Contribution of Religious Leaders in Behavioral Education in Adolescents

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ARTICLE INFO	ABSTRACT
	This research departs from the ethical issues of adolescents, which are very concerning. Teenagers who used to be polite now lack ethics, for example, saying harsh words that have become commonplace and are even reluctant to participate in religious activities, such as recitation and ethics education given by religious leaders to society. This study aims to determine the perceptions that exist in society about the role of religious leaders in adolescents and to determine the contribution of religious leaders in shaping adolescent behavior. This descriptive study uses a qualitative approach in Tanjungbaru Village, East Cikarang, Bekasi Regency, Indonesia. Data collection techniques in this study used observation and interviews, supplemented by secondary data from reference books and previous research relevant to the research theme to support data in the field. This study uses the theory of structural functionalism from Talcott Parsons about change. Based on the research results, religious leaders' contribution to behavioral education for adolescents is felt by the community, namely that they have established Islamic boarding schools, mosque youth associations, exemplary, and direct advice or lectures.

1. INTRODUCTION

Religious leaders play a role in society as figures who guide and advise the community (Dozier et al., 2020). In rural areas, they still believe in religious leaders as spiritual teachers, even those whose opinions are often heard by the community (Rahman & Anwar, 2020). Community leaders have a position to help solve problems in the community, which is the contribution of religious leaders, centering issues in the community environment (Eddy, 2013). Through religious identity, individuals share identities, values, and priorities as a symbol of togetherness based on socio-religious strength. This allows religious leaders to further enhance the group's ability to achieve group goals effectively (Haq, 2021; Haq & Sen, 2021). Islamic religious figures sense that many people are seen in community service, especially in religious matters such as teaching recitation of

the Qur'an, and piety, in which science is not hinted at in this case (Geertz, 1973; Wildan et al., 2015). They are called *kyai* in the category of scholars in Islamic life, even though their knowledge is often limited. Ulama, in the sense of *warasat al-anbiya* is not only having intelligence and broad mastery of religious knowledge (Rahman, 2011). But it also fulfills other demands that are more related to attitudes and ways of life, such as piety, sanity, simplicity, and a commitment to the well-being of the people physically and spiritually (Rahman, 2014).

Amid the development of society, several titles benefit the clergy; for example, in West Java (Sunda) the community calls *ajengan*. In Central Java, it is known as *kiyai*; in the North West Sumatra region it is called *buya*, in the Aceh region, it is called *teungku* and other areas; and functions, the clergy figure is divided into two categories. First, is a group of free clerics or clerics whose social roles are in the *al-da'wah* path, namely clerics as teachers and broadcasters of religion. Second, the group of official clerics, namely clerics whose religious position is in the field of justice which concerns Islamic law (*shari'a*) (Mustari & Rahman, 2012). Aside from being an ecclesiastical court, he is also a *mufti*, namely religious adviser and religious educator (Isma'il, 1997). Education is a way for humans to learn from those who initially do not know, and those who cannot become able to; education is a process of maturity and independence. The method of learning to learn things that did not know before. Because initially, humans were like blank paper that had not been written with ink at all, clean, and how parents and those around them provide education to children. Humans are given the saying learn from the cradle to the grave (Febriyani et al., 2020).

Education comes from the word "education". Then this word gets the prefix me so it becomes 'educate', which means nurturing and giving training. In nurturing and giving training, it is necessary to have teachings, guidance, and leadership regarding morals and intelligence. "Education" is changing a person or group's attitude and behavior to mature humans through teaching and training efforts (Syah, 2008). Education can be interpreted as a process with specific methods so that people gain knowledge, understanding, and ways of behaving according to their needs in a broad and representative sense (Sweller, 2020).

Education is one of the efforts to improve the quality of human life through the development of their achievements; education is not a simple activity but a dynamic activity. Considering the dynamics of education delivery, education requires good management to achieve educational goals effectively and efficiently (Badrudin, 2013). In the National Education System Law No. 20 of 2003 article 1, paragraph 1, it is stated that:

> "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious, spiritual strength, self-control, personality, intelligence, noble character, and the skills needed by themselves, society, nation, and state."

Education for children or adolescents is carried out by various aspects of life that affect adolescents daily because of the place or environment, such as home (family). The school environment (friends) and surrounding environment (society) will influence and shape adolescents' character, whether it's character, behavior, ethics, etc. Because in these aspects, religious norms and behavior must be instilled so that teenagers can respect those who are younger and respect their elders. The family also shapes children's morals, character and habits; parents are role models for children to emulate. Indeed, usually, behavior, how to act and speak will be imitated by children. This role model gives rise to identification symptoms, namely equating with the person being imitated, which is essential to shape personality. All values known to children will be attached to people they like and admire, and it is in one of these processes that children get to understand values (Albar et al., 2020).

The role of the school as an institution that helps families is tasked with educating and teaching as well as improving and refining the behavior of students brought from their families, in developing students' personalities. Where children learn to get along with fellow students or peers, as well as teachers and school employees, and children learn to obey school rules. Society or the environment has a third important role after family and school, education experienced in this community, when children start after being released from family care and outside of school education. A person in society experiences many styles of teaching, this includes all fields, both the formation of habits, and the formation of understandings, including knowledge, attitudes of interest, as well as the formation of decency and religion (Sharaf Qdah et al., 2018).

It is not only in society but also in the family to shape children's morals, character, and habits, and parents as role models for children to emulate. Indeed, usually, behavior, how to act and speak will be imitated by children. This role model gives rise to identification symptoms, namely equating with the person being imitated, which is essential to shape personality. In forming the community's character is the embodiment of life with humans because social life occurs in society, the process between relationships and interactions. The whole life development process also happens in community as an institution of human life (Ordoñez & Serrat, 2017).

In education, the community environment is an institution other than the school family that will shape children's habits, knowledge, interests and attitudes, decency, society, and religion. It is in the community that children engage in social interaction that occurs informally from religious leaders, officials or authorities, or community leaders. Community leaders have a position or position to help solve problems that arise in the community, which is the contribution of religious leaders, centering problems in the community environment from religious, social, educational issues to ethical ways in adolescents. In this day and age, the norms that apply in society have begun to disappear and begin to fade because of changes in culture and ways of socializing among adolescents. The norms that used to lay in the community became habits and customs, but now youth ethics are lacking, ethics itself is a science related to efforts to determine what actions humans do to be said to be good or bad (Setia & Rahman, 2022).

A thesis work by Adinda Fitri Novia (Novia, 2016) entitled the role of educational institutions in internalizing spiritual values in early childhood, a qualitative descriptive study in a Typical Kindergarten of Daarut Tauhid Bandung). The author examines the role of Daarutauhid institutions that apply spiritual values in early childhood. The contribution of religious figures is linked to structural-functional theory because Robert Nisbet stated (Nisbet, 2017) that functionalism is one of the most influential theoretical constructs in the social sciences of the present century. In structural-functional, the terms structural and functional do not always need to be linked, although they are usually linked. Robert K. Merton initially contributed to sociology that social behavior is a branch of social behavior, more completely, Weber's analysis of Protestant Christianity that there is an influence in Capitalism (Weber, 2002). In his theory, Merton delineated the level of social behavior that he saw as the hope of functional theory. Functional analysis is the hope and possibility of constructing contemporary approaches to problems of sociological interpretation (Ritzer, 2004). Structural-functionalism focused initially on the function of attention on the function of a social structure or the function of a particular social institution (Wibowo, 2017). According to Merton, function is defined as observable consequences that lead to adaptation or self-adjustment of a specific system. In terms of functions, Merton introduces the concepts of real (manifest) and hidden (latent) functions. According to a simple understanding, real functions are expected functions, secret functions are unexpected, and hidden functions are surprising (Merton, 1996).

Activities and actions are always trying to achieve a goal. Education is a conscious human activity related to other human beings, directed towards a common desired goal, regardless of the socio-cultural structure in which the action occurs. The purpose of education as a common goal

must benefit individuals as educational objects, for society with values that live and apply in it, and for the state as the executor and person in charge of education (Ahmad et al., 2021). Education takes place in a long process that ultimately achieves a general or final goal, namely maturity or a morally mature person. This general goal will be achieved through the achievement of immediate goals. An education expert, Langeveld (Langeveld, 1979) put forward various educational purposes, namely the final or complete/total general, special, temporary, explicit content, and intermediate goals.

In the following, we will briefly describe these objectives one by one in a hierarchical manner. In one's social life, one must adopt the attitudes and morals that apply following the rules and norms in society. Communities living together are interdependent between other units, and communication becomes a link for all the information needed between communities. In relation, people interact with each other and express their opinions and desires, which are only described and the form of action in society can be rational and irrational. In general, people act and behave according to what their minds expect. The leading sociologist Max Weber (Weber, 1978) explains social behavior with social action theory. According to him, social behavior is a shift in pressure towards beliefs, motivations, and goals in members of society, all of which give content and form to their behavior (Veegar, 1986). At the same time, social behavior is an atmosphere of interdependence which is a must to guarantee human existence.

Weber made the transition from social action to public social life a typology of action. Action is zweckrational (rationally beneficial) when applied in a situation with a plurality of means and ends in which the actor is free to choose means purely for efficiency. Action is rational (sense concerning values), while standards are selected for brand efficiency because the goal is definite: excellence. Action is effective when the emotional factor posits mean and ends rather than action. Action is traditional when the means and ends are mere habits (Bachtiar, 2006). Adolescence is when humans are in their teens. During adolescence, humans cannot be called adults, but they cannot also be called children. Adolescence is a period of human transition from children to adults. Adolescence is a transitional period between childhood and adulthood that runs between the ages of 11 to 21 years (Anwar et al., 2018).

Teenagers are also experiencing rapid development in the intellectual aspect. This intellectual transformation of the adolescent's way of thinking allows them not only to integrate themselves into adult society but is also the most prominent characteristic of all developmental periods. Youth previously did not have a clear place. They are no longer classified as children but are not yet fully accepted as adults. Teenagers are between children and adults. Because of that, teenagers are often known as the "Finding Yourself" face or the "Cyclone and Storm" phase. Teenagers can still not master and function optimally their physical and psychological functions. However, what needs to be emphasized here is that the adolescent phase is a developmental phase currently in a period of great potential, both from a cognitive, emotional, and physical aspect (Blum et al., 2014).

2.   METHOD

The method used in this research is descriptive in explaining the characteristics of an individual, condition, symptom, or particular group or determining the frequency or distribution of a sign or the frequency of a specific relationship between other symptoms in society (Silalahi, 2006). The technique used by researchers is qualitative. A qualitative method is one whose measurement process is not through numbers or exact measurements. However, in this technique, the "researcher" becomes an instrument that seeks to understand and interpret the meaning of an interaction event of human behavior in certain situations according to the researcher's perspective (Stanley, 2014). Researchers use this technique to reveal the contribution of religious leaders in behavioral education to adolescents in Tanjung Baru Village (Usman & Akbar, 2022). The type of

data used in this research is qualitative data, which is an approach in conducting research oriented towards natural phenomena or symptoms. Given this orientation, it is fundamental and naturalistic and cannot be carried out in the laboratory but in the field. Therefore, this kind of research is often called naturalistic inquiry or field study.

3.   RESULTS AND DISCUSSION

Tanjungbaru Village is within the Cikarang Timur sub-district, Bekasi Regency, divided into 3 hamlets, 20 neighborhoods with the capital city of East Cikarang sub-district 3 KM. Tanjungbaru Village Office Location - Cipayung No. 1 Postal code 17822 and jurisdictional restrictions. When viewed from the condition of the population based on the education above, it can be seen that the community has begun to realize the importance of education, seen from junior high, high school and academic and even bachelor degrees. There is already a lot of public interest in education. Most of the livelihoods in the Village are entrepreneurs and farm laborers because the geography of the Village is rice fields. When viewed from the condition of the population based on their livelihoods, the people of the Village are more traders or trades and become farm laborers and workers in factories. Society is a collection of people who live together, which makes culture. In creating culture, many figures are elders or figures who are listened to by the public, this figure is a figure that is very influential in society. Figures who have contributed a lot to society, both in the social field, as general advisors, and in the religious field, are religious teachers. These are community leaders, traditional leaders, and religious leaders.

Religious leaders play a role in society as figures who guide and advise the community. In rural areas they still believe in religious leaders as spiritual teachers, even those whose opinions are often heard by the community. Community leaders have a position or position to help solve problems that occur in the community, which is the contribution of religious leaders, centering issues in the community environment. Character is one of the pillars of building a belief, tradition, or ritual. Its very existence is legitimate or not. The activities of all religions, sects, organizations, and beliefs are fair; the figure's role is the determining power. As is well understood, some elements are called good figures within the social strata, namely religious figures, youth leaders, and others. These religious figures are often called informal leaders. They have high authority in giving the color of society to the attitude of religious interns; in a community, there can be good or bad patterns if the religious leaders have characteristics for the community (Raharjo, 1999).

Religious leaders in the Village are role models, and everything they do is an excellent example in society, the religious leaders themselves are Ustad, Kyai, Ulama, etc. Ustads consist of teachers of the Qur'an or madrasah schools with religious knowledge and people who have just left Islamic boarding schools who teach religious knowledge in the village community called *amil* in the Village. And a kyai is a religious figure who has a pesantren institution and also serves the interests and welfare of the people. And a kiyai is also a quite complex role and covers almost all dimensions of people's lives. Helping solve societal problems, this function often appears dominant, where kiai are problem solvers for problems faced by the community, which often do not only involve problems that occur because religious leaders are used as general advisers or religious advisers. General advisors are people who provide advice on various problems in society, from small problems to conflicts that break unity in society, what is meant by general advisors here, religious figures can be anything, including advising religious matters and advisors for problems that exist in society, such as from village problems to household problems (Mustari & Rahman, M. T, 2010).

In the Village, religious leaders become advisors, where they are made the most respected figures in terms of their words and behavior. Religious figures are used as teachers and leaders for us in terms of religion and conflicts in society. As for the presentation from teenagers in the Village regarding Religious Figures. The following is the presentation from Sister Siti Nur Rohmah, "Religious figures are people trusted by the community as general advisers, indirectly they become leaders for us in terms

of religion, if there is a conflict, it should be formulated with them as well." (Interview with Siti Nurrohmah, June 2, 2017).

It is known from the presentations that have been interviewed that religious leaders can act as general advisers among the community because sometimes it is religious leaders who are elders and act as judges and advisers on various issues. Being a judge or intermediary when there is a conflict that occurs in all matters related to society and in terms of religion, in terms of religion he is the leader who if there is a problem is formulated together with community leaders and religious leaders as community leaders. In society, religious leaders are figures who can be anything, any problems that occur in social problems, it is religious leaders who become a place for sharing or a place to formulate a problem, both personal problems and problems that exist in society, and religious leaders help community leaders and have an essential role in society (Dhofier, 1982).

Religious leaders are trusted in the community to lead the community towards a society that has unity with one another. Religious figures are tireless advisors and have no strings attached to being advisors in society. Because he has the role of a teacher who teaches kindness in various aspects of religion, such as praying, teaching the Qur'an, even community ethics and is not tired of advising people to continue to be better individuals, besides that religious leaders become community leaders, namely helping village heads, traditional leaders to make decisions when there are problems and conflicts in the community in the Village and mediate when there are conflicts between communities. Advice is one way to provide good teaching to people who are considered to have made mistakes. Advice is a method that is taken before taking action, advice is an effective way to rectify wrongs in society, in terms of religion and the behavior of the community itself. Advice is one way we can slowly change youth mindset, etc.

In the field of religion, the community in the Village considers religious figures who are considered as advisors in religious matters, religious advisors themselves are people who are considered as advisors or who rectify mistakes in matters related to religion, both in worship, morals to households as well as figures Religion is used as an advisor that is heard by the community, because the community is a place to ask questions and ask for opinions. The explanation from the youth in the Village regarding the religious leaders themselves. The following is the presentation from Brother Jamal: "Teachers for the community around people who advise their citizens, especially for teenagers who are in this class" (Interview with Jamal, June 9, 2017).

It is known from the presentations that have been interviewed that adolescents consider religious leaders to be people who advise the community about wrong things that must be corrected. Adolescents also realize that adolescents need a religious figure who can advise from a religious perspective, association, and in terms of religion. Because basically teenagers need someone who can direct them because teenagers are people who are still looking for their identity. However, returning youth ethics to the way it used to be requires a very long process or time. It can't be done in a day or two or just one or two people, but this is the duty of all levels of society, and the scope of youth's activities, such as at home, school, etc. and the surrounding environment. But it would be nice before the child becomes a teenager or grows into a teenager, preferably, from a young age. The child must be instilled and applied religious education or religious knowledge first to limit the teenager's behavior.

As for the explanation from religious leaders in the Village regarding the importance of instilling morals from an early age. Burhannudin, as a religious figure and an active figure of the Board of Indonesian Ulama of Bekasi Regency, says:

"There are many ways to apply morals to children; the most important thing is religion, that's why religion is the most important thing when we apply it from an early age, since childhood, meaning when we have applied religion since childhood, from kindergarten, elementary, and junior high.

So when teenagers already have a special handle, God willing, they will not be carried away because of religion (Interview with Burhannudin, June 2, 2017)."

It is known from the presentations that have been interviewed that applying morals or ethics to children is most important, religion is the most important in its implementation, starting when the teenager is small or from an early age he has been taught and applied to maintain his polite behavior to older people. from him. And religious knowledge should also be applied since he was in kindergarten, elementary, junior high school, because at that time the child could still be directed to when he was a teenager who wanted to know was a little directed to the religious lessons he was studying, so God willing, he would not be carried away by association who are too far away or not good because they have religious knowledge.

It is essential that religious knowledge can be seen by children who graduate from Islamic boarding schools or who graduate from religion, even though they are naughty, they know the limits or are limited by the knowledge they are learning, in their hearts, they have a fear of doing things that are different from the norm, however, let's see children who lack a religious basis they consider a bad thing to be normal, and there are few rules in ethics or morals, because what is the basis of their religion lacking. Although not all, but it would be nice to apply religious knowledge from a young age because it can be limited and not too carried away by the flow of globalization. Globalization has made many changes in many ways for teenagers, especially in their youth ethics, until we see that today's youth ethics have begun to break down, and our hearts see it sad. Still, researchers see that religious leaders have a good way or form of education to change ethics or manners slightly in various ways (Interview with Burhannudin, June 2, 2017).

The ways or methods or forms of religious leaders in teaching youth ethics in the Village are by: Islamic boarding schools are Islamic-based educational institutions that exist within the community which sometimes stand in cooperation with the community and stand above all groups, Islamic boarding schools were founded because the willingness of the community to spread Islam or change the morals of youth and society. The Village community itself strongly supports the establishment of Islamic boarding schools, namely Islamic boarding schools Darussalam, the majority of those boarding are local people, that is one of their supports, not only that the community also participates in Islamic boarding schools, or vice versa students also contribute to community events. Islamic boarding schools are one of the ways for religious leaders, namely *kiyai* as owners of Islamic boarding schools to spread Islam through da'wah channels, with Islamic boarding schools religious leaders create a real miniature of Islamic society. In Islamic boarding schools, we learn togetherness with one another. How to respect one another can also be said that Islamic boarding schools are places where religious leaders struggle to change society.

As for the presentation from Ustad Zacky Abdullah, the caretaker of the Darussalam Islamic boarding school in the Village, here is his expression: "Islamic boarding schools are institutions that can produce human beings who are virtuous, knowledgeable and have good morals" (Interview with Ustad Zacky Abdullah, July 3, 2017).

It is known from the presentations that have been interviewed that Islamic boarding schools can give birth to great people because, in Islamic boarding schools, they are taught to be virtuous, that is, to have good understanding and broad knowledge, Islamic boarding schools also require their students to have extensive knowledge and have good morals which are good, and which is taught to respect each other in the boarding school environment. Islamic boarding schools as community-based educational institutions are accompanied by religious studies as the foundation. Darussalam Islamic Boarding School, which was established 29 years ago as a preaching institution, makes the pesantren not only for students but for the community around the Islamic boarding school because there are recitations for the community every Saturday night such as congregation of remembering God (*majlis*

dhikr) and Friday as recitation for mothers and also teenagers every three times in a week studying the book, etc. (Interview with Ustad Zacky Abdullah, July 3, 2017).

Weekly recitations held by religious leaders teach how to educate children to their parents through recitation. Recitation is a way for religious leaders to teach what they know to the community, meaning to transmit religious knowledge to the community. What is clear is that recitation implies teaching. In contrast, the recitation in the Village is a Qur'an recitation once a week for teenagers, reciting every night, namely reciting the recitation of the Quran tajwid, which is intended for children and up to teenagers, dhikr of the congregation which is held every week and finally is a study club which is held once a week. However, the way religious leaders teach or remind parents that youth ethics have been destroyed at the recitation of the study club. Bekasi. The following is the presentation from Husni Mubarok, the director of the Mosque Administration and the supervisor of the mosque youth: "The mosque youth itself aims to foster youth to become youth who fear Allah, train to become leaders, produce quality Muslim youth, and assist religious and community leaders in social and religious activities" (Interview with Husni Mubarok, July 3, 2017).

It is known from the presentations that have been interviewed that the mosque youth was formed to nurture Muslim youth to become pious youths who obey their God, and carry out his orders, train to become trustworthy, accurate, and clever leaders are educated youth organizations first, and qualified Muslim youth, meaning quality in anything, not only in terms of religion and terms of social sciences but also terms of morals and ethics. Mosque youth is a youth organization in the Village that is under the supervision of religious leaders as mosque youth coaches, where it is one of the ways for religious leaders to change or contribute made by religious leaders in teaching good ethics to youth through the mosque youth is a religious figure apply good and correct ethical teachings in specific ways (Interview with Burhannudin, June 2, 2017).

The mosque youth includes several aspects of learning in activities, religious learning, such as reciting the Qur'an, praying, and so on. There also understand to maintain Islamic brotherhood (*ukhuwah*) so that they can unite to prosper the mosque and learn to be responsible for what is entrusted by religious leaders; the mosque youth are also in demand must be an excellent example for other youth and stand above all groups. Exemplary is an ideal example from someone to someone else regarding attitudes, actions, words, and so on, whether intentional or not, for those who know and see it. Exemplary itself is very good to apply in education, especially for teenagers.

The example described here is to emulate religious leaders as those who know and understand religion better. Religious leaders usually give examples of morality and usually religious leaders teach from the example of the Prophet Muhammad, and religious leaders try to make their community's ethics good by setting an example from an ethical point of view, respecting the elders and loving the young, and apart from that from his words and behavior in front of youth and society. However, the modernity that occurs makes exemplary change direction from an excellent example to an exemplary, which sometimes looks wrong, and teenagers now misinterpret the meaning of exemplary itself, and it is wrong for teenagers now, today's teenagers are more empathetic to what they see every day on television screens. It is known from the presentations that have been interviewed that success in educating children or achieving good ethical ethics cannot be done with just one element, but it must be carried out, however, all aspects must be, many supports but just being silent sometimes doesn't produce results because it cannot do by one party only. And we also cannot expect 100% to be categorized as successful (Interview with Ustad Zacky Abdullah, July 3, 2017).

Adolescence is a transitional age; an individual has left childhood weak and full of dependence but has not been able to be solid and full of responsibility towards himself and the conditions at the social level of society. So teenagers should be able to follow the norms that apply in society, namely in terms of politeness and good and right way of getting along, because

teenagers are the successors of the environment and hope for the community in which they live. However, researchers see that the condition of adolescents has begun to worry them in terms of social and behavioral (moral) problems, adolescent ethics that are less polite are considered normal. The behavior of adolescents in the Village is very complex in terms of association, morals, ethics, and sometimes even their words are not polite. Teenagers in the Village have begun to fade away from the behavior or norms that used to apply there, teenagers who used to be well-mannered, speak polite with soft words, respect elders, and still adhere to politeness and good morals, but as time goes by teenagers now do not apply the norms that have been involved in society that are ingrained in culture.

Researchers see that there are many deviations in adolescent ethics, today's youth are starting not to be as polite as they used to be towards older people and younger people. Teenagers are now busier with their world and engaged with hobbies and lousy associations, which used to be a crowded mosque. Still, now it's starting to be quiet for teenagers, and recitations that used to be of interest to teenagers are now less attractive to teenagers, with the excuse of being busy with activities or bored listening to lectures, besides that teenagers are not interested in taking part in positive things. Previously, teenagers were teenagers who were active in good things, whether it was from recitation, youth organizations, or even youth at the mosque; teenagers used to recite the Qur'an without any age limit, when they finished reciting in the high school, they just stopped reciting, that too because they had to be busy working and still active in working on recitation problems, even every evening the teenagers are involved, it does not end after sunset. There are no teenagers who watch TV at home or hang out, but they go every evening after sunset to recite the Qur'an and memorize the Qur'an and learn tajwid, even though they are far away, they are enthusiastic about coming to recitation, and they are at home at 9 pm or bedtime, because in the past their parents taught them the importance of studying religion and so on. And his parents also set an example for their children.

Parents used to entrust their children to study the Qur'an to religious leaders, namely at the Ustadz or the cleric, and did not spoil their children. Still, now many parents break their lazy children to recite the Qur'an because their children are tired of school activities, even though the child is sluggish and, in the end, hanging out with his friends every night, now he is reciting the Qur'an or coming to a recitation, graduating from junior high school, he is already ashamed or proud. And their parents think it is normal, and they do not get angry with their parents because of several supporting factors that make teenagers lazy to study and the many consequences that are caused too. As for the explanation from religious leaders in the Village regarding the damage to youth ethics. The following is the explanation from Teacher Ridwan: "Ruined youth ethics because of association, cellphones and from TV broadcasts that damage morals, it's modern now, it's hard to contain morals" (Interview with Ustad Ridwan, June 2, 2017).

In general, teenagers are now modern and are starting to be brainwashed by media such as cell phones, the internet, and TV (Young-Petersen & Willoughby, 2020). Many broadcasts damage morals because television also has many soap operas that do not exemplify good things for teenagers, who should love the younger ones and respect the older ones, but this is sometimes the other way around (Banua & Azhar, 2022). In the end, many children fight against their parents. Sometimes they do not respect their parents because they have been trained in soap operas with many scenes that are not polite (Lampe et al., 2014). The word excuse me has started to fade among teenagers and say hello, for example, researchers saw teenagers passing by in the community who use motorbikes a lot without excuse me or even walking without saying excuse me. The researchers also saw the children who recited the Qur'an to religious figures such as teachers and others. Still, when they were teenagers, they slowly stopped, and when met, the researchers saw them as if they were reluctant to smile, let alone shake hands, because of shame or prestige (Thébaud & Halcomb, 2019).

4.   CONCLUSION

Religious leaders in Tanjungbaru Village, East Cikarang, Bekasi Regency, Indonesia, are seen as general advisors who provide social advice and are also referred to as teachers and religious leaders. Religious figures' contribution to shaping adolescents' behavior can be seen in establishing Islamic boarding schools, fertilizing mosque youth associations, exemplary good behavior, and sources of religious knowledge. The contribution of religious leaders to changing the behavior of the younger generation is by encouraging positive behavior such as helping each other, respecting each other, taking time to recite the Qur'an, attending religious events, and being active in social activities. Religious leaders are relatively consistent in their social teachings, so the younger generation follows them.

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