). Furthermore, the spiritual knowledge and social awareness also has significant effect on reduction in delinquency ( $\beta = -0.014$ ,  $t = 3.498$ ;  $\beta = 0.191$ ;  $t = 3.699$ ). The effect of Islamic education also found significant in relation to the reduction in delinquency ( $\beta = 0.189$ ;  $t = 3.777$ ).

Finally, while examining direct effect, parental education has positive effect on reduction in delinquency ( $\beta = 0.41$ ;  $t = 3.427$ ). Therefore, all the six direct effect hypotheses are significant as shown in Table 5.



Note: IE = Islamic Education, SK = Spiritual Knowledge, SA = Social Awareness, PE = Parental Education, RD = Reduction in Delinquency

Figure 3. Structural Model

Table 5

*Direct Effect Results*

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics ( O/STDEV )	P Values
Islamic Education -> Reduction in Delinquency	0.189	0.203	0.05	3.777	0
Islamic Education -> Social Awareness	0.707	0.707	0.054	13.061	0
Islamic Education -> Spiritual Knowledge	0.79	0.793	0.036	21.746	0
Moderating Effect 1 -> Reduction in Delinquency	0.114	0.099	0.077	1.475	0.146
Moderating Effect 2 -> Reduction in Delinquency	0.163	0.157	0.077	2.106	0.04
Parental Education -> Reduction in Delinquency	0.41	0.408	0.12	3.427	0.001
Social Awareness -> Reduction in Delinquency	0.191	0.203	0.112	3.699	0
Spiritual Knowledge -> Reduction in Delinquency	-0.014	-0.019	0.004	3.498	0.001

The current study followed the instructions of [Preacher and Hayes \(2008\)](#) to examine the mediation effect of spiritual knowledge and social awareness. The mediation effect of spiritual knowledge is examined between Islamic education and reduction in delinquency. Furthermore, the mediation effect of social awareness is examined between Islamic education and

reduction in delinquency. The results of the mediation effect are reported in Table 6. The mediation effect of social awareness is significant between Islamic education and reduction in delinquency ( $\beta = 0.135$ ;  $t = 4.799$ ). However, the mediation effect of spiritual knowledge is insignificant between Islamic education and reduction in delinquency ( $\beta = -0.011$ ;  $t = 0.142$ ).

Table 6

*Indirect Effect Results*

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics ( O/STDEV )	P Values
Islamic Education -> Social Awareness -> Reduction in Delinquency	0.135	0.143	0.028	4.799	0
Islamic Education -> Spiritual Knowledge -> Reduction in Delinquency	-0.011	-0.016	0.08	0.142	0.888

Finally, this study considered the variance explained in the dependent variable. The variance explained in the dependent variable can be examined with the help of the r-square value. The R-square value is shown in Figure 0.425. R-square value shows that all the variables, Islamic education, spiritual knowledge, social awareness, and parental education, can bring a 42.5% change in delinquency reduction. This change is small, however, acceptable in the current study.

## 5. Discussion and Conclusion

The current study examined 10 Islamic patience exercises in relation to juvenile delinquency in Indonesia. These hypotheses contain six direct hypotheses, two hypotheses about moderating effects, and two hypotheses regarding indirect effects. Consequently, the current study explored the association between Islamic education, parental education, and adolescent delinquency by utilizing a



statistical instrument after collecting primary data via a survey questionnaire.

Hypothesis 1 is based on the relationship between Islamic education and delinquency reduction. This study's findings indicate that Islamic education positively impacts frequency decrease. It implies that increasing Islamic teaching in Indonesian schools can reduce delinquency. With the support of Islamic instruction in schools, the crime rate among young people can be reduced. As demonstrated by prior research, there is a substantial correlation between Islamic education and criminality.

Consequently, the literature also provided proof of the connection between Islamic education and criminality (Maarif & Rofiq, 2018; Mammada & Sani, 2021; Suyadi et al., 2020). Moreover, the second hypothesis emphasized the impact of Islamic education on spiritual knowledge. The third hypothesis underlined the connection between Islamic education and social consciousness. These data indicate that Islamic education has a good effect on spiritual knowledge. It revealed that increasing Islamic teaching in schools could enhance spiritual understanding. With the aid of Islamic education, the total crime rate can be reduced by fostering the formation of positive values and standards among youth. In addition, Islamic education has a favorable impact on social consciousness. According to prior research, social awareness is crucial in preventing numerous crimes among the population (Sabit et al., 2021). With the aid of Islamic education, an increase in social awareness among young people can produce favorable effects. Therefore, it has been demonstrated that Islamic education is crucial for enhancing young people's spiritual understanding and social consciousness. The fourth hypothesis underlined the relationship between spiritual knowledge and delinquency reduction. The influence of social awareness on delinquency reduction is demonstrated in Hypothesis 5. From these ideas, it may be concluded that spiritual understanding is crucial for reducing delinquency. Additionally, social awareness

among the populace can play a significant influence in reducing crime in the community. Similar to previous research, this study concluded that social understanding is essential for lowering delinquency because social awareness positively impacts delinquency reduction. In addition to the direct effect, parental education also indirectly reduces crime. This study demonstrated that parental education had a positive impact on delinquency reduction.

In addition, this study examined the mediation impact in hypotheses 7 and 8. Spiritual knowledge mediates the relationship between Islamic education and criminality reduction. This effect is not significant; nevertheless, social awareness as a mediator between Islamic education and delinquency reduction is considerable. It demonstrates that social awareness transfers the beneficial influence of Islamic education on delinquency reduction. Islamic education has a favorable function in promoting social awareness, which can decrease juvenile criminality. In addition, hypotheses 9 and 10 demonstrated the moderating influence of parental education. The moderating effect of parental education is also essential for reducing adolescent crime. The impact of parental education on the relationship between spiritual knowledge and delinquency reduction is insignificant. However, parental education has a substantial mediating influence between social awareness and delinquency reduction. Results revealed that parental education as a moderating variable strengthens the connection between social cognition and delinquency reduction. Figure 4 again illustrates this moderation effect. Although Islamic education has a good impact on enhancing social awareness, which leads to a decrease in delinquency, parental education reinforces this link by emphasizing the positive function of social awareness on delinquency reduction. Similarly, earlier research also indicates that parental knowledge plays a significant effect on delinquency (Walters, 2019).

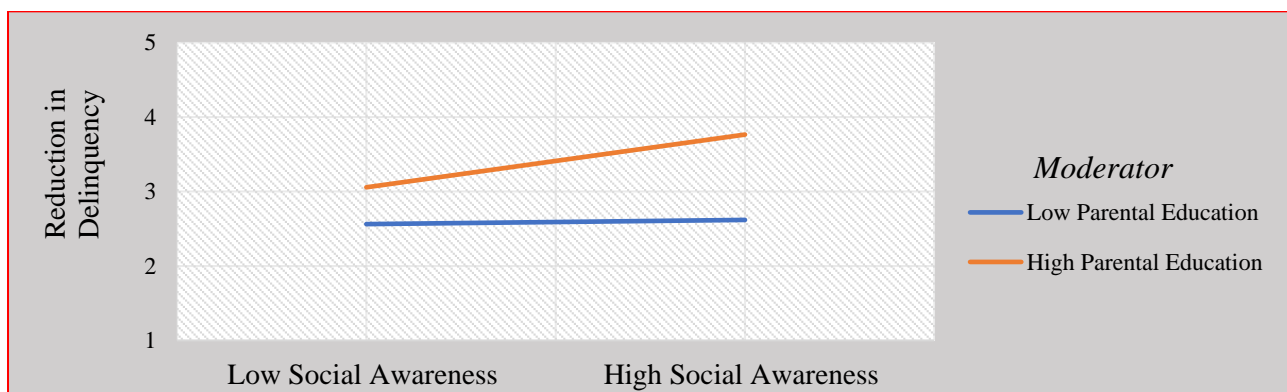


Figure 4. Parental education as moderating variable strengthens the relationship between social awareness and reduction in delinquency

Finally, the current study concluded that delinquency among adolescents could be better managed with the help of Islamic education. The increasing crime in adolescence in Indonesia can be controlled with the help of Islamic education in schools. Islamic education in schools can promote spiritual knowledge and social awareness among the students, further decreasing crime. Additionally, the parental role is essential to increase awareness and reduce delinquency. The parental teaching at the domestic level develops the norms and values among the students, decreasing the level of crime.

## 6. Implication of the Study

### 6.1 Theoretical Implications

Theoretically, this study substantially contributes to the corpus of knowledge because it examined the unique interaction between factors. In Indonesia, youth-related crimes are rarely discussed in the literature, even though they have been documented. Previous research on Indonesia has dealt with youth delinquency's growing problem less frequently. Therefore, past studies in Indonesia do not address this subject. Notably, the current research explored Islamic exercises to reduce delinquency, a topic not covered in earlier research. This study examined the relationship between Islamic education and the reduction of juvenile criminality. Previous studies about spiritual understanding have not addressed this relationship. This study contributes to the existing knowledge by examining spiritual understanding as a moderating variable between Islamic education and delinquency reduction. In addition, this study examined the variable of social awareness. The factor of social awareness regarding crime and Islamic education has not been addressed in prior studies, even though social awareness plays a significant role in preventing crime among young people. This study contributed by

examining social awareness as a moderating variable between Islamic education and delinquency reduction. Moreover, parental education was incorporated as a moderating variable in this study. The essential factor in reducing crime in a community is parental education. It has been demonstrated that parental education moderates the relationship between social awareness and delinquency reduction. This moderation effect has not been shown previously; consequently, it substantially contributes to the literature.

### 6.2 Practical Implications

The study's most significant contribution to Indonesia's efforts to reduce youth crime is its practical value. With the help of the study's findings, the rising crime rate among young people can be curbed. With this study's findings, crime prevention methods can be better managed. This study gave significant ideas for controlling youth crime by developing various tactics informed by the study's findings. As demonstrated by the current research, Islamic education is one of the most effective means of reducing delinquency in Indonesia. Therefore, Islamic education about crimes should be offered to pupils in Indonesian schools. In addition, Islamic education in schools should emphasize the growth of spiritual understanding and social consciousness. Knowledge and social awareness can prevent juvenile delinquency in society. Therefore, practitioners and school administrators in Indonesia should encourage Islamic education to increase the populace's spiritual understanding and social consciousness. In addition, this study recommended that parents educate their children about crime. The parents can play a crucial role in reducing juvenile delinquency. Domestic education has the potential to increase values and standards, which can play a significant role in reducing delinquency.

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