

The Role of Parents in Preventing Deviant Behavior (Case Study of Adolescents Aged 13-18 Years in Setu Wetan Village, Weru District, Cirebon Regency)

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Abstract	This research is motivated by the fact that there are still gaps in adolescent moral development. Some parents are still not optimal in educating adolescents, so some teenagers do not have morals well, or often there is deviant behavior of adolescents. This study aims to obtain data on the role of parents in adolescent moral development, deviant behavior of adolescents aged 13-18 years, and the relationship between the role of parents to moral development in preventing deviant behavior of adolescents aged 13-18 years in Setu Wetan Village, Weru District, Cirebon Regency. This research method uses quantitative research. Data collection techniques use observation, questionnaires, and documentation. Data analysis techniques use quantitative descriptive analysis. The results of this study, the Role of Parents in Adolescent Moral Development, is included in the Good Category with a score of 89.6%. Deviant Behavior of Adolescents Aged 13-18 years is included in the Good Category with a score of 84%. There is a positive and significant relationship between the Role of Parents in Adolescent Moral Development in preventing Deviant Behavior of Adolescents Aged 13-18 in Setu Wetan Village Weru Subdistrict, Cirebon Regency, the relationship is 1.69%, and other factors influence the remaining 98.31%.	
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1. INTRODUCTION

Presently, there is widespread concern regarding the behavior of adolescents, particularly when considering the inadequacy of religious education provided by schools in guiding teenagers toward good moral values. The moral development of adolescents is influenced by the type of education they receive. Ki Hajar Dewantara, a prominent figure in national education, proposed the concept of three educational centers (referred to as "tridents") that progressively and holistically foster educational responsibility for the younger generation. These three institutions are recognized as the primary centers of education: family, school, and community (Agustini, 2018; Faliyandra, 2020). Family education encompasses the initial and foremost form of education, as children first interact with the external world through their parents. The significance of family education is acknowledged in the National Education System Law No. 20 of 2003, which acknowledges that family and environmental education fall within the realm of informal education. The law outlines the rights and obligations of parents, including (1) the right to participate in selecting an educational institution and receiving updates on their children's educational progress and (2) the obligation of parents with children of compulsory education age to provide basic education (Constitution of the Republic of Indonesia, 2003).

Currently, the behavior of adolescents from time to time is widely questioned, especially when viewed from the religious education provided by the school is not enough to direct teenagers to have good morals. Changes in adolescent morals depend on the education they get. National education figure Ki Hajar Dewantara came up with the concept of three educational centers (tridents/ tridents) that gradually and integratedly develop an educational responsibility for the younger generation, three places that are considered to be the center of education, namely consisting of family educational institutions, school educational institutions, and community educational institutions (Agustini, 2018; Faliyandra, 2020). Education in the family includes education that is mainly first. The child interacts with the outside world through his parents first. The importance of family education is recognized by the National Education System Law No. 20 of 2003, which states that family and environmental education includes informal pathway education. In the law, there are Parental Rights and Obligations, namely: (1) Parents have the right to participate in choosing an educational unit and obtaining information about the development of their children's education, (2) Parents of children of compulsory education age, are obliged to provide basic education to their children (Constitution of the Republic of Indonesia, 2003).

In social life, the family occupies a major and very important role in shaping the character and happiness of the family. Because the family is the first place or educational institution before family members get a formal education in society. Suppose the family's roles and functions are not in place and are not guided by the Qur'an and the Rosul Sunnah. In that case, there will certainly be various social problems that will impact the family itself and society in general (Dirgayunita, 2020). The role of parents is very important as the foundation for the pattern of adolescent moral development (Ningsih & Bela, 2021). While other institutions only provide the content, the child will determine the shape and color. Seeing more family time, family education is the most important thing for youth growth. Therefore, every parent is encouraged to educate and teach their children from an early age with *akhlakul kharimah* because parental behavior has an impact that is not much different from social life in society. The provision of moral education carried out as early as possible will positively impact the quality of adolescents so that they have *Akhlakul Khaimah* embedded in their youth as a special provision for themselves, their families, their community, their nation, and their religion.

As an educator in a family, parents' behavior and upbringing determine the morals of children in carrying out their lives so as not to deviate from the rules. The role and responsibility of parents to educate adolescents are very dominant because, in the hands of parents, it is adolescents' good and bad morals. To maintain life stability, education, and moral development are the most important and very urgent things for parents to do (Ningrum, 2021). In Islamic law, the issue of morals receives enormous attention. Allah Almighty firmly commands parents to prepare for life in the family well, lest they fall

into line, as Allah said in Sura At- Tahrim in verse 6.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْجَارَةُ عَلَيْهَا مَلَائِكَةٌ
غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

That is to say:

"O people of faith, preserve thyself and thy family from the fires of hell whose fuel are man and stone. His guardians were angels who were harsh, harsh, and did not disobey God for what he had commanded them and always did what he had commanded." (*Qur'an And Translation*, 2000) (Qur'an Surah At Tahrim: 6)

As described above, the self-preservation and family of hellfire is by providing good learning and education, inviting them to practice goodness to save the world and the hereafter. That way, religious giving to the family is the basis for forming adolescent morals (Junaedi, 2018). The moral education parents provide is a child's basic capital before socializing with the wider community. With good morals, teenagers easily mix with the outside environment and avoid deviant behavior. In education in the school environment, the principal's character through a character education program helps students learn morals (Hartono, Udin & Riyanto, 2021).

Adolescent moral coaching is very important; psychologically, adolescence is the age that is in shock and easily affected (Musyarafah & Lukmawati, 2018). This condition stems from the state himself, who still does not have sufficient knowledge, mentality, and experience. The strong influence of peer groups because teenagers are more outside the home together with peers, it is understandable that the impact of friends on attitudes, talk, interests, appearances, and behaviors outweighs the influence of the family (Karo, 2018). For example, if a group member tries to drink alcohol, drugs, or cigarettes, teenagers follow suit regardless of their feelings (Supriadi, 2019). From such circumstances, it is easy for teenagers to fall into deeds that can destroy their future. Parents are challenged to protect their children from the adverse effects of incoming associations.

The development of technology today is also not balanced with the progress and changes in adolescent morals. Currently, many have given rise to new symptoms in the form of moral crises; deviant behaviors especially occur among adolescents (Surodiana, 2020), such as moral symptoms that tend to be disrespectful towards parents and teachers, against parents, brawls, drug users, falling into promiscuous sex behavior, profanity, addiction to online games, and other deviant behaviors have plagued most teenagers.

Based on the facts that researchers observe in the field, the fact is that most families still need to be more optimal in educating their children, judging from religious activities in the afternoon or evening. The day after maghrib, they only saw elementary school-aged children used to studying in the musholla or house used as a place to learn. Researchers observed a concerning trend wherein certain teenagers either discontinued their education or displayed poor moral values while attending school. These moral shortcomings include a lack of respect towards elders, engaging in disrespectful behavior, participating in fights, staying out late at night, and developing addictions to online games. Brawls between students often occur in the Weru District, Cirebon Regency, precisely at SMK Nusantara. By looking at the morals, deeds, and behaviors of these teenagers, the author felt the need and was interested in researching further because it was based on a theory put forward by Piaget in the book *The Concept of Combating Deviant Behavior* Students says that psychologically, adolescence is the age at which individuals interact with society Adulthood, already feeling at the same level, is in a period of turmoil caused by physical growth and psychic development that is inundated extreme and unbalanced, so researchers want to know how the role of parents to their children to avoid deviant behavior, especially in adolescents aged 13-18 years who are prone to changes in emotional, social and moral changes which the author then puts in the form of a study entitled "The Role of Parents in Preventing Deviant Behavior (Case Study of Adolescents Aged 13-18 Years in Setu Wetan Village, Weru District, Cirebon Regency)".

2. METHODS

This research is carried out quantitatively. According to Sujarweni in the book by Adnan Efendhi (2021), quantitative research is a type of research that produces discoveries that can be achieved (obtained) using statistical procedures or other means of quantification (measurement). This study's population was all parents and adolescent children Desa Setu Wetan, Weru District, Cirebon Regency. Samples are taken using the Cluster Sampling technique called Cluster Random Sampling, a sampling technique used in research to determine the model when the object is going to be researched, or the source of the data is very extensive (Yusuf, 2017). The sample of adolescents in this study was 35 junior high school students, high school students, and parents of Grewal Block, Setu Wetan Village, Weru District, Cirebon Regency.

The study employed data collection methods such as observation and questionnaire procedures. Subsequently, the collected data were analyzed using a quantitative approach, which involved presenting factual information in numerical form through data tabulation and determining percentages on a scale. A correlation test was used to determine the relationship between parental role in moral development and deviant behavior among adolescents aged 13-18 years in the Village Setu Wetan, Weru District, Cirebon Regency.

3. FINDINGS AND DISCUSSIONS

Adolescence is defined as a dangerous period because a person leaves the children's stage of life to go to the next stage, namely maturity. Nowadays, it is a time of crisis because there is no holding of the personality of adolescents who have been formed. At that time, adolescents need guidance, especially from parents. One of the controllers of juvenile delinquency is the family because the family is the main controller of guarding and saving individuals and groups from saving behavior. The family reflects a person's life (Adrian, 2018).

In a family, parents have the foremost position in providing the first education to their children, giving general and religious knowledge. Both are very important given to the child. Parents' attitudes and behaviors are very easy for their children to imitate. Therefore, as a parent, you must be careful in carrying out your role as a parent who is an example for children. Indeed, some parents have behaved well in some families, but their children still need to be straightened out. By seeing such conditions, parents are also required to be active and creative in improving the ability to educate and guide their children so that children can imitate the positive behavior of their parents (Jannah & Umam, 2021).

Based on research conducted by researchers to determine the role of parents in fostering adolescent morals in Setu Wetan Village, the sample is teenagers at the junior-high-school level or equivalent aged 13-18 years in the Grewal Block RT.07 RW.03 by conducting questionnaire testing using a percentage scale. The results showed a value of 89.6% which means it is in a good category because it is at an interval of 75%- 100%. The role of parents in moral development in preventing deviant behavior in Setu Wetan Village, Weru District, Cirebon Regency, is said to be good because some parents have carried out several family functions (parent) to their children aged 13-18 know.

Parents become protectors who protect children from sharing negative things, both physical and spiritual. Many parents only protect children from negative things that are jasmani, such as wounds, pain, dirt, and so on but forget to protect them from various diseases that are ruhani such as arrogant, arrogant, desperate, resisting, or sour faces (Erzad, 2018).

The family is the first place of interaction for the protégé. Therefore, the interaction of children in the family will affect the interaction of children in the outside environment. We often witness the character of a child who is ruthless, difficult to communicate with, grumpy, inferior, and timid, possibly because the wrong interaction has taken place in the family. Therefore, the family must build the social

environment of the Qur'an and the Sunnah of the Messenger of Allah.

The family is the best educational institution for the child. The educational environment is first and foremost in developing the child's basic character. In addition, the mother's father is a great and profound influencer on every step of the development of an adult child. The spiritual function is very important in developing the child's psyche in the future because the child is essentially a potential that needs guidance and direction. Parents become *tauladan*, inviting and reminiscent of kindness.

In addition to the functions of parents above, there are several roles of parents in moral development, namely: exemplifying Exemplary Morals, moral education problems, parents should give a lot of their children in addition to what they find in school, namely by giving advice religiously, giving good examples of *tauladan* from both old rags, and giving his children understandings of the exemplary examples of the Prophet and Apostle SAW. Parents who possess authority deeply understand positive norms and behaviors and actively strive to live in alignment with the values and norms they hold dear. This enables children to develop a strong sense of identification with their parents. The level of parental authority towards their children is proportional to the level of realization of values and norms in their person (Utami & Raharjo, 2021). Exemplifying the example of worship, the development of worship obedience to children can be applied to start from within the family environment through the exemplary method, namely by how parents give examples to children, for example, about the procedures for implementing prayer services and their movements. Because young children like to do prayers by imitating their parents. Therefore, parents should know and realize that exemplary education is the backbone of efforts to instill children's worship practices. With this example, education and advice will be useful and affect children.

Meanwhile, to find out the deviant behavior of adolescents aged 13-18 years in Setu Wetan Village, Weru District, Cirebon Regency, first know the meaning of bad behavior, namely all actions that are contrary to norms prevailing in a system of social systems of society. Deviant behavior refers to actions intentionally or unintentionally performed by an individual or a group within a community that goes against the established norms and rules collectively agreed upon. Such behavior may have varying impacts, either causing harm to others or not affecting any victims. Adolescent deviant behavior is a social problem that often arises in Indonesia in various forms and has been considered a fairly worrying problem. From the consequences it causes, some juvenile behaviors are no longer regarded as ordinary delinquency because they have come to a form of unlawful behavior (Hardiyanto & Romadhona, 2018). Deviant behavior that gives rise to victims can be categorized as crime, offense, and delinquency.

Meanwhile, bad behavior that does not cause victims is called deviance, where the victim is oneself (Hisyam, 2021). The forms of bad behavior among adolescents, in general, can be classified, among others, non-conform, behavior that is not by values or existing norms (Rosyidah & Nurdin, 2018); anti-social or association, that is, actions that go against the customs of society or the public interest. Terminal acts; Actions that defy the regulations outlined in written laws and pose a direct threat to the lives or safety of others (Adiningtyas & Lestari, 2020).

Result from observations by looking at how adolescents aged 13-18 years behave in the surrounding environment, including the following 1) Berkata is disrespectful when there are friends who mock and say harsh words. It can be seen that some teenagers still cannot use subtle and polite language, especially when communicating with peers. 2) If told by parents, this is based on the results of a questionnaire distributed to adolescents aged 13-18 years, but who answer always and often amounts to 7 people out of a total of 35 respondents 3) direction when criticized by friends. This is based on the questionnaire results distributed to adolescents aged 13-18 years, but who answered always and often amounted to 7 people out of a total of 35 respondents. 3) Non conform actions. One of the non-conform actions here is that teenagers and their friends chat and laugh out loud at night, so it is not uncommon to disturb local residents.

The findings indicate a positive correlation between the role of parents and moral development in

preventing deviant behavior among adolescents aged 13-18 years. This relationship is illustrated in the accompanying pie chart. According to the chart, the role of parents in moral development accounts for 1.69%, while the remaining 98.31% is influenced by other factors not specifically examined in this study, such as school-related factors, guidance, and environmental or communication factors. To conclude, the coefficient of determination was calculated. A positive coefficient suggests a relationship, while a negative coefficient suggests no ties.

In this case, since the determination coefficient is 1.69%, it signifies a relationship between the two variables—the deviant behavior of adolescents aged 13-18 years and the lack of parental role in their moral development. However, it is important to acknowledge that other influential factors contribute to deviant behavior that were not explored in this research. After performing several data analysis techniques, thus the Role of Parents in preventing Deviant Behavior of Adolescents Aged 13-18 Years has a significant relationship. Parents should provide teaching and guidance about good and bad behavior (Marlynda, 2017). Parents must understand what their child needs and help them understand the values that matter.

The morals of adolescent children can be fostered through parental cooperation. Parents must establish open communication. This communication will help children feel comfortable discussing their problems or feelings (Jatmikowati, 2018). Parents should open their ears and hearts to listen carefully to what their children want to say. This will help children feel heard and valued. Parents should use language that is easy for children to understand by using language that is complicated for children to understand.

4. CONCLUSION

The role of parents in fostering adolescent morals in Setu Wetan Village, Weru District, Cirebon Regency is included in the good category, meaning that almost all parents play an active role in fostering adolescent morals in preventing deviant behavior based on the questionnaires that have been distributed. Bad behavior of adolescents aged 13-18 years in Setu Wetan Village, Weru District, Cirebon Regency is included in the good category, meaning that there is almost no deviant behavior due to the lack of parental role in fostering the morals of adolescents aged 13-18 years. The results of the calculations above can be concluded that the relationship between the role of parents and moral development in preventing deviant behavior of adolescents aged 13-18 years has significant relationship.

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