

## RELIGIOSITY, JUVENILE DELINQUENCY AND MULTICULTURAL EDUCATION

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### **Abstract**

Juvenile delinquency is the tendency of adolescents to take actions that violate the rules that result in loss and damage to both themselves and others. A person's behavior or actions in the process of development and formation are influenced by two environmental factors, and innate factors. In the context of environmental factors as external factors that shape behavior, education becomes very important. The most basic educational goals form individuals to be good and smart. While one of the innate factors is the personality structure that can be seen from the life of individual religiosity. In this paper we want to discuss whether juvenile delinquency can be influenced by factors of religiosity and the education system. Because the essence of education is the effort to advance the growth of character (inner strength, character, mind and body of an individual) in the framework of perfection of life and harmony with the world.

**Keywords :** *Religiosity, Juvenile Delinquency, Multicultural Education.*

### **INTRODUCTION**

The life of religiosity in adolescents is influenced by experience, structure of personality and other personality elements. In adolescence religious development was characterized by doubts about moral principles and religious provisions. But basically as a human teenager still needs religion as a handle in life, especially when facing difficulties. One characteristic of Indonesian society is believing in the Almighty God. Religion for humans, especially the Indonesian people, is an essential element of life (Sudarsono, 2004).

Religiosity refers to the level of individual interest in religion. This shows that the individual has lived and internalized his religious teachings so that it influences all actions and views of his life. Teenagers have many dynamics, as a result of the traditional period they have, they are looking for various norms, guidelines that are used as a philosophy of life.

The developmental phase in the traditional period is much influenced by external factors, such as family factors, the socio-economic status of parents, peers, and the social environment of the community. Besides that internal factors also influence such as talents, interests, understanding values, attitudes and so on. As has often been read in the media and electronics, crime committed by adolescents is truly detrimental to many people such as mass fights between students, drugs, promiscuity, speeding on the highway, to robbery and murder. Juvenile delinquency is the tendency of adolescents to take actions that violate the rules that can result in loss and damage to both themselves and others. There have been many ways carried out by the government so that juvenile delinquency behavior in adolescents does not continue to increase starting from counseling to counseling ministers for adolescents and families. It still seems unable to overcome juvenile

delinquency cases in Indonesia. Environmental factors as the cause of a symptom that arises in an individual are determined by causes that come from the environment, so that the environment is a determinant factor (determinant) of the emergence of a behavior phenomenon. In terms of behaviorism behavior is the result of the learning process, while the learning process itself is basically a conditioning process. This means that the emergence of behavioral symptoms is a result of the conditioning process in the environment.

External factors are external factors such as geographical environment, social environment (family, school and society). Walgito (1986) states that these external factors are experiences of nature and education. So education plays an important role in the formation of adolescent behavior. It's time for Indonesia to implement a multicultural education system.

The fact that Indonesia has diversity cannot be denied. The hope that diversity is a wealth that promotes and develops the nation is always dreamed of. However, the gap between reality and hope is a dream that does not yet know when it will materialize. We can see this situation on two sides. a) From the negative side, multicultural education is important but neglected. b) On the positive side, there is still a widespread formation of a model of Indonesian multicultural education (not Western model adoption) that is able to process the reality of this multicultural nation in such a way that it is not only the potential of wealth but also the wealth felt by all members of society.

## DISCUSSION

### 1.1. Religiosity

Religiosity According to Glock & Stark (1986) Religiosity is a form of natural supernatural trust in which there is appreciation in daily life by internalizing it into daily life. To better understand religiosity Glock and Stark (Shepard, 2010) divide religiosity into five dimensions include:

#### 2.1.1. Dimensions of Belief (the ideological dimension)

This dimension reveals the problem of human belief in the teachings carried by the adherents. This dimension considers what someone thinks is right.

#### 2.1.2. Dimensions of worship and religious practice (the ritualistic dimension)

To what extent a believer carries out the commands of his religion. This dimension relates to religious practices carried out by religious adherents. In this dimension religious practices can be in the form of personal religious practices or in general.

#### 2.1.3. Dimension of feeling or appreciation (the experiential dimension)

This dimension discusses about one's appreciation of the teachings of religion, how they feel about God, and how they behave towards religion.

#### 2.1.4. The dimension of religious knowledge (the intellectual dimension)

This dimension is about how far one understands his religious knowledge and how one is interested in aspects of their religion.

#### 2.1.5. Dimensions of effects or experiences (the consequential dimension)

This dimension discusses how a person is able to imply his religious teachings so that it influences a person's behavior in his social life. This dimension relates to one's decisions and commitments in society based on one's beliefs, rituals, knowledge and experiences.

By looking at the Religiosity Dimension as described above, a religious person will understand and behave according to his beliefs. Teenagers who have high religiosity will always consider their behavior in the right direction. Then religious practices are also carried out both

personally and in groups. How the individual behaves towards his religion and how he feels about God and how to imply his religious teachings, so that it influences a person's behavior in his social life.

### 1.2. Juvenile Delinquency.

Juvenile Delinquency According to Santrock (2006) juvenile delinquency behavior refers to a wide range of behaviors ranging from socially unacceptable behavior to criminal acts. In the juvenile justice law, those who are categorized as bad children are children who have reached the age of 8 but have not yet reached the age of 18 and have never married.

For the purposes of the law Santrock (2006) makes the difference between these behaviors become index offenses and offenses. Index offenses (index of violations) is a form of action that has been at the level of crime, both done by adults and children. The index offenses actions include theft, robbery, rape, murder, etc. Whereas the offenses for violations committed by children up to adolescents but not a form of criminal offense are carried out either by adults or children.

Juvenile delinquency is an act that violates the norms, rules, or laws in society that are carried out in adolescence or the transition of childhood to adulthood. Juvenile delinquency includes all behaviors that deviate from criminal law norms committed by adolescents. This behavior will harm himself and those around him.

The nature of deviant behavior is an act against anti-social law, anti-moral and violating religious norms (Sudarsono, 1991) In reality deviant behavior is behavior that cannot be accepted by the surrounding community (Kartono, 1993).

Factors that cause juvenile delinquency :

#### Internal factors

- a. Identity crisis: Biological and sociological changes in adolescents enable two forms of integration. First, the formation of feelings of consistency in his life. Second, the achievement of role identity. Juvenile delinquency occurs because teenagers fail to reach the integration period Second, weak self control
- b. Teenagers who cannot learn and distinguish acceptable behavior from unacceptable ones will be dragged into 'naughty' behavior. Likewise for those who have known the difference in these two behaviors, but cannot develop self-control to behave according to their knowledge.

#### External factors

- a. Family and Divorce parents, lack of communication between family members, disputes between family members can trigger negative behavior in adolescents. Even wrong education in families, such as over-indulgence in children, does not provide religious education, or rejection of the existence of children, can be the cause of juvenile delinquency.
- b. Poor peer friends.
- c. Community / neighborhood that is not good.

### Multicultural Education

Education as a process of developing human resources in order to obtain social abilities and development of individuals who optimally provide relationships strong between individuals and the surrounding community and cultural environment.

More than that education is a process of "humanizing humans" where humans are expected to be able to understand themselves, others, nature and cultural environment. It is on this basis that education is inseparable from the culture that surrounds it as a consequence of educational goals, namely: sharpening sense, intention and work.

The achievement of these educational goals reaps challenges all the time because one of them is cultural differences. For this reason, the need for education is capable accommodate and provide learning to be able to create a new culture and be tolerant of other cultures is very important or in

other words education that has a multicultural basis will be one solution inhuman resource development that has a strong character and is tolerant of other cultures. The link between Education and Multiculturalism issolutions to diverse cultural realities as a process of developing all potential that values plurality.

In an effort to build Indonesia, the idea of multiculturalism has become a strategic issue which is a demand that cannot be negotiated. The reason is that Indonesia is a nation that was born with multicultural where culture cannot be seen only as wealth (which is glorified) but must be placed with regard to survival as a nation. In the Indonesian context, multicultural education is a necessity, not an option anymore. In it, the management of diversity and all positive and negative potentials is carried out so that diversity is not a threat or a problem, but becomes a positive source or driving force for the development and common good as a nation (Scholaria, Vol. 2, No. 1, January 2012: 116).

Efforts to develop a locally based curriculum (which includes local content) are examples of multicultural education development efforts. However, multicultural education here only prepares students with their own ethnic cultural awareness, even though "the aim of multicultural education is to prepare students with a number of knowledge, attitudes, and skills needed in their ethnic cultural environment, national culture, and between cultures other ethnic groups ". Education as a development of cultural awareness like this is still in the soft level of multiculturalism (multicultural awareness that is only on the surface) (IsnarmiMoeis 2014: 10-11).

Then, how? As a hook for ideas, there are two things that should be observed. First, the core value of multicultural education. Multicultural education carries at least three important values, namely: a) appreciation of the reality of cultural plurality, b) recognition of human dignity and rights, c) development of world community responsibility, and development of human responsibility towards planet earth. Second, multicultural education goals. In the process, multicultural education can target several important achievements, namely: a) developing self-awareness of community groups, b) fostering cultural awareness of the community, c) strengthening intercultural competencies of cultures in society, d) eliminating racism and various prejudices (prejudice), e) developing a sense of belonging to the earth, and finally, f) developing willingness and ability in social development (Scholaria, Vol. 2, No. 1, January 2012: 125-126).

Finally, for the sake of developing a plurality of nations, multicultural education in Indonesia should pay attention to several things: first, multicultural education presents or provides a broad place for the processing of diversity or diversity of the nation. Second, multicultural education based itself on Pancasila as the best choice in the plurality of the Indonesian nation. Third, multicultural education is based on socio-political, economic, and Indonesian culture. Fourth, multicultural education requires appropriate learning methods so that the internalization of values can be realized properly (Scholaria, Vol. 2, No. 1, January 2012: 143-147).

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### 1.3. Religiosity, Juvenile Delinquency, Multicultural Education

A person's behavior in the process of development and formation is influenced by two factors, namely; environmental factors (nurture) and innate factors (nature). In the context of environmental factors as external factors that shape character, education becomes very important. Socrates (469-399SM) states that the most basic educational goals form individuals to be good and smart "Goodness is knowledge to be good at something is a matter of knowledge. Plato (428-348SM) Socrates student reflects the thoughts of his teacher on things that are more macro than just the virtues of an individual being a good statesman.

So that children can achieve truth and virtue clear moral guidelines are needed so that they can be applied in life. Aristotle (384-322SM), Plato's students also directed education to individual virtues or values. That virtue contains two intellectual and moral aspects. "Intellectual virtue in the game owes both birth and its growth to teaching, while virtue moral comes about as a result of habit." (Grube, 1980; 216-217 in Komalasari, 2017; 15).

Indonesian Education Leader KihajarDewantara stressed that the essence of education is the efforts to advance the growth of character (inner strength, character, mind (intellect) and the body of the child, in the context of perfection of life and harmony with the world. smart, smart and healthy.

Education should also give an understanding of religious teachings so that children can reach the truth and policies so that juvenile delinquency can be minimized. Religion plays an important role in the lives of adolescents as;

- a. Motivative which encourages adolescents to always be able to determine the attitude in choosing the right and the right, and avoiding the wrong or bad.
- b. Creative and innovative, which encourages human beings to create and make updates and improvements to their environment and environment, according to religious principles.
- c. Integratif, A complete belief in the truth of religious teachings reflected in the practice of good and right behavior. Without the use of religion as an integrative factor, a person's personality will break, not intact, and his actions will undoubtedly conflict with the teachings of religion.
- d. Transformative and Sublimative, which is able to change attitudes and behavior, words, and actions in accordance with religious teachings, which are called Tri kaya Parisudha (Hinduism).
- e. Inspirational and Educational. As an inflationary factor, religion inspires someone that doing good will produce good. While educative factors consciously encourage someone to do self-learning, for the sake of well-being and harmony of life. (Mustika, 2006; xx).

Psychologically, juvenile delinquency is a manifestation of conflicts that are not resolved both in childhood and adolescence. For this reason, we need strong beliefs and practices towards religious teachings to reduce these delinquent behaviors.

In line with the intensification of the plurality of the Indonesian people at the beginning of the 21st century, and the negative consequences of the clash of diversity, there is still time to take advantage of the opportunities available to learn to live together in full respect and respect and take the positive side of policy and experience one another. but sometimes we are faced with obstacles

such as fear, or worry without reason, uncertainty, and displeasure that makes people fail to speak and communicate with others reciprocally. There is an urgent need for educators together with parents, the community and the government to nurture students as future generations.

## CONCLUSION

1. Religiosity is a form of supernatural trust in which there is appreciation in daily life by internalizing it into daily life
2. Juvenile delinquency is the tendency of teenagers to take actions that violate the rules that can result in loss and damage to both themselves and others.
3. In an effort to build Indonesia, the idea of multiculturalism has become a strategic issue which is a demand that cannot be negotiated. The reason is that Indonesia is a nation born with multiculturalism where culture cannot be seen only as wealth (which is glorified) but must be placed with regard to survival as a nation.
4. Psychologically, juvenile delinquency is a manifestation of conflicts that are not resolved well in childhood and adolescence. For this reason, we need strong beliefs and practices towards religious teachings to reduce these delinquent behaviors.
5. Education should also give an understanding of religious teachings so that children can reach the truth and policies so that juvenile delinquency can be minimized. Religion plays an important role in the lives of teenagers

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The relationship between religiosity and delinquency, sometimes called the "hell-fire and damnation hypothesis," was formulated by Hirschi and Stark in the early 1960s. They argued that religiosity fosters conformity to moral and legal standards that prohibit delinquent behavior. The hypothesis was frequently tested following Hirschi and Stark's early work (see Cochran & Akers, 1989). Comparison of incarcerated population among juvenile delinquents between 1965 and 1991, tells increased juvenile delinquency in the U.S. (Even though the population of 1965 youngster group was more than around 6 million, the incarceration population of 1991 was about two times.) And this severe situation pressed the House to announce that the juvenile delinquency as a "national emergency".

From the research I could find that the education and educational environment is highly related to the juvenile delinquency for several reasons. The study revealed that the low educational attainment of youngsters' can be the significant reason for their future participating in the crime. Therefore, people should help them by educating when they are young.

Juvenile Delinquency Although juvenile delinquency can be defined as criminal offenses committed by adolescents and children, this definition can sometimes be inadequate. In recent years, some actions in which children and adolescents get involved are considered unwanted and delinquent that is not normally considered to be criminal offenses for adults. However, developing multicultural spiritual counseling sessions for juvenile delinquency may contribute to the field.

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