



Involvement of Teachers and Religious Leaders Working to Anticipate Ethical Decadence of Youth

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Abstract: The problem of juvenile delinquency is today felt increasingly concerning by people in different parts of the world, both in developed and developing countries. This study took up the subject of study in the city of Sabang. Adolescent decadence is a period of decline in adolescent behavior in social life. A root cause of adolescent moral decadence is parental inattention in providing their children with education and religious instruction from an early age. As a result, the community environment no longer adequately supports children's morality, leading to the birth of moral decadence. The three factors that influence adolescent moral decay are family, school, and society. Parents play the most active role in the home, teachers are the second parent in schools, and religious leaders are the third parent in the community. Teachers and religious leaders as people who have a high enough charismatic are expected to be able to overcome the moral decadence of adolescents and have competence in preventing adolescent moral decadence through religious teachings, because it is with religious teachings that adolescent behavior can be well controlled as well as a motivator to carry out various positive activities. How is the cooperation of teachers and religious leaders in preventing adolescent moral decadence in the city of Sabang, because teachers and religious leaders are expected to be able to become partners with families and the government in preventing the moral decline of adolescents from spreading or increasing in number through various preventive measures to the fullest. Religious leaders as one who is responsible for providing non-formal religious education in the community, and religious teachers as providers of education in formal schools. The moral damage experienced by the Sabang youth has actually reached the stage of repair, because dirty talk, gambling, speeding have made them think it's normal. Preventive actions taken are by fostering good cooperation with families, businesses in schools in addition to providing religious education as well as a psychological pedagogical approach, namely providing good examples to students, then business in the community by making religious activities.

Keywords: Teacher Cooperation; Religious leader; Preventive; Decadence; Youth Morals.

1. Introduction

The problem of juvenile delinquency is now increasingly recognized and is of great concern to people in different parts of the world, both in developed and developing countries [1]. The population of Indonesia, especially those living in big cities, is also not immune from these problems. In recent years, juvenile delinquency is one of the boomerangs that hinder national development [2][3]. A teenager commits a variety of immoral acts, such as getting into fights with his classmates, causing chaos here and there, and, without knowing what he has done, harms himself. It is not uncommon to hear that there are Even the existence of urban juvenile delinquency in Indonesia today contributes to problems of a criminal nature, legally violating the Penal Code (KUHP) or other criminal laws such as drug laws, ecstasy and other illegal drugs.

In this destructive state, scholars and clergy such as school teachers and religious leaders are expected to be able to become partners in the family [4][5], thus reducing the moral decadence of the youth as described above. Government cannot be expanded or enlarged to prevent [6]. Maximize the amount with various precautions. This is because teachers and religious leaders are seen as able to help families and governments overcome the problem of adolescent moral decadence. We need to not only pass on knowledge, but instill human values in our students and become the next generation of a nation with character and character. Complete creativity. He is not only a religious leader, but also a person who plays a major role in determining the future of the nation through the spiritual teaching activities of religious doctrine. Even in the midst of social life, teachers and religious leaders (religious leaders) have their own charisma to be respected and respected, and this charisma makes teachers and religious leaders a role in the community, including teenagers. Become a model.

However, it is clear that the teacher in this case is a religious teacher who cannot adequately discharge his duties without good cooperation with the religious leader in overcoming or preventing adolescent moral corruption. Religious leaders, on the other hand, are meaningless without considering the importance of teachers as partners in dealing with youth problems. After all, both teachers and religious leaders are members of society. To that end, the concrete cooperation of both sides is very necessary. People in Sabang City are an urban community who often feel anxiety caused by juvenile delinquency such as gambling, drunkenness, fights and speeding. Many of them are hesitant or lazy to pray, avoiding readings and religious ceremonies. Teenagers will undoubtedly become more lethal if the situation drags on, despite being the capital of a country that would later hold the baton of national leadership. Given the above explanations, we have to question what prompts teens to commit immoral acts. Aside from the family, what precautions are teachers and religious leaders taking to prevent youth morale decline? It is about whether there is good cooperation between The research objectives of this letter are: 1) clarifying the extent of youth moral decline; 2) clarifying the role of teachers and religious leaders in preventing youth moral decline; and 3) the role of teachers in dealing with teenage problems. and how they view the activities of community leaders.

2. Background

To avoid misunderstandings in understanding the contents of this study, the authors feel the need to define terms as follows:

- a) Cooperation: namely doing something together [7]. The collaboration that the author means is a sense of responsibility between religious teachers and religious leaders which is manifested in the form of mutual assistance activities in preventing juvenile delinquency.
- b) A teacher is a profession that a person has in providing education and teaching in this case is a student teacher [8]. The teacher referred to in this case is a teacher in the field of Islamic religious education at school
- c) Religious leaders are people who are influential in the religious field in the community [9]. The religious leaders I mean are Muslim religious leaders.
- d) Decadence is "decline" [10][11]. Decadence that the author means is a moral decline among teenagers.
- e) Moral is "Relation with norms that apply well, right and wrong according to personal ethical beliefs / social rules, teaching about both actions and behavior" [12]. The moral in question is the behavior of Islamic youth.
- f) Adolescence is "a period of transition from childhood to adulthood which includes all the developments that are experienced in preparation for entering adulthood [13][14].

Fundamental assumptions in this discussion include: 1) the moral degeneration of adolescents, if not prevented by guidance and counseling, especially by parents, teachers and religious leaders; and 2) preventative measures are highly effective and efficient in guiding children through intellectual development and positive, creative physical activity. Based on the above problem and basic assumptions, the author makes the following hypothesis. 1) Her teenager in Sabang City could avoid moral decadence if the cooperation of teachers and religious leaders, coupled with parental support, is continued in dealing with the moral decadence of adolescence. I can do it. Sabang City Teenager.

The term "decadence" comes from the English language, i.e. "decadence". Indonesian has adopted the term from many foreign languages, including English, so the meaning of the term remains the same. If "decay" is defined as decay in English, it means the same thing in Indonesian grammar. It's "decadence" with only a slight spelling difference. However, the term "moral decadence" is often heard, as psychologists are more likely to use it in their behavioral studies [15]. On the other hand, the word "moral" is etymologically derived from the Latin word "mores", which means "decency" in Indonesian [16]. According to Abdul Syani, morality is a practice recognized by a community as a norm that governs all behavior [17]. Frans Magnis Suseno, on the other hand, defines morality in terms of human nature, which refers to the good and evil of human beings [18]. Morality is interpreted as "morals" in Islamic teachings. It is etymologically derived from the Arabic word 'Kuruk', which means character, temperament, behavior, character [19][20]. However, there are experts who distinguish the concept of morality from morality. So morality comes from human culture, and morality comes from God's teachings [21][22]. To unify this opinion on the concept of morality and morality, Abdul 'Ala Maududi took a neutral position in acknowledging morality and morality. According to him, morality he divides into two parts secular morality and Islamic morality. Secular morality is the morality of human culture, while Islamic morality is morality that relies on the guidance and guidance of the Quran. This Islamic morality is called morality.

Based on each of the definitions of morality put forward by the experts above, the author argues that morality derives from human habits (habits) in order to be able to live humanely with other human beings. We can conclude that it means good human behavior. According to Zakiah Derajat Remaja, young people also mean transitional age. Individuals who had a weak childhood full of dependence can grow into a stronger and more responsible old age, both to themselves and to society. After learning the meaning, we can conclude that decadent youth morality is a period of decline in youthful behavior in life in the midst of society. Adolescents have special significance in moral development. However, adolescents do not occupy a defined position in the developmental sequence. A person can clearly distinguish between childhood, adulthood and old age. Adolescence is the period between childhood and adulthood. According to psychologist Furter

(1995), one of them states that the main problems of adolescence are moral problems [23]. To discuss the question of adolescent moral development, Furter believes we need to start with childhood. It should be easier to understand.

According to Piaget and Norma J. Bull, humans are born with moral potential, the living tools of social existence [24]. Moral potential grows and develops within social relationships and societies with fellow humans. Norma J. Bull concluded that children are generally born unconscious [24]. It cannot be said that he is a moral or immoral person. One child could not distinguish between what was good and what was bad, what was right and what was wrong [25]. Simply put, young children do not yet have moral feelings. The moral feelings he has actually come from the community starting with the closest (parents) to the wider environment. In order to progress to the formation of moral consciousness, an individual must go through or experience stages of moral development. According to Norman J. Bull, moral development begins with imitation activity. Imitation in this case is defined as the act of imitating what another person is doing [24]. Developmental psychology studies moral issues known as anomie, heteronomy, and autonomy. These three terms are used to classify stages of moral development. Anomie is the stage of children who do not yet have a sense of duty or follow the rules. Heteronomy is the stage of development of moral feelings, or the stage in which children have the right feelings in the form of obedience to rules and are equally obliged to submit to power and punishment. Autonomy is the stage that considers the goals and consequences of the rules the child follows. The existence of levels or stages of moral development, such as anomie, heteronomy, and autonomy, indicates that developmental stages are structured on an individual basis. This means that the stages of higher development toward maturity must be passed by humans. Thus, no individual, in this case a teenager, reaches directly the level of autonomy, having never experienced moral development at the level of anomie.

One thing that needs to be emphasized is that not all children are at the same pace of moral development. This depends on the developmental and socialization processes children experience in their environment. Environments take the form of families, schools and communities. The higher the educational age of a person, the lower the heteronomy. Specifically, heteronomy can be interpreted as power backed by moral coercion, force or coercion imposed on individuals by others. This level of heterogeneity is present in many children who are very attached to their families, making family rules a link to moral activity. It is well known that most urban areas, especially large cities, are areas prone to youth moral degradation. Many problems that disturb the peace of society are carried out by teenagers. The same applies to people in Sabang city. Based on observations made by the authors at the research sites and the results of interviews with several members of the community, forms of juvenile delinquency occurring around Sabang City include gambling, speeding, drunkenness, and juvenile delinquency. Known to involve promiscuity. Out of the bounds of young immorality. - Mudi, and saying unpleasant words. Of the juvenile delinquents mentioned above, teenagers often say unpleasant foul language. In almost all secular youth associations, such as secular clubs, such statements are often uttered at nearly every meeting. But strangely enough, the other person didn't get hurt either, and even when I returned it with a smile, he said foul language. It seems that this kind of thing has become a habit of local youth and has become a social term. Moreover, the moral decadence of youth takes the form of gambling. This game of chance comes in a variety of formats, including card games, dominoes, dark totos, what to do when, and nearly every football game on television is always betting his arena. Surprisingly, teenagers at junior high school level also participate in gambling events such as lotteries, which are common in storefronts and community booths. Although according to teenagers, wha-whe games are dominated by adults, in the author's opinion, the involvement of teenagers in the game certainly has a very large negative impact on themselves and their families. It is possible that they are willing to set aside pocket money and school fees to buy wha-whe.

3. Method

3.1 Research Activity Schedule

This activity was carried out from early February to July 2022 which was carried out in Sabang City, Aceh Province, Indonesia.

3.2 Population and Sample

Populations are the subject of direct and extensive research. The population for this study therefore consists of his teenagers, teachers and religious leaders who are Muslims in Sabang city. Due to the broad scope of the research, the authors have extracted the participation of young people, teachers, and religious leaders as research targets. This population can be divided into a sample of 80 primary his teens. The secondary samples are his 4 religious leaders and his 4 Muslim teachers in Sabang city, all samples are in his 2 sub-districts of Sabang city which are sub-districts. I love my job and I love to win. The sampling procedure was random. That is, it was not based on any specific regional or taxonomic criteria. The reason for using random sampling is that his teenagers, teachers and religious leaders in Sabang city are still uniform because the level is still uniform and similarity can be justified. In addition, it is based on considering the number of youths, teachers and religious leaders in Sabang City and the scope of Sabang City surveyed. This is impossible to investigate in the near future and not in the relatively short term. Basically any study needs specific data, but of course to get the data you have to go through some method that corresponds to the problem you are discussing. Therefore, in discussing this study, the authors use methods of descriptive analysis and conduct research focused on solving current problems.

3.3 Research methods

While the techniques used in data collection are:

a) Library Research

Library Research is a way of obtaining data by examining various books available in the library [26]. This research is used as a basis for finding arguments and opinions of experts related to the material to be discussed and at the same time as a comparison of facts obtained in the field.

b) Field Research

Field Research is a data collection technique by conducting research directly on data objects in the field [27]. To obtain the data in question, it is done by:

- 1) Observation, namely direct observation and review of the research location to obtain information about preventive actions for adolescent moral decadence.
- 2) Interviews, namely interviewing teachers and religious leaders as well as teenagers who are the objects of this research, so that they can obtain information about the efforts taken and can find out the level of moral decadence carried out by teenagers.
- 3) Documentation, which is taking existing data from the police and then reviewing it as a reference to go into the field.
- 4) Questionnaire, namely by distributing a number of questions related to the problem of moral decadence preventive action to adolescents who are the object of this research.

3.4 Postulates and Hypotheses

a) Postulate

According to Professor Winarno Surahmat that the postulate is defined as "The basic assumption or postulate is a starting point of thought whose truth is accepted by investigators" [28]. From the quote above, the author concludes that the postulate is a basic guideline in dealing with every obstacle encountered in the research process in the field. The basic assumptions in this discussion include:

- 1) That the moral decadence of teenagers lately is very worrying about their future life, if it is not anticipated with guidance and counseling, especially preventive actions from parents, teachers, and religious leaders
- 2) A very effective and efficient preventive action is to direct them through mental spiritual development and physical activities that are active and creative.

b) Hypothesis

A hypothesis is a possible answer that needs to be proven true [29][30]. In the opinion of Drs. H. Nazar Bakry that "the hypothesis is a temporary opinion of the researcher who will be tested for truth with the results of the study" [31]. Based on the problems and basic assumptions above, the authors put forward the following hypothesis:

- 1) If the collaboration of teachers and religious leaders continues to be carried out coupled with the support from parents in dealing with adolescent moral decadence, then teenagers in Sabang City can avoid moral decadence.
- 2) Counseling and guidance are very important to anticipate the moral decadence of teenagers in Sabang City. Counseling and guidance are very important to anticipate the moral decadence of teenagers in Sabang City.

4. Discussion and Analysis of Research Data

4.1 The Role of Teachers and Religious Leaders in Preventing Youth Moral Decadence

Teachers and religious leaders are people believed to have knowledge. Allah SWT truly admires those who have knowledge and elevates them to a higher level. According to the community, teachers and religious leaders are also highly charismatic. One reason, of course, is the knowledge they possess. Allah SWT makes those who have knowledge the best religious leaders and teachers. Call Amar Maa. As words of Allah SWT in Surah Ali-Imran verse 110 contains reputation and nahi munkar for teenagers as the nation's next generation. Religious teachers and religious leaders are people who have the ability to prevent the moral corruption of young people through their religious teachings. Both as motivation to engage in various positive activities. The diversity potential of young people's personalities, developed through education and religious leadership, has proven to be a driving force. It is a driving force for positive and constructive behavior and can curb negative passions. It's a stabilizing force. Not only does it encourage people to avoid demonic whispering, but also to those who are already involved in drugs/crime. His personality's religious values dictate that teens who have never lived religious teachings through their educational process. You can push him back to the truth more easily than Ager. Fundamentally, the cause of adolescent moral decadence is parental inattention in providing their children with education and religious guidance from childhood. This leads to the birth of moral decadence, as the community environment is less supportive of children's morals. Religious leaders are responsible for implementing informal religious education in mainstream society, and educators in formal schools, RE teachers, are responsible for overcoming the moral decline of adolescents that the community cannot interfere with. It is expected that families can be formed. For this reason, it is necessary to consider several alternatives that allow the emergence of the moral decadence experienced by teenagers, and to implement various preventive measures as soon as possible. There are some precautions teachers and religious leaders can take to anticipate the onset of moral decay in young people, namely:

a) Foster good cooperation with the family.

Teachers and religious leaders should provide instruction and guidance to parents on the importance of their role as a basis for children's behavior and morals, because education providers cannot manage in isolation from schools and communities. should facilitate cooperation with families. We must unanimously eliminate the attitude of parents who entrust their children's education to schools. Therefore, when juvenile delinquency occurs, parents always hold the school and local community accountable. Similarly, teachers and religious leaders need to recognize that the moral development of children is not confined solely to their parents, who are their primary educators. Parents cannot provide a perfect education without the help of schools (teachers) and communities (religious and community leaders). If the presence of education outside the home, such as a school or community, is participation only. Judging by Dario's relationship and the parent's responsibility to the child, the responsibility of education is fundamentally non-delegable. For example, teachers and community leaders take responsibility for education only as participation. In other words, the responsibility for education rests with educators other than parents, who for some reason cannot fully carry out the education of their children. If the above quotes are recognized by parents, it is very unlikely that they will have children with low morals. Zakia Darajat's principles above are the most important things that teachers and religious leaders should teach parents. . So, if parents have given enough education, the term "broken home" that is often heard by teenagers can be avoided.

b) Business in school.

Equally important as domestic efforts are the preventive efforts of religious teachers in schools to prevent the emergence of youthful moral decadence. Schools are educational institutions second only to the home. The only difference is that in schools where children's learning activities are designed in this way, teachers of religion provide formal instruction and much less time than poorly educated at home. about it. In schools, religious teachers are only allowed to give religious instruction to students for a few hours a week. However, the very short time has a very important meaning in raising the morale of the children (students). If RE teachers do not use this very short amount of time properly in cooperation with other teachers, it can lead to unnatural student behavior. In addition to building good working relationships with other teachers, most importantly, religious teachers must offer their students a psychoeducational approach. Achieved. A psychological pedagogical approach means that religious teachers must exercise discretion in providing education and instruction and set a good example for their students.

c) Business in the community.

Society is the third educational institution after the family. It is difficult to find the best way to prevent the emergence of adolescent moral decadence in the community, but religious teachers and religious leaders as members of the community can together with the government help each other take various preventive actions. These actions can be carried out by the community by paying attention to various things that allow the emergence of moral decadence, such as providing films that allow teenagers to take various positive actions such as providing sports facilities, playing/recreational places, forming youth associations and others. In general, adolescence is a time when children enjoy hanging out with their peers. It is possible that the association can be negative if it is not controlled properly. For this reason, youth associations must be well organized so that they have a clear organization such as youth organizations, youth mosques, scouting, youth and others. The fact proves that recently there have been many juvenile delinquencies that have been carried out in groups, brawls between students often occur. This of course must be prevented from happening again through the participation of teachers and the community, especially through religious guidance. If it is very good in every activity of the youth association, it is always decorated with religious teachings as the base of the mover. If the religion is good, then it can be ascertained that the morals of the teenager in the midst of society are good, and vice versa.

4.2 Activities of Teachers and Religious Leaders in Preventing Youth Moral Decadence

Based on observations made by the authors in two sub-districts of Sabang City, activities conducted by teachers and religious leaders in various forms of activity are the same as preventing the occurrence of moral degradation among young people. I would say yes. This can be seen in almost all or various youth promotional activities, especially in the religious field, where the two figures always appear together. The only difference is that we speak religiously. In conducting religious lectures to teens, this activity seems to be dominated by religious teachers, with religious leaders acting only as assistants. It is not meant to be public and is limited to giving direction and advice to the whole community, including young people, but religious leaders may also give talks. With these activities, it shows that the cooperation carried out by the two figures is classified as good and has the same role in overcoming juvenile delinquency. So even though the religious lectures or recitations are led by religious teachers, due to the high participation of religious leaders in overcoming various forms of juvenile delinquency through community religious education through mosques, mosques and various other places of worship for Muslims, they take the time to prevent or provide direction to eradicate and at least they have tried to reduce it besides being a companion for religious teachers. When the authors asked what material they taught or conveyed in giving religious lectures to teenagers, their answers from the two sub-districts could basically be grouped into three major groups, namely aqidah, morality and fiqh. They did not convey these three materials separately, but as a whole or at the same time on every occasion. Based on the results of the author's interview with Ustadz Amin Kadmi.Ba, the three main materials were delivered at once because considering that every opportunity exists with

the availability of quite limited time, which is only once a week. In his opinion, if these materials were delivered separately, they would take a considerable amount of time. These three materials are offered at the same time, assuming that not all teenagers may like the same materials. Maybe there are teenagers who like the material of aqidah such as the history of the Apostles conveying the teachings of Tawhid, there are those who prefer moral material or fiqh material, and it is possible that some teenagers in the assembly like all three.

After the recitation he leads, he sets out to deliver it all at once so the teens don't get bored. For example, by sharing material on prayer, we discussed why people pray (aqeedah/tawhid), the benefits of prayer in personal and communal life (morality), and how to practice proper and complete prayer (fiqh). However, as a weak servant of Allah, he admits that he may not be able to convey all three sources at once. Other times, the material is so focused on monotheism and morality that the lecture time unwittingly reaches almost an hour. For this reason, as a veteran Ustadz, he wisely devoted about fifteen (15 minutes) to a question and answer forum containing Islamic law (fiqh) topics that they were unaware of. When he gives 15 (15 minutes) the opportunity or time to ask questions, most of his teens are more likely to ask questions about his fiqh issues than other material. So in the Q&A forum, he provided three main pieces of material. In addition, other activities undertaken by teachers and religious leaders to prevent moral degradation among teenagers include speech contests, recitation of the Qur'an, faturahmans, nasyids, and other Islamic nuanced skill achievements. There are religious games such as This activity takes place only once a year on Islamic holidays such as the Hijriyah New Year and the birthday of the Prophet Muhammad. Implementation of such activities in each sub-district is not always the same. For example, Hijriyah was performed only in the Suqakaliya district to welcome the New Year, while the Suqajaya district was performed to commemorate the birthday of the Prophet Muhammad SAW. In such activities, according to the author's observations, religious leaders are most prominent. They often appear directly involved in mentoring young people on how to carry out work programs in accordance with existing budgets.

However, this does not mean that the role of the religious teacher does not exist at all, but based on the confession of the youth leader of the mosque, the religion teacher is also quite active in supporting these activities by providing material and labor contributions. This can be seen before the implementation of activities, religious teachers always donate funds, although in relatively small amounts. In addition, they show their participation by being a competition judge without any strings attached. Realizing that to prevent the occurrence of adolescent moral decadence not only in the religious field, in this case teachers and religious leaders unite with community leaders to provide sports facilities and facilities such as volleyball, soccer fields, basketball, takraw and so on. According to religious teachers and religious leaders, their role and cooperation is relatively small, because leadership in the field of sports is entrusted to community leaders to handle it. However, if at any time the youth of the mosque need sports facilities and facilities, the religious leaders or religious teachers should consult with community leaders, especially for community leaders who handle the problem, although this rarely happens. Requests for sports facilities by mosque youths are very rare because they more often use existing sports facilities without asking for other facilities, even if they need other sports facilities, they rarely consult with religious teachers and religious leaders or community leaders. This situation has become a tradition for local youth (especially in Sabang City). Furthermore, the participation carried out by teachers and other religious leaders is in handling youth groups. They continuously admit that in this field their role is also relatively small, which is more dominated by community leaders. However, because on the one hand, a religious leader can be a community leader as experienced by Ibrahim Suud, because he is a religious leader as well as a community leader, he is quite active in youth groups and other social activities. Based on the description, it can be concluded that the active role and cooperation carried out by teachers and religious leaders in preventing adolescent moral decadence in Sabang City dominates the religious sector, while in other sectors they do it as a step and method which is less dominated by teachers and religious leaders.

4.3 Teenagers' Views on the Activities of Teachers and Religious Leaders

It is natural for every individual or human group as a member of society in carrying out activities in the midst of community life, it does not escape the attention and assessment of the community itself. Likewise, the activities carried out by teachers and religious leaders in tackling or dealing with adolescent problems, especially Islamic youth, have not escaped the community's assessment, including other teenagers in the city of Sabang. The term assessment in this case can be interpreted as a view, mindset and method, namely how teenagers view the cooperation of religious teachers and religious leaders in dealing with various juvenile delinquency in Sabang City, both in the form of direct crime and covert activities. can disturb or disturb the surrounding community. However, before elaborating further on the adolescent's view of the cooperation of teachers and religious leaders, it is better for the author to conduct the research separately. So with the existence of separate research, it is hoped that this will gain added value, namely it can be seen whether teenagers' views on the existence of teachers and religious leaders also affect the emergence of adolescent moral decadence. As an initial stage, the author will examine how teenagers view the existence of teachers. Based on the results of collecting questionnaires from 80 respondents, the answers are as follows:

Table 1. Teenagers Perspectives on Religious Teacher Shortage

No	Alternative Answer	Frequency	Percentage
1	Religious Teachers as Educators in Schools	47	58.75
2	Religious Teachers as Community Role Models	8	10
3	Religious Teachers as a Place for Religious Consultation	13	16.25
4	Religious Teachers as Religious Leaders	12	15
Total		80	100

Source: The results of the author's questionnaire with 80 teenagers in Sabang City, 2022.

Based on the table above, it turns out that most of them are of the view that the existence of religious teachers is only as educational staff in schools. While the supposed answer that the existence of a religious teacher is a place for religious consultations turns out to be only 13 or 16.25% of respondents who answered that way. Because the meaning of consultation in this case is that the religious teacher is a place of consultation for students in schools and in the community. So it is possible that this kind of view causes teenagers to be reluctant to consult with religious teachers on various issues, including those concerning adolescent problems. So it is very possible that the existence of religious teachers in people's lives lacks its own charismatic value for teenagers. In the end, the existence of religious teachers does not get macro value from among teenagers. Furthermore, when the authors asked how they viewed the existence of religious leaders, their answers were as follows:

Table 2. Young People's Views on the Presence of Religious Leaders

No	Alternative Answer	Frequency	Percentage
1	Religious Leaders Are Ulama / Ustadz	51	63.75
2	Religious Leaders Are Imams of Mosques	7	8.75
3	Religious Leaders Are Leaders of Religious Activities	22	27.50
Total		80	100

Source: The results of the author's questionnaire with 80 teenagers in Sabang City, 2022.

From the table above, it can be seen that there are differences in the views of teenagers about who is called a religious leader figure, namely most of them state that ulama or astadz are seen as religious leaders. If we compare table VI with table V, the author can conclude that in the eyes of teenagers, the presence of religious leaders has higher charisma than religious teachers in schools. Because according to the author, the position of the ulama in the view of religion and society is a noble and highly respected person. In this case, the teacher's presence in the community according to the assessment also means that if teenagers face a problem, they tend to consult with religious leaders rather than religious teachers. However, that does not mean that there are no teenagers who want to consult with religious teachers. However, it is relatively less than with religious leaders. This can be seen in table VI which states that there are only 13 religious teachers where they are consulted. Even when the authors asked whom they consulted. 63 (sixty three) respondents answered with religious leaders. However, this does not rule out the possibility of being an educational staff in schools. Religious teachers are also religious leaders in the community. Indeed, based on the observations made by the author, it turns out that most of the religious teachers are also religious leaders in the local community. This can be seen from the activities they carry out such as giving religious lectures and often leading religious ceremonies. Furthermore, when the authors asked how the views of teenagers on the cooperation carried out by religious teachers with religious leaders in the moral development of adolescents, their answers varied as shown in the following table.

Table 3. Youth Perspectives on Teachers and Religious Leaders Working Together

No	Alternative Answer	Frequency	Percentage
1	Very good	23	28.75
2	Pretty good	43	53.75
3	Not good	214	17.50
4	Not good at all	0	
Total		80	100

Source: The results of the author's questionnaire with 80 teenagers in Sabang City, 2022.

From the table above it is clear that most of the teenagers, or 66 (66) of the respondents, are positive about working with teachers and religious leaders. The positive answer given by teenage stature corresponds to the results of observations made by the authors in the research setting. In almost any religious activity, including giving religious talks to teenagers, the author always sees the presence of these two figures of hers: the teacher and the religious leader. Also, when the authors asked why teenagers had a bad view of working with teachers and religious leaders, their responses indicated that

religious leaders were more directly involved in youth empowerment than religious teachers. suggests. As a result, the division of roles between the two characters does not go well. In addition, the authors interviewed one of them and obtained information that religious leaders spent more time counseling adolescents than religious teachers. This fact is often seen in places where religious leaders like Imams in Mosques, Nazir in Mosques and other religious leaders instruct young people. As a mosque youth leader, I often interact with religious leaders when I finish the Maghrib prayer before entering the Isha prayer, but that is just a joke. Guidance to teenagers.

4.4 The Obstacles Faced And The Efforts To Overcome

The obstacles referred to in this discussion are the obstacles faced by teachers and religious leaders in an effort to prevent the emergence of moral decadence among young people in the city of Sabang. The obstacles include:

- a) Lack of parental attention and cooperation.
- b) Lack of awareness of youth.
- c) Lack of available time.
- d) Lack of and available.
- e) Community environment.

In the following, the author will describe the five obstacles and the efforts to overcome them.

- a) Lack of parental attention and cooperation.

The lack of parental attention, according to teachers and religious leaders, is a major factor in the emergence of adolescent moral decadence. Even though as an effort they have done without good cooperation from parents, it is very difficult for teachers and religious leaders to anticipate it. After all, according to Suarni's mother, family is the foundation for children's moral education. So if the basis is not strong, then it is also possible that the child will be easily influenced by negative environmental influences. If parents only entrust teachers in schools, according to the school can not do much. This is the main obstacle faced by teachers and religious leaders. Besides, most parents are busy with their own business and work so they don't have time to control and advise their children. As a result of this busyness, most of the childhood of the teenager was not overwritten by the religious education of his family. The emptiness of religious knowledge for teenagers will be very likely for them to fall into the form of crime. Most parents think that school education and religious education are a solution to fill children with religious knowledge, in this case, such a paradigm is the wrong paradigm. Religious education contained in the world of education is not enough because without the support of parents to repeat the review as long as the child is at home with his parents. If the void of religious knowledge continues, then later after they become teenagers, they will be empty of religious knowledge and easy to accept patterns of thoughts that can damage their souls. What is even sadder is when they see their teenage children are very stubborn, evil and often interfere with society, their parents often overcome this by handing their teenage children to a pesantren without seeing the reason why he is evil and disturbing the community. For this reason, their efforts include reminding parents about the importance of the family in children's moral education. They convey this appeal at religious lectures or recitations among the fathers and mothers.

- b) Lack of awareness of youth.

It is very difficult to instill teachings for people who are completely unaware of the importance of religion for a person in their daily life. Such is the reality that occurs in the Muslim community of Sabang City. Of the many teenagers. Only a small number of people want to attend the recitation. Of course the main cause is the lack of awareness of the youth themselves. For this reason, their efforts are to approach teenagers both individually and in groups. Individually, for example, holding a dialogue with youth, either in the mosque or in other places. Because there are not teenagers who are diligent enough to carry out the Maghrib prayer in the mosque but are reluctant to listen to the recitation. So, this kind of teenager also needs to get religious enlightenment through closed dialogue in the form of regular or routine dialogue. However, it is clear that this kind of activity is expected to be an added value in preventing juvenile immorality. While in groups, for example, in gotong royong activities. While working together, religious leaders often give injections and religious advice to teenagers.

- c) Lack of available time.

Considering that guidance services for adolescents are more of a sideline, namely teachers and religious leaders prioritize the needs of their household life, the time needed to provide such guidance to adolescents is very limited. Besides that, teachers and religious leaders not only provide guidance services to teenagers, but also to all local Muslim communities from various age groups who are their responsibility. On other occasions, teachers and religious leaders can only give advice in places of study once a week or once a month according to the opportunity they get to give religious advice or advice to teenagers and the community in the assembly. For this reason, their effort is to send substitute lecturers. This is because the city of Sabang has many religious scholars. But sometimes the obstacle is sudden, so the lecture is sometimes canceled.

- d) Lack of available funds.

There are many wishes that will be carried out by teachers and religious leaders in preventing adolescent moral decadence by providing supporting facilities and facilities. However, because the available funds are very limited, their desires such as holding a large-scale competition, exhibition of youth art works, providing sports facilities and

facilities and others make it difficult to achieve what they want. To overcome funding problems, their effort is to collaborate with local communities in order to hold mobile savings in every activity of religious and community gatherings. Besides that, some time ago before the month of Ramadan they collaborated with youth and the local community, held a bazaar. From the activities they did not get the funds they wanted. However, with these positive efforts, at least it has helped them in broadcasting religion, especially among teenagers.

e) Community Environment.

Like urban communities, especially in the city of Sabang, there are many entertainment facilities on the beach, on the one hand, it can have a negative impact on teenagers if there is no control device. Likewise faced by teenagers, with many entertainment facilities, gambling games, drinking alcohol are obstacles that are quite heavy for teachers and religious leaders in providing guidance. For this reason, the efforts made are in addition to routinely providing guidance to teenagers, also trying to remind parents to always pay attention to the activities of their children and continue to collaborate with teachers, religious leaders and community leaders to anticipate it.

5. Conclusion

Several conclusions can be drawn from the results of the study, which are the main points of discussion in this study.

- 1) Adolescent moral decadence is a period of decline in adolescent behavior in social life. Adolescent moral decadence is now of great concern to society, and 2) there are three factors influencing the causes of adolescent moral decadence: family, school, and community. These three educational environments, as well as the causes of the emergence of adolescent moral decadence, have a very large impact on adolescent moral forms. The work of teachers and religious leaders to address the moral decadence of adolescence is very good. Because they are very supportive through religious lectures and related content. Youth evaluations of teachers and religious leaders show that religious leaders are more active in directly facilitating youth than religious teachers. As a result, the division of roles between the two characters does not go well. Because teachers can only teach at certain times. As some suggestions on the subject of this study, the author hopes that the moral decadence of young people will continue to be managed by teachers and religious leaders who are very obedient people, and that teachers and religious leaders will not be able to do that. I hope to be able to run A religious activity that young people are willing to follow and that is inseparable from the cooperation of teachers who guide them through the lessons at school. Therefore, if religious leaders do it to continue their education outside of school, they will have good cooperation.

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