

# The Urgency of Sufism and Self-Control in Millennial Juvenile Delinquency

Millatina Hanifah<sup>1</sup>, Vateen Nayla Nurul Varyda<sup>2</sup>

<sup>1</sup> Institut Al Fithrah Surabaya  
fahh35822@gmail.com

<sup>2</sup> Institut Al Fithrah Surabaya  
vateennayla@gmail.com

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## ABSTRACT

Adolescence is when children and teenagers start to develop what they like; during this period, they also find it difficult to control their emotions. In the current millennial era, there are many character, manners, and moral shifts in every growth journey during adolescence. Thus, it is proven that there are still many confusing problems among teenagers today, such as brawls between one group and another, consuming drinks that Islam does not permit, and so on. This problem occurs because of the decline in morals and even the decline in moral and ethical values that make teenagers lose their identity. The method used in this research is qualitative, with a descriptive approach supported by literature references from books, journals, and other sources. This research aims to determine the urgency of Sufism and self-control in millennial juvenile delinquency. The results found were that practicing Sufism correctly and appropriately can increase self-control of adolescent behavior and actions that are deviant and detrimental to themselves and others.

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## Corresponding Author:

Millatina Hanifah  
Kajian Tasawuf Fakultas Ushuluddin Institut Al-Fithrah Surabaya  
Jl. Kedinding Lor No.30 Tanah Kali Kedinding, Kecamatan Kenjeran, Surabaya, Indonesia  
Email: fahh35822@gmail.com

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## **1. INTRODUCTION**

The future assets of a nation are teenagers, teenagers as individuals who are developing towards maturity or independence in finding their identity [1]. At this time, teenagers need guidance because they do not yet have an understanding of themselves and their environment, as well as experience in determining the direction of life to reach maturity [2]. We already know that currently, there are many incidents of juvenile delinquency. There are many negative or abnormal actions that teenagers do that are considered normal; according to some people, they feel proud, and there are also those who just brag about their bravery [3]. As is known, the behavior of teenagers today is disturbing the local community, and they are concerned about this behavior [4]. They cannot be called adults yet because they are only looking for the proper life for themselves, even though the actions they take are not necessarily right [5].

The existence of Sufism is to correct various cases or deviant acts committed by today's youth so that people who have pious personalities, good morals, and quality worship can develop moral values so that they have a firm stance in doing something. And his actions only rely on Allah SWT [6]. Tasawuf juga merupakan ilmu yang mempelajari proses penyembuhan diri dan penyucian jiwa manusia untuk mencapai kebahagiaan dunia dan akhirat [7]. Islamic character education quotes the theory of a Sufism figure, namely Imam Ghazali, who used his character education by imitating the morals of the Prophet Muhammad and saw [8]. Al Ghazali, in his work, states that the effort to form noble morals is to empty the soul of despicable morals and decorate it with commendable morals, which are related to the soul and will be reflected in everyday behavior [9]. Therefore, understanding religion must be carried out from childhood through guidance and moral education provided by parents [10]. Parents must guide religion so that in the future, their children can choose good and evil according to what changes they want to make every day [11].

Based on the description above, this research aims to determine the urgency of Sufism and self-control in millennial juvenile delinquency. The results found were that correct and appropriate practice of Sufism can increase self-control of adolescent behavior and actions that are deviant and detrimental to themselves and

others. Furthermore, this research can be used as discussion material to find out and understand the problems of today's teenagers and be able to provide solutions to them.

## **2. METHOD**

The method used in this research is qualitative, with a descriptive approach supported by literature references from books, journals, and other sources. This method aims to present in full the urgency of Sufism towards juvenile delinquency [12]. Various theories and arguments related to this research can be found through analysis from various related sources.

## **3. RESULTS AND DISCUSSION**

### **3.1 Juvenile Delinquency**

Juvenile delinquency is an action committed by children when they reach adolescence [13]. Socially, the cause of juvenile delinquency is social punishment so that deviant behavior develops [14]. In Cavan's book "Juvenile Delinquency" it is stated that juvenile delinquency hinders the ability of teenagers to fulfill various responsibilities expected from their social environment [15]. According to Erikson's social psychology theory, adolescence is synonymous with searching for identity, trying everything, and exploring various identities to find out what is suitable for him [16]. This search for identity can lead an individual in a positive direction, and if it fails, it will give rise to a personality that is not appropriate to his role [17]. If this identity fails and continues, it will be dangerous. This failure not only makes teenagers have problems in their development but also makes it difficult for teenagers to form commitments or careers and relationships with other people, and makes it easier for them to commit crimes [18].

Many things, including their environment, influence the decline in adolescent morals [19]. Even though teenagers have an intrinsic attitude toward behaving, if the surrounding environment does not support them, it will be challenging to do so. Some teenagers try new things but don't consider the consequences of their behavior [20]. Like the many cases of moral decline among teenagers that are widely circulating in society, namely inappropriate social media content, free lifestyles, use of harsh language, acts of bullying, and so on [21].

### 3.2 Causes of Juvenile Delinquency

The naughty behavior of today's teenagers often disturbs the peace of others, and this delinquency makes the surrounding environment feel disturbed, such as being busy in the middle of the night and using their money and time to look for momentary pleasures such as drinking alcoholic drinks, brawls, gambling, etc. which burdens yourself, your family and others around you [22]. Several factors underlie the occurrence of juvenile delinquency problems; these factors can be grouped into two, namely internal factors and external factors; here is the explanation [23] :

#### a. Internal factors:

These internal factors include decreased self-control, teenagers who cannot consider and understand whether their behavior is accepted by society, and those who already understand the differences but cannot increase self-control and do not communicate and inform them, good and evil towards others.

#### b. External Factors

External factors include a lack of affection for the environment, little parental attention, and low family affection; this consists of a lack of basic foundations for children's progress and growth. The things or events that make the term juvenile delinquency come from each of them starting to feel something about their situation and making them lose direction, such as families that are not intact and households that are not harmonious and are not open to each other. Parents and children, , unconsciousness of parents who fight in front of children, families who restrain children (strict parents), and an unstable family economy. Then there are also other environmental influences, namely not meeting the needs of teenagers both physically and psychologically, not fulfilling desires and hopes satisfactorily, and not being trained to live with good discipline and self-control. Therefore, parental attention and love greatly influence the child's soul to build his character and attitudes. So, lack of attention and affection from parents is one of the causes of juvenile delinquency.

### 3.3 Self-Control and Sufism

Self-control is the ability to manage or control one's behavior and the ability to reject one's behavior as well as the ability to reject inappropriate behavior [24]. Self-control is an individual's ability to direct their behavior so that they can reduce or avoid harmful behavior [25]. Self-control is a person's ability to regulate his behavior in the face of environmental disturbances or pressures, which means circumstances that direct behavior, the tendency to attract attention, the desire to make behavior appropriate and enjoyable [26]. Self-control is needed to help humans overcome their limitations and overcome things that cause harm [27]. In addition, self-control refers to a person's ability to understand better their situation and environment, as well as the ability to control and manage behavioral factors to present themselves socially by the situation and circumstances [28].

Calhoun and Acocella put forward reasons that force people to control themselves. First, individuals live together with others in such a way that to satisfy their desires; they must control their behavior so as not to disturb the comfort of others. Second, if an individual wants to fulfill a demand or desire, then he must exercise self-control so that the individual does not commit deviant actions to achieve it [24]. Based on what has been said, it can be concluded that self-control is the state of controlling behavior by oneself and the environment and thinking before doing something.

So, Sufism in self-control aims to change the alarming traits of each person's personality and open the heart to get closer to Allah [29]. The practice of Sufism essentially means that humans do not follow the gratification of their desires even though they live in the modern era, but still adhere to the Islamic religion and have good morals [30]. Practising Sufism correctly and appropriately is a human effort to increase self-control or control oneself from deviant behavior and actions that harm oneself or others [31].

### 3.4 The Function of Sufism as Self-Control

Sufism is a spiritual method and behavior that shapes a Muslim to reach the level of Ihsan [32]. The word Ihsan requires attention and aims to cleanse the human soul from all diseases that separate humans from Allah and improve behavior related to human relationships with Allah [33]. Another opinion also says that

Sufism is a discussion of a person's efforts to get closer to Allah and learn to purify himself, fight his desires, obey Allah's commands, and stay away from His prohibitions [34]. Sufism is also about cleansing the heart of worldly affairs, eliminating bad human traits, and all actions that are done only because of Allah [35].

Sufism is self-control within us to fight against all worldly things; we must feel that our behavior is all supervised by Allah; this is also stated in the verse of the Koran (Qs An-Nisa 4:1) which means "Indeed, Allah always looks after and look after you." Once we feel that Allah is watching all our behavior, we must stay away from behavior and things that we don't like, draw closer to Allah by always apologizing for our mistakes, and be able to use the time we have to worship. He. O Allah, so that we honestly forget what we have done before that was not good [36].

Developing the teachings of Sufism in the application of Shari'a in everyday life is the right step, explaining that Sufism is the science of managing the heart and soul always to get closer to Allah [37]. Sufism is also a medicine to overcome the mental and spiritual suffering of humans who have lost control over themselves; this is because humans do not understand and truly understand the nature of themselves, the meaning of life, and the purpose of their lives [38]. Therefore, the spirituality of Sufism provides a better direction in life and has a clear direction. [39].

### 3.5 Overcoming Juvenile Delinquency in Sufism

Here, Sufism plays a role in shaping human character or preserving human nature, whose life is used as a process to develop good character and avoid various mental illnesses [40]. Sufism is not a science that distances itself from modern life or current trends in general, but rather a science that guides and becomes a medicine for the modern world (rendition) with its various complications and ways to balance multiple problems within humans [41].

Juvenile delinquency can also be overcome by practicing the ability to communicate well and clearly regarding decisions taken, conveying feelings and thoughts, and being able to reject wrong invitations firmly and openly [42]. The following are also things that can be done to reduce juvenile delinquency [43]:

1. Providing guidance, direction, and invitations that parents can carry out before delinquency occurs, and with these efforts, juvenile delinquency can be reduced and prevented.
2. Efforts, when these actions have occurred, are by providing warnings and vigilance to teenagers who commit deviant actions.
3. Provide punishment to teenagers who commit violations so that juvenile delinquency does not happen again.

This Sufism approach hopes that humans, especially teenagers who are in the process of forming and searching for their identity, can grow and create the character qualities that should be formed [44].

#### **4. CONCLUSION**

There are currently many incidents of juvenile delinquency. Many teenagers commit harmful or deviant acts that they consider normal; some consider it a matter of pride, and some simply brag about their courage. The behavior of naughty teenagers is currently in the local community's spotlight because people are disturbed and concerned about it.

Sufism in self-control aims to change the alarming traits of each person's personality and open the heart to get closer to Allah. The practice of Sufism essentially means that humans do not follow the gratification of their desires even though they live in the modern era, but still adhere to the Islamic religion and have good morals. By practicing Sufism correctly and appropriately, teenagers can increase their self-control from deviant behavior and actions that harm themselves and others.

Sufism is not a science that distances itself from modern life or current social trends; instead, it guides and becomes a medicine for the modern world (rendition or simply following trends) with its various complications and ways of balancing multiple human problems. With this Sufism approach, it is hoped that humans, especially teenagers forming and searching for their identity, can grow and create the character qualities that should be formed.

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