



Characteristics Of Adolescent Diversity In Islamic Perspective

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ABSTRACT

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This study aims to find out in Islam, there is no separate discipline from Islamic ethics. As a business that is identical with religious teachings, religious characters in Islam are unique and different from characters outside of Islam. These differences include an emphasis on eternal religious principles, rules and laws in strengthening morality, differences in understanding of the truth, and an emphasis on reward in the afterlife as a motivation for moral behavior. The basis of character formation is good or bad values. Good values are symbolized by the value of Angels and bad values are symbolized by the value of Satan. Human character is the result of attraction between good values in the form of positive energy and bad values in the form of negative energy. research originating from books, scientific journals, literatures and other publications that are worthy of being used as sources for research to be studied by the author, by describing and describing the data through several expert opinions.

1. Background

Teenagers are part of a human group or society with different characters and profiles when compared to other human groups or society. This difference can be seen in terms of age. Humans experience two kinds of development, which are physical (physical) development and psychological (spiritual) development. Perspective is a point of view to understand or interpret a particular problem.

The end of adolescence is marked by the success of adolescents in achieving a sense of responsibility (a feeling of responsibility) and consciously accepting a philosophy of life effectively, because adolescence occupies a progressive stage in their life which causes emotional turmoil, doubts and indecision in attitude and action. Physical development is measured chronologically, while the peak of physical development achieved by humans is called maturity.

The uniqueness and complexity of adolescent behavior lies in changes in characteristics that are less stable and the symptoms are very difficult to identify. Intellectual intelligence without being followed by noble character and morals will not have more value. Therefore, character and morals

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are something that is very basic and complementary. Because the periods experienced by adolescents also influence religious and spiritual development in adolescents.

The characteristics of adolescents are closely related to the internal (inside) and external (outside) conditions of adolescents due to the stimuli that occur. This situation can have positive and negative effects on the character of adolescents. This can be seen from behavior that deviates from social and religious norms.

The principles of character education in the perspective of Islam and hadith:

1. Internalization of Knowledge: Compatibility between Theory and Practice, between Words and Actions
2. Education that integrates the balance between worldly and spiritual aspects.
3. Education that Instills Spiritual and Emotional Intelligence
4. Education that Includes Physical, Spiritual and Intellectual
5. Education Aims to Produce Highly Moral Individuals.

In the perspective of Islam, adolescents who have no character or noble character are referred to as uncivilized humans and have no self-esteem or value at all. Thus character can also be interpreted as personality or morals. Personality is a characteristic, characteristic, or characteristic in a person. Some argue that good and bad human character is innate. If the innate soul is good, then the human will have good character. But that opinion could be wrong. If that opinion is true, then character education is useless, because it is impossible to change people's character.

The family environment is the initial foundation, and the strongest influence on adolescent education. This is because the family is the first environment for a teenager to interact. In this case it is parents who play a major role in providing education to adolescents, parental example will be the main key to the success of adolescent education.

حدثنا أبو سلمة بن عبد الرحمن عن أبي هريرة رضى الله عنه: قال رسول الله صلى الله عليه وسلم: ما من مولود إلا يولد إلا يولد على الفطرة. فأبواه يهودانه أو ينصرانه أو يمجسانه. (رواه البخاري)

Abu Huraira reported: The Prophet, peace and blessings be upon him, said, "No child is born but that he is upon natural instinct. His parents make him a Jew, or a Christian, or Magian.

Therefore, parents play a very important role in shaping the personality of adolescents, the good and bad of a teenager depends on the control of his parents. Bambang Mulyono said that "the family is the smallest unit in society but occupies a primary and fundamental position in human life" (Mulyono 1998).

All of them live with love and full of happiness as the embodiment of the word of Allah SWT "We made between you compassion and full of grace (Manshur 2002)." Every member of the family is a part of the other. Family responsibility and togetherness lies with every individual regardless of age. The older ones should love the younger ones and respect the older ones, and all of them should respect their parents. At this time, parents must respect their teenage children and not differentiate them on grounds of age.

2. Methodology

Data collection method is the most strategic step in research, because the main purpose of research is to get data. The data collection techniques used are (1) Library Studies and (2) and quantitative analysis. Researchers use library research, namely data collection techniques using books or references as research support, by completing or searching for the required data from literature, references, magazines, papers and others. so as to obtain written data through reading reviews that are related to the research problem. Researchers here in conducting research are certainly inseparable from the search for data using library research. Here the researcher uses

literature study by looking for various data as a support for the research conducted by researchers. The researchers' efforts carried out can be good because they are not only based on their own thoughts as researchers but the thoughts and opinions of experts or other researchers. So that it can be compared as well as references that can provide direction to researchers. The field studies conducted by researchers to obtain valid and factual data are expected with regard to the research carried out in several ways including: in-depth interviews, observation, and documentation.

3. Results and Discussion

3.1 Religious Concept

Diversity is an individual's self-awareness as a religious community in carrying out a teaching from the religion they carry. Religion in every human being has different implications. This is motivated by the physical and psychological development that exists within them. Physical and psychological development is often referred to as physical and spiritual development in every human being. These developments will give birth to different thoughts and understandings of the religion they adhere to. Religious thinking and understanding will be seen in religious behavior carried out by every human being. In turn, a person's religious behavior will show their commitment to their religion.

For Thomas Carlyle, as also quoted by Joachim Wach, religion is a very personal and meaningful experience. Meanwhile, commitment to religion was coined by Glock and Stark in the theory of religiosity. According to Glock and Stark, religiosity is related to faith which can be seen from the religious activities it carries out. How often religious activities are carried out by someone, how deep is someone's religious knowledge, how strong is someone's religious belief, and how much is one's appreciation of one's religion, that is the essence of the theory of religion put forward by Glock and Stark. Glock and Stark explained that a person's religiousness can be analyzed through five dimensions.

First, the knowledge dimension is about how far a person understands the teachings of his religion. The knowledge dimension refers to the expectation that religious people will have little information about the basic teachings of their faith and its rites, scriptures, and traditions. The dimensions of knowledge and belief are clearly linked because knowledge of belief is a necessary prerequisite for their acceptance. However, belief does not necessarily follow from knowledge, nor does all religious knowledge support belief. Furthermore, a man can have beliefs without actually understanding them, that is, beliefs can exist on the basis of very little knowledge.

Second, the dimension of belief is related to human obedience in carrying out worship as recommended by the religion one adheres to. The dimension of belief also contains the hope that a religious person will have certain theological views, that he will recognize the truth of religious teachings. Every religion has some beliefs that adherents are expected to ratify. However, the content and scope of beliefs will vary not only between religions, but often within the same religious tradition.

Third, the ritual dimension, namely the aspect that measures the extent to which a person carries out his ritual obligations in the religion he adheres to. In addition, the ritual dimension includes acts of worship and devotion, things that people do to carry out their religious commitments. Religious rituals are divided into two important classes, the first class contains religious practices which refer to a set of rites, formal religious acts, and sacred practices that are expected by all religions to be carried out by their adherents. The second class is like devotion but different from religious practice. While the religious practice aspect of religious commitment is highly formalized and usually public, all known religions also value relatively spontaneous, informal, and usually private acts of private worship and contemplation.

Fourth, the experiential dimension relates to the extent to which the person has experienced a miraculous experience from his God, for example feeling that his prayer was answered, feeling saved, etc. The experiential dimension considers the fact that all religions have certain expectations, however imprecisely stated, that people the devout believer will at some point attain direct and subjective knowledge of ultimate reality, that he will attain some kind of sense of contact, however fleeting, with supernatural agency. This dimension relates to religious experiences, feelings, perceptions, and sensations experienced by an actor or defined by a religious group (or society). This experiential dimension involves some communication, however small, with the divine essence, that is, with God, with ultimate reality and transcendental authority.

Fifth, the consequence dimension of religious commitment is different from the other four. It identifies the effects of religious beliefs, practices, experiences, and knowledge on a person's daily life. The idea of "work" in the theological sense is connoted here. Although religions prescribe a lot about how adherents should think and act in everyday life, it is not entirely clear to what extent religious consequences are part of religious commitment or simply follow from it. with his religious teachings in everyday life, for example, helping others, being honest, willing to share, not stealing, and so on.

So, both parents have to pay attention to things when they are dealing with their children in adolescence. If each individual in the family has an obligation to maintain family stability and foster a sense of affection in every room (Sudarsono 1995). The family environment will also provide some leeway for children who have entered their teenage years, of course after going through several considerations including the ability of a child to understand the meaning of the freedom that has been given. In addition, adolescents are also given the right to give opinions or decisions on several family matters and they must also begin to be responsible for their movements. However, instead of that, families should not give excessive leeway to adolescents because mistakes in educating adolescents will be full of dreams, which will be dismal.

3.2 Adolescent Character Development

The process of fostering adolescence is very closely related to education that takes place in the household. In the case of Islamic education, its application must consider the developmental phases. The phases are:

1. Application of Islamic education in the family. The position of adolescents in the family is a natural condition experienced by every human child. This means that naturally, teenagers have a family as a place to socialize. The family environment is the first environment where adolescents receive education from their parents directly or indirectly.

2. Forms of fostering adolescent behavior in the family. The role of parents as educators is essentially an effort to answer the basic needs of children in their lives. Some aspects that children need are the need to love and be loved, the need for protection and a sense of security, the need for guidance, the need to be recognized and the need for discipline.

Methods of Islamic Education in the family that can be done by parents, namely:

1. Educate through example, namely parents provide examples of good behavior for children to follow

2. Educating through habits, namely by directing children to do something good regularly and continuously

3. Educate through advice and stories, that is, parents should always guide and direct children through notifications, both directly and indirectly.

4. Educating through discipline, in this case children are directed to carry out their activities by upholding aspects of discipline and responsibility

5. Educate through participation, namely parents jointly carry out activities related to the formation of their personality

6. Educating through maintenance, namely by providing the facilities and welfare that children need in their lives.

Family is the central protector for teenagers. Children are the mandate of Allah SWT who will be held accountable. So families must be able to bring their children into Islamic teachings. Parents should not only be concerned with themselves, they must remember that educating children is tantamount to worshipping Allah SWT. A father should not just worship all night without paying attention to his child because this worship will be in vain.

Abnormality in children do not absolutely lie in the children themselves, but parents also contribute. Sujanto said that educating children had become a task when humans existed. The family is the smallest social institution that is naturally obliged to educate its children from generation to generation" (Sujanto 1996). As social beings, every individual must be able to interact well and be able to overcome all problems that arise and be able to present themselves in accordance with the norms and rules that apply. The failure of adolescents also means the failure of educators, in this case parents are educators who are most to blame. So parents must have clear goals in educating teenagers.

4. Conclusions

The family environment will also provide some leeway for children who have entered their teenage years, of course after going through several considerations including the ability of a child to understand the meaning of the freedom that has been given. In addition, adolescents are also given the right to give opinions or decisions on several family matters and they must also begin to be responsible for their movements

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