

Pattern Of Religious Guidance Of Nurul Muslimin Mosque Teenagers In Preventing Juvenile Delinquency In Siderejo Hilir Medan Tembung Village

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Abstract. This study aims to analyze the pattern of religious guidance applied by the Nurul Muslimin Mosque Youth in preventing juvenile delinquency in Siderejo Hilir Village, Medan Tembung District. This study uses a qualitative approach with a descriptive type of research. Data was obtained through observation, interviews, and documentation involving Mosque Youth administrators, coaches, and adolescents who actively participated in coaching activities. The results of the study show that the pattern of religious guidance applied includes coaching through routine recitation activities, involvement of adolescents in socio-religious activities, providing advice and examples, and habituating religious behavior in daily life. This coaching pattern contributes to increasing awareness of worship, strengthening social awareness, and reducing adolescents' tendency to engage in deviant behavior. Thus, religious coaching carried out by the Youth of the Nurul Muslimin Mosque is one of the preventive efforts in preventing juvenile delinquency through religious and social approaches.

Keywords: Religious Formation Pattern, Mosque Youth, Youth Delinquency

I. INTRODUCTION

Adolescents are an age group that is in the phase of finding identity so that they are vulnerable to being influenced by the social environment and the surrounding society (Nurhasanah & Syamsudin, 2022). During this time, adolescents experience various physical, emotional, and social changes that can affect their mindset and behavior. If not accompanied by good coaching, this condition has the potential to encourage the emergence of various forms of deviant behavior or juvenile delinquency that are contrary to religious norms and social norms that apply in society (Arifin et al., 2024).

The phenomenon of juvenile delinquency such as skipping school, brawls, illegal racing, gambling, and drug abuse is still a social problem that requires serious attention (Harry, 2021). Sodik & Anwar (2022) explained that this behavior is influenced by internal factors in the form of weak self-control and external factors such as lack of family supervision, the influence of the social environment, and the lack of positive activities that can be a means of adolescent self-development. This condition shows the importance of coaching that is able to direct adolescents to positive activities and form characters in accordance with religious values and social norms.

One of the efforts that can be made is through religious guidance. Religious coaching is a process of providing guidance, education, and direction that aims to form religious understanding, attitudes, and behaviors in daily life (Rumondor & Gobel, 2019). In practice, religious coaching is not only carried out through the delivery of religious materials, but also through habituation of worship, example, social activities, and persuasive approaches that are tailored to the characteristics of adolescents. Raharjo & Taufikurahman (2025) explained that communication that is carried out in an empathetic manner can help the process of instilling moral and religious values in the younger generation.

From an Islamic perspective, the development of the younger generation is part of the responsibility of Muslims as explained in the words of Allah SWT. Ali Imran verse 104 (Ministry of Religion of the Republic of Indonesia, 2019):

And the Ummah of the Prophet (peace and blessings of Allaah be upon him) said: "O Messenger of Allaah (peace and blessings of Allaah be upon him) and I am the Messenger of

[Allaah (peace and blessings of Allaah be upon him)]

Meaning: And there should be among you a group of people who call for virtue, enjoin the righteous and prevent the disobedient; They are the lucky ones." (QS. Ali Imran: 104).

According to Tafsir Al-Misbah, the verse explains the importance of the existence of a group of people who actively invite goodness and prevent evil through continuous and directed guidance (Afandi et al., 2022). In the context of adolescent life, such coaching can be realized through various socio-religious institutions that play a role in guiding and directing the behavior of the younger generation towards values that are in accordance with Islamic teachings (Alichsan et al., 2024).

One of the institutions that has a strategic role in fostering adolescents is the mosque. In addition to functioning as a place of worship, the mosque also functions as a center for education, da'wah, and community building which is created through the Mosque Youth organization (Arlina et al., 2023). Various studies show that mosque-based youth development is carried out through various activities such as routine recitation, taklim assembly, wirid yasin, mental development, social activities, social service, and commemoration of Islamic holidays (Salsabila et al., 2024). Apart from being a means of strengthening religious values, the activity is also a forum for teenagers to interact, learn to work together, and develop social responsibility in the community.

From a sociological perspective, the coaching carried out by the Mosque Youth organization can be explained through the Social Control Theory put forward by Hirschi. This theory explains that deviant behavior tends to arise when an individual's social bond with a positive environment is weakened. Conversely, involvement in constructive social institutions will strengthen social control and reduce the likelihood of deviant behavior (Costello & Laub, 2020). In line with this theory, Andreansyah et al. (2024) explained that the Mosque Youth organization can function as a tool of social control through the creation of positive activities and the cultivation of religious values in accordance with community norms.

The phenomenon of fostering teenagers through religious activities can be found in the Youth of the Nurul Muslimin Mosque located in Sidorejo Hilir Village, Medan Tembung District. Based on initial observations, this organization actively carries out various activities such as Sunday night recitation, mutual cooperation to clean mosques, commemoration of Islamic holidays, and grand tabligh involving teenagers in the surrounding environment. The continuity of these various activities shows that there is a certain coaching pattern that is applied in fostering adolescents to be more active in religious activities and avoid various negative behaviors.

A lot of research has been done on mosque-based youth development. Muthoharoh et al. (2022) discussed the role of Mosque Youth in reducing adolescent deviant behavior. Umam (2022) examine the optimization of the function of the mosque as a means of preventing juvenile delinquency, while Nurakbar et al. (2023) researching the development of religious behavior of mosque youth in increasing awareness of worship. Research Ulfah & Sulaiman (2025) also explained the role of Mosque Youth in the formation of the religious character of adolescents. However, these studies generally focus more on the role, function, or

results of coaching carried out by Mosque Youth. Studies that specifically describe how the pattern of religious coaching is applied, the forms of activities used, the coaching methods carried out, and the coaching process in preventing juvenile delinquency are still relatively limited.

To facilitate this research, the researcher formulated several focus on the fundamental problem. First, how is the pattern of religious guidance applied by the Nurul Muslimin Mosque Youth organization. Second, what are the forms of juvenile delinquency identified that occur in the surrounding environment. Third, what is the role and concrete contribution of religious coaching activities in mitigating and preventing the potential for juvenile delinquency. This research is expected to contribute to the development of the study of religious sociology and mosque-based youth development as well as become a reference for mosque administrators and the community in developing a more targeted and sustainable youth development program.

II. RESEARCH METHOD

This study uses a qualitative approach with a descriptive method. The descriptive method is used to describe phenomena that occur in the field based on empirical data without manipulating research variables (Sembiring et al., 2024). This research was carried out at the Nurul Muslimin Mosque Youth located in Sidorejo Hilir Village, Medan Tembung District. The research subjects consisted of five people consisting of mosque youth leaders, mosque administrators, mosque coaches, active members of mosque youth, and the surrounding community who were selected using purposive sampling techniques based on their involvement in religious development activities.

Data collection techniques are carried out through observation, in-depth interviews (*in-depth interview*), and documentation. Data analysis uses the Miles and Huberman model which includes data reduction, data presentation, and conclusion drawing (Miles et al., 2020). The validity of the data is tested through triangulation of sources to ensure the consistency of information from various informants so that the data obtained can be scientifically accounted for (Syahbudi et al., 2023).

III. RESULT AND DISCUSSION

Nurul Muslimin Mosque Youth is a youth organization under the auspices of the Nurul Muslimin Mosque, Sidorejo Hilir Village, Medan Tembung District, Medan City. This organization acts as a forum for fostering and developing the potential of adolescents through various religious and social activities. Based on data obtained by researchers, the Nurul Muslimin Mosque Youth has 25 members consisting of young men and women in the environment around the mosque. In carrying out its activities, the Nurul Muslimin Mosque Youth actively carries out various programs such as routine recitation, mutual cooperation, commemoration of Islamic holidays, and other social activities that aim to increase

religious understanding and form a better character of teenagers. Based on the general orientation portrait of the organization, the following are the results of the research on the mechanism of the coaching pattern applied:

1. Pattern of Religious Development for Adolescents of the Nurul Muslimin Mosque

Based on the results of the research, the pattern of religious coaching carried out by the Youth of the Nurul Muslimin Mosque is carried out through various religious and social activities that actively involve teenagers. These activities include routine Sunday night recitation, mutual cooperation to clean mosques, commemoration of Islamic holidays, and grand tabligh. These activities are a means of coaching that aims to increase religious understanding as well as form positive character and behavior in adolescents.

The coaching carried out not only focuses on the delivery of religious materials, but also emphasizes the direct involvement of adolescents in every activity carried out. This can be seen from the efforts of the management in inviting teenagers to actively participate in various mosque programs. As conveyed by the Chairman of the Mosque Youth: "We invite teenagers to be active directly in mosque activities so that they are used to gathering in a positive and religious environment." The statement shows that religious guidance is carried out through a participatory approach, namely by involving teenagers directly in mosque activities. Such engagement provides opportunities for adolescents to learn to cooperate, take responsibility, and build positive social relationships.

2. The Role of Religious Coaching Patterns in Preventing Juvenile Delinquency

Based on the results of the research, the pattern of religious guidance carried out by the Nurul Muslimin Mosque Youth has a significant role in preventing juvenile delinquency. This role can be seen from various activities that are able to direct adolescents to positive activities and build a healthier social environment. One of the important findings in this study is the implementation of routine recitation on Sunday nights. These activities not only serve as a means of increasing religious understanding, but also as a strategy to divert adolescents from activities that are less useful in their free time.

As conveyed by the Chairman of the Mosque Youth: "Because usually on Sunday nights many young people hang out or hang out until night. So we made a Sunday night recitation so that teenagers have more positive activities and are closer to the mosque." The findings show that Sunday night recitation has a preventive function in preventing juvenile delinquency. This activity provides an alternative to more productive activities so that adolescents do not spend their free time in an environment that has the potential to have a negative influence.

In addition to recitation, mutual cooperation activities, grand tabligh, and commemoration of Islamic holidays also play a role in building adolescents' social attachment to the mosque environment. This involvement creates a positive interaction space and helps adolescents develop a sense of responsibility and concern for the surrounding environment. The Mosque Youth Coach

explained that religious coaching is important because teenagers are a group that is easily influenced by the environment and society. "Because teenagers are now easily influenced by the environment and society. So it needs to be directed through positive activities with religious value."

3. The Impact of Religious Coaching Patterns on Adolescent Behavior

The results of the study show that the pattern of religious guidance carried out by the Youth of the Nurul Muslimin Mosque has a positive impact on the behavior of adolescents. This impact can be seen in increasing religious awareness, social concern, and changes in more targeted social patterns. Adolescents who actively participate in mosque activities tend to be more often involved in religious activities and social activities. This involvement shows that the coaching carried out not only provides religious knowledge, but also forms habits and attitudes in accordance with Islamic values.

The Mosque Management said that Mosque Youth activities provide positive changes to the behavior of teenagers. "There is a positive impact, teenagers come to the mosque more often and care more about the surrounding environment." The statement shows that religious coaching is able to increase the closeness of adolescents to the mosque environment while fostering concern for the community. Engagement that is carried out on an ongoing basis makes adolescents accustomed to interacting in an environment that supports their moral and social development.

The same thing is also felt by members of the Mosque Youth who admit that there are changes in their daily lives after actively participating in mosque activities. "I became more diligent in worship and participated in more positive activities." The findings show that religious training not only affects aspects of religious knowledge, but also impacts real behavior in daily life. The process of habituation that is carried out continuously encourages adolescents to apply religious values in their social actions and interactions.

In addition to being felt by members of the Mosque Youth, the impact of religious coaching is also felt by the surrounding community. Local residents saw a change in the behavior of teenagers who were more positive after actively participating in various activities organized by the Nurul Muslimin Mosque Youth. As conveyed by one of the local residents: "Now teenagers often participate in activities at the mosque. They become more polite, more diligent in coming to the mosque, and rarely seen hanging out until late at night."

The statement shows that the impact of religious coaching is not only felt by teenagers who participate in activities, but can also be observed directly by the surrounding community. The change in behavior seen from the increase in discipline, politeness, and involvement of adolescents in religious activities is an indicator that the coaching carried out has a positive influence on the social life of adolescents in the community.

4. Obstacles in the Implementation of Religious Guidance

Although the religious guidance carried out by the Youth of the Nurul Muslimin Mosque has had a positive

impact, its implementation still faces several obstacles. These obstacles come from internal and external factors that affect the level of adolescent participation in the activities carried out. One of the main obstacles is that there are still teenagers who are less active in participating in mosque activities.

Based on the results of the research, some adolescents prefer to spend time playing or gathering outside the mosque environment rather than participating in the coaching activities that have been provided. As conveyed by the Chairman of the Mosque Youth: "Sometimes there are still teenagers who are less active and prefer to play or hang out." The findings show that adolescents' interest and awareness of religious activities are not evenly distributed. This condition is a challenge for administrators in maintaining youth participation in a sustainable manner.

In addition to the low participation of some teenagers, the development of social media is also a challenge in the coaching process. The ease of access to information and entertainment through social media often makes teenagers more interested in digital activities than religious activities held in the mosque environment. This is strengthened by the statement of the Mosque Youth Coach: "The challenge is the influence of social media and external association that is quite strong on teenagers". This finding is in line with the opinion of Sodik and Anwar (2022) who stated that social media and the social environment are external factors that affect adolescent behavior. This influence can be an obstacle in the coaching process if it is not balanced with adequate supervision and assistance.

The results of the study show that the pattern of religious guidance applied by the Youth of the Nurul Muslimin Mosque is carried out through routine Sunday night recitation activities, mutual cooperation, grand tabligh, and commemoration of Islamic holidays. These activities not only function as a means of conveying religious knowledge, but also as a medium for the formation of religious and social character of adolescents. Based on the findings of the research, the coaching pattern applied reflects an educative, habitational, exemplary, and persuasive approach. The educational approach is seen through recitation that aims to increase the religious understanding of adolescents, while the habituation approach can be seen from activities that are carried out regularly so as to form positive habits. The exemplary approach can be seen from the role of coaches and administrators who are examples for members, while the persuasive approach is carried out through invitation and motivation without any coercion. This finding is in line with the opinion of Arifin et al. (2024) who stated that religious coaching can be carried out through educational, habitational, exemplary, and persuasive approaches to form the religious character of adolescents.

The findings of this study also show that religious coaching is carried out through various activities that directly involve adolescents. These results are in line with the research of Nurhasanah (2023) who explains that the development of mosque youth is carried out through routine recitation, yasinan, social activities, and moral development as an effort to form a good personality. Zainal's research (2025) also shows that religious recitation activities, mental coaching, and

social activities have an important role in preventing the moral deterioration of adolescents. In addition, Nur Fadila (2022) explained that religious coaching carried out through recitation, discussion, example, and approaches that are in accordance with the characteristics of adolescents is more easily accepted so that it is able to build closeness between coaches and adolescents.

The role of religious coaching in preventing juvenile delinquency can be seen from efforts to divert adolescent activities into more positive activities. Sunday night recitation is one of the strategies carried out to reduce hanging out activities that have the potential to lead to deviant behavior. These findings can be explained through Hirschi's Social Control Theory which states that deviant behavior can be prevented through the individual's attachment to a positive social environment. In this study, the attachment was formed through the involvement of adolescents in various mosque activities so that they have a closer relationship with coaches, administrators, peers, and religious values. The results of this study are in line with Andriansyah's (2025) research which explains that the Mosque Youth organization functions as a tool of social control through the creation of positive activities and the cultivation of religious values in the lives of adolescents.

The impact of religious coaching can be seen from increasing awareness of worship, social concern, and changes in adolescent social patterns that are more positive. These changes are not only felt by members of the Mosque Youth, but also observed by the surrounding community. This finding is in line with the research of Oktriyani (2024) which shows that religious activities carried out by Mosque Youth contribute to the formation of adolescent religious character. The results of this study also support the research of Salsabila (2025) who explains that religious activities are able to form religious character, social concern, and adolescent responsibility through a habituation process that is carried out in a sustainable manner. In addition, Novianti (2024) explained that the coaching process carried out through good and empathetic communication can help instill moral values and form positive behavior in the younger generation.

However, the implementation of religious coaching still faces several obstacles, such as the low participation of some teenagers, the influence of social media, and a less supportive social environment. Some teenagers are still more interested in spending time outside the mosque environment than participating in the activities that have been provided. This finding is in line with Zainal's (2025) research which found that the influence of the environment and the low motivation of some teenagers are obstacles in the implementation of Mosque Youth activities. Salsabila's research (2025) also explains that boredom, character differences, and diverse backgrounds of adolescents can be challenges in the process of religious formation. Therefore, more attractive program innovations and support from families, communities, and mosque administrators are needed so that religious guidance can run optimally and sustainably.

IV. CONCLUSION

Based on the results of the research, it can be concluded that the pattern of religious guidance applied by the Nurul Muslimin Mosque Youth is carried out through an educative, habituation, persuasive, and exemplary approach. The coaching pattern is carried out by actively involving teenagers in various mosque activities to form religious character and positive behavior.

The forms of religious coaching activities carried out include routine Sunday night recitation, mutual cooperation to clean mosques, commemoration of Islamic holidays, and grand tabligh. These activities are a means of religious learning as well as a forum for social interaction for teenagers. Through these activities, adolescents can increase religious understanding, foster an attitude of responsibility, and get used to engaging in positive and useful activities.

The role of religious coaching of Nurul Muslimin Mosque Youth in preventing juvenile delinquency can be seen from its ability to direct adolescents to positive activities, increase awareness of worship, form social awareness, and create a healthier social environment. However, the implementation of coaching still faces several obstacles, such as the low participation of some teenagers, the influence of social media, and the social environment.

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