

EMPOWERMENT OF ISLAMIC YOUTH ORGANIZATIONS IN TACKLING ADOLESCENT SOCIAL BEHAVIOR THROUGH LEADERSHIP DEVELOPMENT AND CREATIVITY IN KEDUNG JAYA BEKASI VILLAGE

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Abstract

This research aims to explain (1) the implementation of overcoming adolescent social behavior through leadership training and creative economy as well as assistance in religious education activities carried out in Kedung Jaya Village, Babelan District, Bekasi Regency, West Java, (2) the participation of Islamic youth involved in the implementation of behavioral control. Social media for adolescents in Kedung Jaya Village, Babelan District, Bekasi Regency, West Java. One of the organizations that exist in rural areas is an Islamic youth organization, both under the management of a mosque and an independent organization under private management engaged in social and religious fields that require a touch of academic (touching of academic) in running programs to anticipate behavior of teenagers who are inappropriate or who can harm socially both individuals and groups. The youth group in the community structure is significant in community empowerment. Teenagers are part of a group of people who are in the identity versus identity phase and are undergoing adolescence (puberty) which is very easy to accept and absorb what is happening around them by prioritizing the aspect of ego (egocentricity) in behavior or action. Fast-paced social changes have a significant impact on changes in adolescent behavior both in terms of behavior and mindset. The youth empowerment that we do in tackling the social behavior of youth based on Islamic youth organizations is carried out through leadership and creativity training activities that aim to motivate and inspire rural youth to be more efficient and effective in facing various global changes more optimistically and confidently through the provision of the knowledge and skills provided by STAI Attaqwa Bekasi students in a research-based KKN program located in the Babelan sub-district. The target orientation in this activity is teenagers who are active in various Islamic youth organizations in the village of Kedung Supervisor. The method we use in this activity is the PAR (Participatory Action Research) method, namely by involving youth to participate in the management of the training program. Data reduction is done through FGD (forum group discussion) and the resulting product. Leadership training and creativity in the use of ginger plants (ginger plant) in healthy food, and waste cooking oil used as aroma therapy candles as well as assistance in religious education activities that we do during research-based KKN are incentives for teenagers to have insight and real skills to be able to maintain self-defense and

be able to control oneself from behaviors that can harm oneself and others. And can inspire young Islamic organizations to take better care of themselves, and be more creative and innovative in utilizing the materials around them to make them more economically valuable as the goal of *maqoshid al-syari'ah* which must be implemented in everyday life as part of the reconstruction of Islamic education.

Keywords: Behavior of Teenagers, Empowerment, Organization,

INTRODUCTION

Changes in the structure of society and the digitalization of life devices have a significant impact on people's behavior, especially adolescents who are experiencing *adolescence*, namely a period of self-discovery and self-actualization. Changes in the social behavior of Indonesian adolescents do not only occur in urban areas but include rural areas. One indication of this change is the rampant behavior of adolescents who are complacent with hedonism consumerism and moral deviation among rural adolescents, which is a homogeneous society that is religious and less dynamic in responding to global changes. So efforts are needed to maintain the level of social resilience in the face of various fast-paced global changes.

In the community structure, the potential to prosper the village is teenagers. Adolescents need to be nurtured and empowered to have the skills and expertise to prosper villages and Islamic youth organizations in the form of knowledge about leadership organizations as well as emotional and spiritual intelligence contained in the form of leadership training and creative economy development training. The empowerment and mentoring of Islamic adolescents are carried out to nurture adolescents into a religious generation, that has an attitude that is by the values of religion, nation, and state, independent, creative, and innovative. Youth development can be done through various approaches, including through the involvement of adolescents in various activities such as in the religious field and creativity development, such as the celebration of Islamic Holidays (PHBI), such as BTQ teaching assistance, training in making aroma therapy candles made from cooking oil waste and training in making herbal food (*ginger jelly*). The implementation can be done with Islamic youth organization partners located in the Kedung Supervisor Village area. Through this leadership and skills training, they are expected to be able to overcome changes in adolescent behavior with more religious, educational, creative, and innovative. So it is hoped that they can become *agents of change* for the community.

The term empowerment can be explained as a process that aims to obtain or provide power, power, and ability from those who have power to those who lack or do not yet have power. The use of the word "acquire" indicates a form of partnership, and empowerment models suggest that initiatives to become more empowered come from the community or the individual himself. (Sulistiyani, 2004: 77). Based on the concept conveyed by Sulistiyani, it can be concluded that the role of empowerment also includes the development of the potential possessed by each individual or community.

Community empowerment should focus on achieving community independence, which includes cognitive, connective, affective, and psychomotor aspects. The cognitive aspect emphasizes the development of thinking skills through knowledge and understanding of problems. The connective aspect refers to the attitudes and behaviors of people who are

sensitive to the values of development and empowerment. Affective includes the development of people's feelings and motivations to achieve empowerment in attitudes and behaviors. Psychomotor abilities are practical skills possessed by the community to support development or improvement activities.

Community empowerment requires support from the people to build unity. Therefore, mosques should play a key role in community development and have sensitivity to community problems. It is important not to neglect the role of mosques by mistakenly separating religious and secular issues. (Dedy Susanto, 2013). According to Turfe, Islam is considered a comprehensive religion, so every issue that arises in Islam is considered a religious issue, including aspects related to the life and development of Muslims.

One group of people who have the potential to improve welfare is adolescents. It is important to empower and nurture adolescents so that they have skills and expertise, especially related to knowledge about da'wah, da'wah management, leadership, and emotional and spiritual intelligence. Youth empowerment and mentoring aim to form a young generation who are pious, faithful, knowledgeable, skilled, and have noble morals. One approach to nurturing Muslim youth is through various youth activities in mosques.

Pranarka and Vidyandika explained that the empowerment process has two meanings. First, empowerment emphasizes the process of giving or transferring some abilities to the community so that individuals become more independent. This process often involves providing assets or materials to support self-reliance building throughout the organization. This first process is referred to as primary tendency. Second, the process of stimulating, encouraging, or motivating individuals to have the ability or empowerment to make life choices through the process of dialogue. This second process is referred to as secondary tendency. (Heryanto, n.d.)

In its development, this second process was much influenced by Freire's thought, especially the concept of conscientization (the ability of individuals to control their environment). This concept reflects a new development paradigm that is people-centered, participatory, empowering, and sustainable. (Freire, 1972).

It is realized that to prosper the village and Islamic organizations, organizations are needed that can move well and have a real role in solving problems in the surrounding environment, especially the problems faced by adolescents as village assets. Islamic youth organizations need competent, professional, creative, and innovative activists to face the challenges of a rapidly changing global life. Their existence cannot be taken lightly but rather needs to be prepared in a planned and directed manner through a cadre system, especially through a series of supporting training. Given the importance of this aspect, leadership training for Islamic adolescents is a necessity, so that adolescents can develop a responsive, decisive, and responsible attitude in handling various problems in their environment. In addition, it can also increase their responsiveness and accountability in facing current and future life challenges.

IMPLEMENTATION AND METHODS

The implementation of the activity lasted for 35 days, with basic leadership and creativity training activities made from ginger and cooking oil waste lasting for 1 day starting at 07.30 WIB to 13.30 WIB. Located at the Darussalam orphanage, which began with religious activities, continued with leadership training activities, continued with practical activities in making ginger-based drinks and foods, and activities ended with the provision of assistance to orphans in Kedung Jaya Bekasi village. And supported by youth recitation activities, BTQ teaching, and community activities such as the Islamic New Year celebration 1 Muharram.

This research utilizes the Participatory Action Research (PAR) approach, a method that involves researching to identify or define a problem and applying information into action to solve the problem that has been identified. PAR promotes the concept of "research by, with, and for people," rather than simply "research on people," thus involving the active participation of stakeholders in formulating and implementing solutions to identified problems. (Abdul Rahmat, 2020). And contain relevant information about the social system (community) under investigation, and emphasize that they participate in the design and implementation of action plans based on research findings. In line with Kemmis and McTaggart's view, active collaboration of parties involved in developing and implementing corrective actions is an important aspect of this approach. (1990: 8) PAR is a form of action research that arises as a result of a process, starting with planning, implementing actions or activities, and evaluating the results of those actions. The whole research process it is considered a set of actions aimed at understanding and changing social practice.

These research steps actively involve practitioners in every stage. (MC Kernan, 1991: 10) which is transformative and empowers the research locus community (N.A.F. Soedjiwo, 2019) which aims to get the desired change results.

In the PAR Method, there is a cycle that is an indicator of the success of the research process that focuses on community empowerment. This cycle is known as KUPAR, which stands for Know, Understand, Plan, Action, and Reflection. The "To Know" stage is the first step in empowerment efforts, where researchers consider subjective perspectives on the lives of the people being studied. This involves identifying Natural Resources (SDA) and Human Resources (HR) and building understanding so that researchers can be accepted by the community concerned.

Technical implementation of research using PAR with KUPAR activities. First, researchers with empowered communities identify problems through activities. Discussion activities involve planning, investigating, evaluating, training, and mapping activities. In the problem exploration phase, researchers design a plan that includes time schedules, community responses, and mapping sources. In the fact-finding and listening stages, researchers gain an understanding of the facts, findings, and information obtained through public hearings. Identification of the actors involved is the next stage, where researchers recognize all relevant parties, including social analysis, strengths, and community interests. Option evaluation is the next step, where researchers receive input from related parties. Finally, in understanding the system, researchers must have a thorough understanding of the related systems, including conducting domain analysis.

The domains analyzed are the empowered Community environment, activity, problem, choice, and social domain. So here the researcher plays a role as a planner, *leader*, *designer*,

facilitator, educator, listener, observer, Catalyzer, and synthesizer (final coordinator). FGD (*forum group discussion*) is done to collect and reduce data, as said by Irwanto (2006: 1-2)(Irwanto, 2006) and Elliot & Associates (2005) that FGD is a systematic process of collecting data and information on a particular problem carried out by 6-10 people and led by a facilitator through group discussion(Elliot & Associates, 2005).

Among the implementation techniques in research-based community service is carried out in the form of leadership training activities and adolescent skill development in utilizing ginger plants and gorang oil waste as an effort to improve adolescent vocation which is expected to minimize the level of juvenile delinquency which is more caused by the amount of time wasted without any positive activities, as well as religious education activities carried out together with the board Islamic Youth Organization Kedung Jaya Village Bekasi and received very wide support from village officials both morally and materially.

RESULTS AND DISCUSSION

Empowerment

Etymologically, empowerment comes from the root word "power" which refers to strength and ability. With this understanding, empowerment can be interpreted as a process that aims to obtain strength or ability, or as a process of giving strength or ability from those who have power to those who lack or do not have power. The use of the word "obtain," as explained by Sulistiyani in Partnerships and Empowerment Models, suggests that the initiative to become empowered comes from the community or the individual itself. (Sulistiyani, 2004: 77). By referring to Sulistiyani's statement, it can be interpreted that the role of empowerment involves growing and developing the potential possessed by each individual or community. Therefore, one strategy to improve the ability of mosque teenagers to deal with problems around them is through efforts to empower these teenagers in our environment.

The idea of empowerment is always linked to the principles of self-reliance, participation, networking, and justice. The concept of empowerment is emphasized by strengthening at the individual and social levels. Empowerment reflects the significance of a tough and sturdy mental attitude. (Hikmat, 2001).

From the concept of empowerment, it can be said that rural community empowerment is community empowerment through strengthening organizations at the youth level in the context of religious education, organization, and creativity development.

Training is a process in which a person is taught certain knowledge, skills, and attitudes to improve his skills and abilities. The goal is for the individual to be able to carry out his responsibilities better, by applicable standards. (Mangku Prawira, 2003: 135). While in the perspective of Anwar Prabu Mangku Negara, training is defined as a series of activities designed to provide participants with the knowledge and skills necessary for the work they are currently doing.(Dedy Susanto, 2013).

Leadership

Leaders and leadership in the Islamic perspective are termed with the word "*Khalifah*" i.e. replace and continue (QS: (4) Annisa: 59), "*ulil amri*" i.e. the supreme leader (QS: (5) Al-Maida: 55, "*Auliya*" i.e. leaders both formal and non-formal (QS: (57) Al-Hadid: 27, "*Ri'ayah*"

that is duty and responsibility, and the term leader is termed by the word "*Ro'in*" means the herding that preserves animals, "*Amir*" isim fa'il from the word "*Umara*" namely ruling and mastering, Juhaya S. Praja is a leader who holds control of his community (Ramayulis and Mulyadi, 2017).

Leaders are termed by the word "*Priest*" which connotes with the priest sholat, which means a thread to straighten the building. (Ramayulis and Mulyadi, 2017).

From some of these terms, it can be concluded that the leader in the Islamic perspective is a person who has the power, and authority to rule and has the duty and responsibility to maintain and protect those he leads with prudence and wisdom and accompanied by efforts to improve and evaluate himself and the people he leads.

According to *the Oxford English Dictionary (1993)*, dreaminess is the *leader* (Usman, 2014) (Usman, 2014). Leadership is defined by Peter G. Northouse (Peter G. Northouse (term) Ati Cahayani, 2013) as the ability that a person has to influence the beliefs, attitudes/behaviors, and actions of others and can activate/move others through the influence of personality by developing relationships (communication) to achieve a goal (Ramayulis and Mulyadi, 2017). This is by management principles Gibson et, al., (2009) mention the management function (POLC), namely *Planning, Organizing, Leading, and Controlling* (Usman, 2014).

Training

Training can be described as a short educational process involving structured and organized procedures. The goal is for participants to be able to acquire the knowledge, technical skills, and expertise necessary to achieve specific goals. (Anas Tamsuri, 2022). Training can also be described as a process by which individuals acquire specific skills or abilities to support the achievement of organizational goals. It is a form of short-term education that involves systematic procedures to improve employee behavior to achieve organizational goals. (2010).

Participation in training activities is an integral part of education and training programs which are key elements in human resource development. (Mardiati, 2014). Training, as a component of human resource development, is an initiative to improve the quality and ability of individuals by involving education planning, training, and workforce or employee management. The goal is to achieve optimal results in the context of human resource development. (Notoatmodjo, 2003).

Creativeness

Drevdahl (in Hurlock, 1978: 4) states that creativity refers to a person's ability to create compositions, products, or ideas that are fundamentally new and previously unknown to the maker. This creativity can involve imaginative activity or synthesis of thought that is not just a trap. The process of creativity may involve the formation of new patterns and the incorporation of information from previous experiences, as well as the embedding of old relationships into new situations. Creativity can also involve the formation of new correlations and must have a specific purpose or purpose, not just fantasy, although the result can be a perfect and complete work. Creativity can manifest in art products, literary works, scientific results, or even in procedures or methodologies. (Ti Muharwati, 2014).

Guilford (Ali, M & Asrori, 2006) states that creativity refers to abilities that characterize a person's creative nature. He distinguishes two types of thinking, namely convergent and

divergent thinking. Convergent thinking involves a way of thinking in which individuals perceive that there is only one correct answer to a problem. Meanwhile, divergent thinking is the ability of individuals to explore various alternative answers to a problem. Guilford emphasizes that creative people tend to have more divergent than convergent thinking, which means they can come up with multiple solutions to a problem.

Solso, and Maclin, meanwhile, define creativity as a cognitive activity that generates a new understanding of a problem and is not limited to results that are practical or applicable in its use. (Solso, Maclin, 2007). While Torrance (in Ali & Asrori, 2006: 41) basically, describes creativity as the ability to understand gaps, obstacles, or problems in individual lives. In this process, individuals formulate new hypotheses or answers to the challenges faced and communicate or present the results. Similarly, Munandar simplifies the concept of creativity as a process that can be observed through fluency, flexibility, and originality in thinking. In other words, Munandar simplifies the concept of creativity as a process that can be identified through fluency, flexibility, and originality in thinking. (Munandar, 2002).

Piers identifies the components of creativity as follows: 1) high motivation; 2) intense engagement; 3) great curiosity; 4) strong perseverance; 5) dissatisfaction with the status quo; 6) self-confidence; 7) high level of independence; 8) freedom in decision making; 9) self-acceptance; 10) appreciation of humor; 11) high level of intuition; 12) interest in complex matters; 13) tolerance for vagueness; and 14) sensitivity to the surrounding environment. (Ali, M & Asrori, 2006). The above understanding shows that creativity is a potential possessed by every individual that can be developed through a process that is engineered intentionally or unintentionally. This means that there is a structured or experience-based Education process. Creativity from an Islamic perspective is explained by Momon Sudarman as a person's ability to create something new and contain value, whether related to products, solutions, art, work, or others. While the measure of "novelty" itself, depends on the individual or community environment, and the meaning of "worth" something, refers to the ability to solve the problem at hand. In addition, Momon added that creativity is a process where someone can solve problems in the right way, and creativity is indirectly interpreted as a process. That is how a person can solve the problems he faces in the right way that can benefit himself and others (Momon Sudarwan, 2013) as Allah says in QS (94): Ash-sharh: 7

Al-Fahd-al-Dawud (Pharaoh)

Meaning: "*So when you have finished (from one business), keep working hard (for another business)*" (Ministry of Religion of the Republic of Indonesia, 2000).

This indicates that one's leadership aspect contributes to the development of one's creativity. Because through this leadership spirit will give birth to aspects of independence in thinking, acting, creating, and innovating as well as the ability to solve the problems faced (*problem-solving*) concerning the personality (Ali, M & Asrori, 2006) yes and the environment.

Factors Driving Creativity

Factors that can affect adolescent creativity according to Utami Munandar involve several aspects, such as age, parents' education level, availability of facilities, and how to use free time. (Ali, M & Asrori, 2006) While Hurlock (1978: 11) argues that several conditions can increase creativity, including aspects of time, opportunities for self-reflection, encouragement,

availability of means, stimuli from the environment, non-possessive parental relationships, methods of child education, and opportunities to develop skills. (Hurlock, 1990).

This shows that the utilization of adolescent time through leadership training and vocational development through ginger jelly making and the use of cooking oil waste can reduce the level of delinquency among adolescents.

Organizational Management an Islamic Perspective

The principles of organizational management from an Islamic perspective include the following:

1. Not using resources extravagantly means avoiding misuse and waste of property, as it is explained that wasting wealth is considered a destructive act and violates the principle of wisdom in Al-Isra's verses 26-27. Efficiency, in this context, refers to the effort to achieve optimal results without wasting excessive time in the process of its implementation. (Ali Imran 191), the Qur'an explained; (*'Eat and drink you, but don't overdo it. Surely Allah does not like extravagance.'*)
2. The best use of time is explained in the Qur'an as follows: *"For the sake of time Surely man is really at a loss. Except those who believe and believe and do good deeds, the advice advises in patience"*. (Al-'Ashr, verses 1-3).
3. obedience to time (Discipline), is reflected in the Arabic proverb that states, *"Time is like a sword, so be clever in using it, otherwise it will cut your throat"*. The Holy Prophet(sa) reminded us: *"A promise is a debt"*. If you promise, then keep it, and say: *"God willing"*.
4. Loyalty, which is obedience to the leader as long as the leader leads with righteousness. The Holy Prophet Muhammad (peace be upon him) explained: *"There is no obedience in matters of immorality to Allah"*.
5. Forward orientation, as described in the Qur'an: *"O believers, fear Allah. And let each one heed what he has prepared for tomorrow, so fear God. Verily Allah gives (good) news to those who do"* (Al-Hashr, verse 18).
6. A strong work ethic in Islam is defined as a form of worship. Orientation in working in Islam is an effort to get closer to Allah. *"Then whoever does well even as big as Sarah (atomic seed) will be shown to him (in the Hereafter). Likewise, whoever does evil even as big as zarrah (atomic seed) will be shown to him (in the Hereafter)"* (Az-Zalzalah, verses 7-80).
7. Cooperation in a constructive context, as explained by Allah: *"Help you in matters of goodness and piety, and do not collude in matters of evil and enmity"* (Al-Maidah, verse 2).
8. Deliberation, explained by Allah: *"And deliberate in (all) affairs. So if there is a difference of opinion, return it to God. (The Qur'an) and His Messenger (Sunnah)"* (Ali Imran, verse 159).
9. Thinking positively (husn adz-dan) should be instilled rather than always suspecting every circumstance. Positive thinking can direct the situation towards a conducive atmosphere. But, of course, supervision is still needed as a control over the situation.
10. Moral, like the Holy Prophets. Explain: *"Verily I am sent to improve / perfect noble morals"*. And *"the establishment of a nation is measured by its morals"*.(Fernanda, 2003).

Adolescence and Its Development

Juvenile Definition

The term "adolescent" has its origins in the Latin, adolescent, which means to grow or develop toward maturity. Many people define adolescence, for example, De Brun defines adolescence as a period of growth that lies between childhood and adulthood. (Rice, 1990). While Papalia and Olds (2001) The notion of adolescence (adolescent) is not directly given but rather implied through the concept of adolescence. Adolescence is defined as a transitional phase of development that occurs between childhood and adulthood, beginning generally at the age of 12 or 13 years and ending in the late teens to early twenties.(Papalia, D E., Olds, S. W., & Feldman, 2001). Elizabeth Hurlock classifies adolescence into two stages: early adolescence (from ages 13 to 16 or 17) and late adolescence (from ages 16 or 17 to 20). This division is carried out by Hurlock because, by late adolescence, individuals have reached a stage of development closer to adulthood(Hurlock, 1990). In childhood, there are biological growth processes, such as an increase in height. Conversely, in the context of adulthood, there is a process of maturity in all organs of the body, including reproductive function, and cognitive maturation which includes the ability to think abstractly. (Rice, 1990).

Monks and colleagues limited the span of adolescence from ages 12 to 21, which includes the period until the completion of physical growth. During this time, individuals experience maximum physical growth and reach maturity in reproductive abilities. This maturity causes adolescents to begin to pay attention to the opposite sex and seek to lure them. Aside from the aspect of physical growth, adolescence also marks the development of psychological functions, which include increased mental strength, thinking skills, understanding, and memory. With this increase, adolescents become more attentive to the social and intellectual environment. (Monks, F.J., 1991). Teenagers who are members of Islamic youth organizations in Kedung Jaya village are mostly in the age range of 12-20 years. They have reached physical maturity and, in terms of psychic development, have been able to think, understand, and remember what they have gained during training and religious activities. Hopefully, these activities can provide strengthening to the mental, emotional, and spiritual aspects of the teenager during his adolescence.

Adolescent Cognitive Development

According to Piaget, a teenager's drive to understand the world is triggered by biologically adapted behavior. In his view, adolescents actively construct their cognitive world, where information is not directly integrated into their cognitive schemes. Adolescents have achieved the ability to distinguish the importance of ideas or information compared to others, and they can relate those ideas. They not only organize their experiences and observations but are also able to cultivate their way of thinking to generate new ideas.

At this stage, teenagers have also begun to be able to speculate about things, including imagining what they want in the future. The cognitive development of adolescents can be seen in their ability to think logically. They begin to adopt a research mindset, being able to plan steps to achieve future goals. (Santrock, 2001).

Elkind's view of feelings of vulnerability in adolescents, namely the belief that they are unlikely to experience risk, is often cited in explanations of risky behaviors carried out by

adolescents. Generally, adolescents are perceived as having an unrealistic belief that they can engage in harmful behavior without experiencing negative consequences.

A study conducted by Beyth-Marom and team in 1993 proved that both adolescents and adults have equal potential to engage or not engage in self-destructive behavior. They also emphasize that the level of perceived self-invulnerability is the same between adolescents and adults. Therefore, the tendency to engage in risky behaviors and the tendency to view oneself as less vulnerable according to Beyth-Marom and colleagues, in adolescents and adults, are comparable. (Beyth-Marom, 1993). As done by some teenagers in Kedung Jaya village who commit actions that are considered by them not to endanger themselves and the environment, but quite the opposite.

Adolescent Social Development

In the adolescent period, social development is more focused on interaction with peer groups than interaction with parents. Unlike childhood, adolescents are more often involved in activities outside the home such as school activities, extracurriculars, and playing with friends. Therefore, the role of peer groups has a significant influence on adolescence.

At the individual level, environmental influences are recognized as a fairly strong factor in shaping adolescent behavior. Although adolescents can determine their actions, their behavioral decisions are often influenced by pressure coming from peer groups. (Conger, 1991).

Forms of Juvenile Delinquency Countermeasures

Some of the efforts made by Islamic organizations in Kedung Jaya village in overcoming the level of moral deviation among adolescents, among others:

1. Preventive; Counseling / Socialization carried out through religious activities, Patrol, where administrators of Islamic youth organizations carry out religious activities around the village regularly to be able to have a positive effect on adolescents who waste time with activities that are lacking and even not positive. With the attention of parents, the management of Islamic youth organizations in collaboration with the PKM team and the community together carry out weekly and monthly recitation activities to provide the cultivation of religious values and knowledge.
2. Repressive; conduct raids to places/locations that are used as places for teenagers to commit acts of moral deviation. And provide input and direction to parents in the form of discussions and giving religious values.
3. Curative; This effort is expected for parents to be more aware/concerned about the growth and development of their children both physically and nonphysically (mental, emotional, and spiritual) (Ust. Fajar, 2021)

Factors Influencing Juvenile Delinquency Management

- a. Family: The obstacles faced by families in overcoming juvenile delinquency are caused by busy and time-constrained parents, so they are unable to provide enough supervision and attention to their children. In addition, time constraints are also caused by the presence of several children in one family, so that parents' attention is divided for each child. As a result, children spend more time with their friends.

- b. Educational Institutions: there are several obstacles such as the lack of data or information about the curriculum vitae of students who experience problems, the lack of transparency of students in disclosing cases or problems they face, the lack of attention of parents or guardians to cases or problems faced by their children, and also the limitations of subject teachers in delivering character education materials in class.
- c. Community: lack of active community role in supporting the government to address problems such as alcohol consumption and sexual promiscuity among adolescents. In addition, the availability of liquor that is easily accessible to teenagers and excessive freedom of association in the community contribute to this problem.

To assist adolescents, several activities can be carried out, such as socialization activities by participating in silaturahmi to mosque and takmir teenagers, da'wah management training, organization, and leadership. In addition, follow-up activities were also carried out. Through this activity, adolescents will feel appreciation and attention from the community, so that it can be an alternative to anticipate negative associations and juvenile delinquency today.

FINDINGS AND SERVICE ACTIVITIES

Kedung Jaya Village was formed from the expansion of Kedung Pengawas Village in 1981. The history of determining this name comes from the results of the lottery of names proposed by the Kedung Supervisory village community, consisting of (1) Kedung Jaya comes from the name of the village, namely Kedaung village, (2) Wates comes from the name of the School, (3) Asih Jaya comes from the name of the school in the Kedung Jaya village area. Kedung Jaya Village is one of the villages located in Babelan District, Bekasi Regency, West Java, which has characteristics and characteristics as a rural community that is obedient to religion and local traditional values. Kedung Jaya Village has an area of 223,775 ha with a total certified village land area of 2500 M2. Distance from village to sub-district 3 KM, distance from village to district 35 Km, distance from village to province 100 Km, Distance from village to Jakarta 20 Km (H. Jayasan, secretary at the time of the formation of Kedung Jaya village and currently serves as Village Treasurer, 2021).

Results of Implementation Empowerment of Islamic youth organizations in tackling adolescent social behavior through Leadership and creativity training activities made from used cooking oil waste and ginger plants were carried out in Kedung Jaya Village, Babelan District, Bekasi Regency, West Java from November 15, 2021, to December 20, 2021, in partnership with IKRIWA, FKRI, and PRISMA, which are Islamic youth organizations located in Kedung Jaya Village with approximately 3000 teenagers spread across various levels of secondary (SMP/Mts) and upper (SMA/Aliyah and ball school) education. Based on the results of discussions with the management of Islamic youth organizations and RT RW, several problems faced by adolescents were found, including (1) low interest of adolescents in participating in religious activities such as recitation or activities held by Islamic youth organizations, (2) the emergence of adolescent social behavior which is currently one of the triggers for moral deviation among adolescents, Such as: "hanging out" (relaxing gathering with friends) "Angeles" (inhaling aibon glue) and "ngobat" (meaning taking drugs excessively and without a doctor's prescription, such as excimer and tramadol)(Haris, 2021). (3) low interest in learning

among some school-age adolescents, triggered by the ease of going to school, namely "free school", (4) The economic life of Kedung Jaya village has income below UMR. Where the average income or income of the community is obtained from agricultural products and laborers, both agricultural workers and factory workers. This is exacerbated by the COVID-19 pandemic so most of the people of Kedung Jaya village have soft loans to mobile banks known as "Bank Mekar".(Haris, 2021).

Based on the results of discussions with several administrators of Islamic youth organizations, we carry out activities that are expected to motivate, inspire and provide knowledge and experience to teenagers in Kedung Jaya Village through activities: (1) Assistance in religious activities, by participating in recitation, mawlid, and other religious activities held in collaboration with the program of activities of Islamic youth organizations there, (2) Assistance in educational activities, by participating in BTQ learning at Pondok Yatim Dhuafa, (3) Training on organizational activities, by holding Basic Leadership Latian (LDK) activities with Kedung Jaya village youth participants held in the hall of Pondok Yatim Dhuafa, (4) developing youth creativity, through creative economy training activities made from ginger plants, namely making ginger candy, ginger jelly, and utilization of cooking oil waste by making aromatherapy candles held in the hall of Pondok Yatim Dhuafa.

This activity was attended by teenagers who are active in several Islamic youth organizations and adolescent orphan students, which aims to provide insight into the organization, especially in terms of leadership. Through this leadership training, we hope that adolescents can develop a *sense of responsibility* by being more directed and effective in maintaining and as an effort to overcome moral deviations that occur in adolescents and their environment. Meanwhile, training on the use of ginger plants and cooking oil waste is a healthy food alternative and an alternative to new businesses that are more useful and economically valuable and aim to provide skills and experience that can be applied directly in filling the leisure of adolescents who spend more time with hedonic and excessive and undirected consumptive things. And it is hoped that through this activity teenagers spend more time doing positive, creative economic and educational things. And more independent cognitively, affectively, and psychomotorically. The following is documentation of the service activities carried out:



Figure 4.1 Youth religious formation activities



Figure 4.2 Leadership Training Activities



Figure 4.3 Development of creativity through the utilization of ginger plants into ginger jelly

CONCLUSION

Based on the results and discussion, the researcher concluded that the empowerment of youth organizations in Kedung Jaya Bekasi Village shows that concrete steps, such as skills training, character building, and integration with local communities, can increase the effectiveness of these organizations in achieving the goals of empowering Islamic adolescents at the village level. A deep understanding of the needs and potential of Islamic youth in the village is the main key to designing relevant and sustainable empowerment programs.

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