



PROBLEMS RELATED TO THE IMPLEMENTATION OF ISLAMIC RELIGIOUS EDUCATION FOR ADOLESCENTS IN TELUK KABUNG SELATAN, BUNGUS TELUK KABUNG DISTRICT, PADANG

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ABSTRACT

This study aims to determine why teenagers pay attention to the implementation of Islamic religious education and what efforts are made by teenagers in overcoming the problems of implementing Islamic religious education, including the response of community leaders in overcoming the problems of teenagers in the implementation of Islamic religious education in Teluk Kabung Selatan Village, Bungus Teluk Kabung District, Padang City. This research followed the field research method in collecting data relating to the problems of implementing Islamic religious education for adolescents in Teluk Kabung Selatan. The data were collected through observation and interviews. The sources of data in this study are the village head, community leaders, youth leaders, and youths. The data analysis technique used by the researcher includes examining the data, classifying the data, interpreting the data, and then drawing conclusions. This study indicates that the implementation of Islamic religious education in Teluk Kabung Selatan Village, Bungus Teluk Kabung District, Padang City has an impact on religious education and adolescent morals. The impact on religious education is the lack of religious activities in this area, for example, youth Wirid (reading the Qur'an together), religious counseling, and discussions that are held twice a week. In addition, the teenagers are not interested in continuing education with Islamic nuances to improve their understanding of Islamic religious education. Meanwhile, lack of morals has an impact on teenagers often leaving the five daily prayers, the presence of promiscuity, alcohol consumption, and also less enthusiasm for teenagers in religious counseling activities. Based on the results of this study, the researcher suggests parents and community leaders guide the importance of religious education for adolescents and also encourage teenagers to always have good morals in life.

Introduction

Education is an element that cannot be separated from human life, in achieving inner and outer perfection, for the formation of the main personality. Islamic religious education motivates in life and living, and it is also a powerful tool and can be used for self-control. Therefore, Islamic religious education must be studied, understood, and practiced in life.

The target to be achieved in forming a personality that has noble character is the formation of a Muslim personality which is a formation of a good habitual personality following noble moral values until the end of life (remaining in goodness). Society is always changing from all sides of life which also brings changes to religious education because Islamic religious education is in society, and the social existence of education depends on how society views it.

Along with the development of technology, information and globalization have a great influence in shaping the personality and behavior of the younger generation and affect the spirit of their interest and passion in pursuing knowledge. Thus, in regulating human relations with their Creator, humans with humans, and also humans with the natural environment, or as a determinant and development of a sense of humanity, Islamic religious education is needed. Therefore, proper and correct naming and experience of religious teachings can create a just and civilized society. Among the ways to teach religion is through education and other useful activities, especially to the younger generation. With education, humans can foster and develop their potential. When it comes to Islamic religious education, it relates to the subject matter of the Islamic religion, sometimes it relates to advise.

This is where the role of the Qur'an instructs humans to be able to use their minds to understand the phenomena that can be understood by reasoning or those that cannot be understood by reasoning. This requires a thinking process. However, in our life, many things cannot be thought about. This is where results and feelings come into play to find out the truth, especially for the younger generation. To instill a religious attitude in the younger generation, what must be realized first is to teach religion solely in our lives. If religious lessons or Islamic religious studies are given excessively, it will cause a reverse reaction that makes students less happy with the religious teachings. This is due to the thoughts, responses, ideas, and behavior of human actions, only a few of which are sourced from Islamic teachings, while most of them come from people who do not believe in Allah SWT.

Religious education must provide Kaffah guidance to the younger generation so that they become a knowledgeable generation and become good human beings. Parents cannot leave

the younger generation in a weak state, especially for fear of poverty. Responsible parents must always motivate the younger generation.

Adolescents need guidance, guidance, and teachings and instructions so that they do not get out of the norms outlined. This is where the younger generation needs the education to solve problems in their daily life and cultivate a rounded personality pattern through mental training, brain intelligence, feelings, and senses. This realization will appear both individually, in society, and as a whole human being.

To create a good society and nation, it is inseparable from the existence of the young generation itself. This is because youth is essentially a continuous part and the preservation of the nation's history. This fact emphasizes the importance of the young generation in development in all fields. Therefore, human civilization has been the pillar of the nation that will strengthen this country. On the shoulders of young generations, there is the power of civilization which is always ready to bring new ideas and thoughts that can advance the nation in the future.

The younger generation should be the hope of the parents, especially with the parent's obligation to monitor and pay attention to the development of children's socialization so that children will not fall into a weird association. Religion functions as the driving force of Islam forward. These young generations are the ones who will enliven the mosque and also encourage ta'lim/ wirid councils with sincerity and the spirit of jihad in the path of Allah SWT. Then, it is no longer surprising when the younger generation upholds the mission and bearers of the religion in front of the people.

The observation was conducted in Teluk Kabung Selatan sub-district which is often called "Area Sungai Pisang", Bungus Teluk Kabung District, Padang. This is located on the border of the South Coast and is considered a remote area. To educate the younger generation, religious leaders and the government have programs in the form of religious counseling, such as wirid for teenagers/ youth, funeral prayer training, and also programs to encourage congregational prayers in the mosque. However, it is very regrettable that very few teenagers possess Islamic personalities, yet there is little attention given by youth to Islamic Religious Education.

The results of temporary observations in the Sungai Pisang area, Teluk Kabung Selatan Village indicate that there are still many young people who do not reflect religious knowledge and a lack of awareness of the younger generation towards Islamic Religious Education based

on Islam, such as the lack of Wirid activities for the young generation, and Ramadan boarding schools that do not run smoothly.

Thus, the researcher wants to review the history and analyze the education they received. Thus, teenagers need moral and religious guidance to increase religious knowledge in the area.

It is known that adolescents are a group of young people who are fundamental in formative age, namely between 13-21 years. At this time, adolescence is a transitional period between childhood and adulthood, where children experience very fast growth in all fields, they are no longer children because of physical changes, attitudes, ways of thinking, and acting, but they are not considered mature adults either.

Adolescence is a very unique period, full of puzzles, dilemmas, and very vulnerable. Unique because their growth is much influenced by the surrounding environment, so their characters are different. Their character is enigmatic because their personalities are hard to predict. The dilemma is because they experience a period which is a transition from childhood to adulthood, so there are trials and errors, and they are very vulnerable because their orientation is mostly towards popularity.

Based on this information, the researchers are interested to discuss this issue further to find out the factors that cause the lack of effectiveness of Islamic religious education in religious life in the younger generation.

Literature Review

a. Islamic Religious Education

1. The Definition of Islamic Religious Education

Islamic religious education is an effort that is more specifically emphasized to develop the nature of togetherness and is emphasized to be better able to understand, appreciate and practice the religion of Islam. Therefore, the basic pattern of Islamic religious education contains Islamic values which are the structural foundation of Islamic education that can produce principles, basic strategies, and an education system that supports and gives the style and shape of the educational process that takes place in various models of educational institutions.

2. The Importance of Islamic Religious Education

Islam encourages the seeking of knowledge, and even it is said that all the results of modern science are already in the Qur'an. Knowledge can be learned effectively through

education, both formal and informal. This is in line with the opinion of Kursyid Ahmad and Fazlurrohman that reform or changes can be made through education, so national goals cannot be achieved except with education.¹

b. Teenagers

1. The Definition of Teenagers

The term youth is synonymous with teenagers whose Latin word is *adolescer*, which means "to grow" or to grow into adults.² Meanwhile, in Islam, the sentence Teenager comes from *Cheapaq*, the verb is *raahaqo* which means *al-iqtirab* (close), so adolescents are close to maturity physically, intellectually, mentally, and socially. In the Qur'an, there are many terms *cheapaqoh*. The term denotes a close meaning.

2. The Roles of Islamic Religious Education for Teenagers

Teenagers are a generation that is growing and developing towards adulthood. On the shoulders of teenagers lies the perfection of the religious life of their families, communities, and countries in the future. From that, teenagers should be equipped with religious knowledge so that they will become obedient in carrying out religious orders.

Research Method

1. Types of Study

This study is field research conducted through a qualitative descriptive method to describe, analyze, and interpret the current conditions as they are. Next, the writer interprets the data that has been obtained to get a conclusion.

2. Source of Data

The data source in question is the subject from which the data can be obtained. The sources of data in this study are

- a. The village heads of Teluk Kabung Selatan include:
 - General description of the Teluk Kabung Selatan of Padang City
 - Completeness of Educational Facilities and Infrastructure in Teluk Kabung Selatan
 - Data on residents, especially teenagers in Teluk Kabung Selatan
- b. Community leaders in Teluk Kabung Selatan include:

¹ Kursyid Ahmad, Fazlurrohman, *Teori- Teori Kependidikan*, (Bandung : Eesco, 1986), h. 48

² Muhammad Al- Mighwar, M.Ag, *Psikologi Remaja Petunjuk bagi Guru dan Orang Tua*, (Bandung : Pustaka Setia, 2006), h. 55

- Youth's attention to Islamic religious education
- Youth behavior in Teluk Kabung Selatan
- c. The Chairperson of the Youth Organization and its management include:
 - Youth religious activities in Teluk Kabung Selatan
 - Management structure along with biodata of the students

3. Data Collection Techniques

The data collection techniques used in this research are

a. Observation, namely observing and listening to understand, seek answers, and look for evidence of social phenomena, events, circumstances, and news for some time. The researcher will directly observe the location of how Youth Education can become retarded.

a. Interview, in which the researcher conducts questions and answers or has a direct dialogue with community leaders and leaders. One of the community leaders is the Lurah of Teluk Kabung Selatan. The researcher prepares questions with forms of religious activities such as Wirid for young generations (teenagers and adolescents) and Ramadhan boarding schools.

In addition, this research data processing technique was also carried out by taking the following steps:

a. Data reduction, namely sorting and selecting data according to the research focus so that the reduced data provides a sharp picture of the observations.

b. Data display, which presents data in the form of matrices or other presentations, so that data can be better controlled.

c. Concluding, data that have been obtained and patterned look for relationships, models, and themes so that researchers can obtain conclusions.

- a. a. Data analysis technique: after all data is collected, the writer performs data processing using qualitative descriptive analysis which will describe the problem verbally based on the data obtained from this study. Data obtained through interviews and observations were analyzed through in-depth qualitative data analysis.

Results

a. General Description of Teluk Kabung Selatan, Bungus teluk Kabung District, Padang.

Teluk Kabung Selatan Village is located in a coastal area and in the southernmost part of Padang City, which is directly adjacent to the Pesisir Selatan Regency. Formerly this village was named Sungai Pisang. Based on Regional Regulation No. 06 of 2001, as well as the Decree

of the Mayor of Padang dated April 17, 2001, concerning the ratification of the merger of the Kelurahan from 193 Kelurahan in the City of Padang to 104 Kelurahan and at the same time the inauguration of the Head of Kelurahan in Padang City, Bungus Teluk Kabung Subdistrict consists of eleven Kelurahan to become six Kelurahan from two Kenagarians, namely Kenagarian Bungus and Teluk Kabung. Sungai Pisang Village which is included in Kenagarian Teluk Kabung changed its name to Teluk Kabung Selatan Village and remains independent or it is not a part of other Kelurahan. As for type and age in these sub-districts, it can be seen in the following table

Table 1. Based on Age and Gender

No	Age	Male	Female	Number
1	0-4 Years old	120	121	231
2	5-9 Years old	103	94	197
3	10-14 Years old	108	88	196
4	15- 19 Years old	120	121	241
5	20- 24 Years old	93	77	170
6	25- 29 Years old	68	74	142
7	30- 34 Years old	63	45	108
8	35- 39 Years old	48	45	93
9	40- 44 Years old	43	45	88
10	45- 49 Years old	37	29	66
11	50- 54 Years old	27	27	54
12	55- 59 Years old	30	11	41
13	60- 64 Years old	10	10	20
14	65- 69 Years old	10	9	19
15	70- 74 Years old	3	12	15
16	75 +	8	13	21
TOTAL		859	803	1662

Source: Data Rencana Pembangunan Jangka Panjang Menengah Kelurahan (RPJMK) (Long-Medium Term Village Development Planning Data) in 2007

The researcher's analysis of the types and ages in the table above shows that the number of teenagers in Teluk Kabung Selatan Village has a very large number with males aged 15-24

years are ± 213 people, while women aged 15-24 years are ± 198 people. Thus, with such a large number of teenagers, it is necessary to have adequate facilities and infrastructure to support the implementation of religious education activities in Teluk Kabung Selatan Village so that it runs smoothly.

Meanwhile, the religion adhered by the people of Teluk Kabung Selatan (Area Sungai Pisang) is the majority of Muslims, namely: 98% and 2% are Christians. With the majority of the Islamic religion, there must be good guidance in overcoming the problems of teenagers in understanding religious education.

b. The Complete Facilities And Infrastructure In Implementing Islamic Religious Education

The Area Sungai Pisang, Teluk Kabung Selatan Village, Bungus Teluk Kabung Subdistrict, Padang City has adequate facilities and infrastructure for the implementation of Islamic religious education for teenagers. One of the supports that the Pisang Sungai has in Islamic religious education is the existence of a special room for religious activities.³ The table of facilities and infrastructure is as follows:

Tabel 2. The facilities provided in Sungai Pisang

Facilities	Condition
	The Lurah (community leader) office Good
Posyandu	(integrated service post) Good
	Bridge Good
Electricity	
Good	
Telephone	
not good	
Mosque	
Good	
Clinics	Good
schools (elementary and middle school)	Good

³ Februardi, Ketua Karang Taruna, an interview conducted on 02 April 2008

Good	
Religious facilities	
TPA/ TPSA	
(Informal Islamic educational institutions)	Good
Good	
Soccer field	
Good	
Volleyball court	
Badminton court	

Good

Source : Data Rencana Pembangunan Jangka Panjang Menengah Kelurahan (RPJMK) (Long and Middle Plan of the Kelurahan Development) in 2007.

However, the activities of implementing Islamic religious education in Sungai Pisang, Teluk Kabung Selatan Village, Padang City are less effective. Ust Helmi said:

“As a part of the community leaders, I am concerned that Islamic religious education activities such as TPA/TPSA, Wirid for young generations, and Islamic Boarding School in Ramadhan are not running smoothly because there are very few religious teachers in Sungai Pisang, so we need religious teachers from outside the Sungai Pisang so that they can help religious teachers in Sungai Pisang.” The religious leader above mentioned that the implementation of Islamic religious education activities did not run well because of inadequate religious teachers. Thus, the religious teachers in Sungai Pisang need the help of teachers from other places to teach in Sungai Pisang area, so that religious activity can run smoothly.

Dasril said that the completeness of existing facilities and infrastructure in Teluk Kabung Selatan Village to support religious education activities was inadequate. For example, the absence of supporting transportation, and the vulnerability of the road to the Sungai Pisang area so that teaching staff who want to teach are constrained to be brought in. The researcher analyzes that the completeness of supporting facilities and infrastructure in Teluk Kabung Selatan Village is very adequate, especially in supporting educational activities with Islamic nuances. For example, there is a special space for fostering youth in religious education. However, these facilities and infrastructure are not used properly. Thus, the completeness of the facilities and infrastructure is only stored without being functioned properly.

Nurhayati, a midwife in Teluk Kabung Selatan Village, said that during her time on duty at Sungai Pisang ± 20 years, she faced the problems in the Sungai Pisang community, especially

in the health sector, that teenagers in this area had a great influence on welcoming development and improving religious education in this area.:

“I hope that this large number of teenagers can help carry out activities in the Sungai Pisang area in terms of government, economy, and terms of religious education. With the hard work of the youth of Teluk Kabung Selatan Village, this area can become a prosperous area.”

From the explanation above, the table shows that the number of teenagers is very large in Teluk Kabung Selatan Village. With this number, teenagers can carry out their roles in improving their religious education. Therefore, adolescents are not only seen in terms of quantity but also from their quality in achieving religious education. Nurhayati also said that the quantity of youth in Teluk Kabung Selatan Village had an influence on the quality of youth education in the area, so these have an inseparable relationship.

Table 3. The number of citizens based on educational level

No	Age Group	
Number 1	15-24 do not go to school	105
2	do not continue elementary school	102
3	Graduated from elementary school	85
4	Graduated from middle school	45
5	Graduated from high school	49
6	Graduated from university (bachelor's degree)	25
the total number		441

Sumber : Data Rencana Pembangunan Jangka Panjang Menengah Kelurahan (RPJMK) (Long and Middle Plan of Kelurahan Development) in 2007

As for the researcher's analysis, many factors cause people to not be able to send their children to high school, let alone to university level, one of which is the very low economic factor. Finally, with minimal education, they look for jobs according to their abilities, and also the lack of motivation of parents in sending their children to higher education. For example, their parents prefer to follow in his footsteps as a fisherman rather than becoming a scientist. As for the table about the percentage of the income of parents of teenagers who are in Teluk Kabung Selatan Village, both fishermen, farmers, and so on, including:

Table 4. Livelihood details of people in Sungai Pisang

No		livelihood details Percentage
1	Fishermen	57 %
2	Farmers	20 %
3	Merchants	8 %
4	Laborers	10 %
5	Teachers	2 %
6	others	3 %
	Total	100 %

Sumber : Data Rencana Pembangunan Jangka Panjang Menengah Kelurahan (RPJMK) in 2007.

Sungai Pisang has a government system following local laws and customs in that Sungai Pisang is led by the Village Head. Running the village head government includes several people, such as ninik mamak, pious ulama, *cadiak* clever, imam khatib, Tuanku, and *bundo kandung* and *parik paga* in Nagari (Remaja) government is for the sake of the realization of the Tigo Sapilin government, Tigo Sarangan furnace, such as pious ulama and ninik mama.⁴

c. Forms of religious educational activities of Teenagers in Teluk Kabung Bungus, Teluk Kabung District Padang City

Youth activities in the implementation of Islamic religious education in Teluk Kabung Selatan Village have various kinds of activities that are very constructive and motivate adolescents in religion and can also shape adolescent morals to commendable morals so that adolescents pay more attention to how important religious education is in life, especially activities at school. None of the commemorations of Islamic holidays is neglected so that togetherness and conditions exist among teenagers. The table for the form of youth religious activities in the Teluk Kabung Selatan Village, Sungai Pisang Village, includes:

⁴Statistics Data of Kelurahan Teluk Kabung Selatan in 2007

Table 5. Forms of Religious Activities

No	Activities	Programs
1		a. Religious Field b. Wirid for teenagers c. Islamic lectures in Ramadhan d. Friday's sermons e. Islamic lectures in Subh f. Tabliq akbar g. Nuzul qur'an h. Didikan Subh i. Tadarus al-qur'an j. Halal bil halal k. Muhasabah l. Majlis ta'lim
2		a. Education and Art b. Religious counseling & discussion c. Qashidah & nasyid d. Young Mubaligh Education e. Coaching for TPA/ TPSA
3	Health and K3	a. Communal Work b. PKK Activities
4	Young generations	a. Selaju sampan b. Napak tilas c. Bola kaki pakai sarung (playing football by wearing Sarung) d. Mengambil uang di tepung (looking for money in flour) e. Makan kerupuk (eating crisps) f. Kelereng sendok
5	(marbles in a spoon) Society and Community	a. Ta'ziah b. Silaturahmi

Source of Data: Sekretariat Karang Taruna in 2007.

d. Efforts to Overcome Problems in the Implementation of Islamic Religious Education for Adolescent Religious Life

In the research that has been done for approximately \pm 1 week, interviews have been conducted with the village government, community leaders, and youths in Sungai Pisang, Teluk Kabung Selatan Village, Bungus Teluk Kabung District, Padang City.

Alius Kopal said that while he was the Head of Teluk Kabung Selatan Village in Sungai Pisang, several things were attempted to overcome the problems of implementing Islamic religious education for the religious life of teenagers in Teluk Kabung Selatan Village, including:

- a. Creating a peaceful and conducive atmosphere in religious life
- b. Improving the quality of religious education and Minangkabau customs
- c. Prioritizing the development of religious values at an early age and youth
- d. Increasing the role of Minangkabau religious values and customs as a moral, spiritual and ethical foundation in village administration
- e. Improving the functions and roles of religious institutions and leaders
- f. Organizing the method and system of religious education.
- g. Collaborating in nurturing youth.

Februadi said that teenagers are a religious hope, so their religious education should be considered. Adolescents in the Teluk Kabung Selatan Village have relatively less religious education, due to the lack of youthful enthusiasm to deepen their religion. Therefore, there must be special attention from parents, community leaders, and local governments in building youth interest in religious education.

From the explanation above, the researcher analyzes that teenagers are a milestone for parents so that in overcoming the problems of teenagers in the implementation of Islamic religious education, there must be advice and examples that are described by parents to teenagers in instilling the values of Islamic teachings.

Marliza, one of the only students from Teluk Kabung Selatan Village, said that :

I think teenagers in Teluk Kabung Selatan Village are very interested in continuing their education to a higher level, especially in religious education. However, I think an obstacle for teenagers is the lack of money to be able to continue their education, so teenagers prefer to work rather than continue their education which is for their future. Thus, my hope is for the benefactors and the government to be able to encourage both morally and materially to continue the education of teenagers in the area.

From Marliza's explanation above, it can be understood that her view as a student of religion on adolescent problems must be taken seriously. Considering that teenagers drop out of school not because of laziness or stupidity. However, the factor is none other than the

economic factor which makes it impossible to see the work of parents only as fishermen and farmers.

Yudi, one of the students, said that religious education in Teluk Kabung Selatan Sub-district did not run smoothly due to the lack of teachers, coupled with the difficult roads to take in the area. To overcome this situation, it is hoped that the village government can invite teachers in increasing the insight of teenagers. Thus, Yudi hopes that there will be good road construction to reach the area so that there are no obstacles to inviting religious teachers from outside. Thus, Yudi hopes that the government will pay attention to religious education in Teluk Kabung Selatan Village by bringing in religious teachers from outside and also repairing roads to make it easier to travel to the Pisang Sungai area.

Therefore, in fostering youth wirid activities, Sungai Pisang religious leaders foster youth, in the form of giving lectures, teaching prayers, reading the Qur'an, funeral prayers, or giving speeches with different materials, be it faith, worship, or religion. morals. As for the Ramadan lectures, a small number of religious leaders allowed youth to give Ramadan lectures once a week and every night and very few scholars allowed giving Ramadan lectures to teenagers 2 times, 3 times, and 4 times a week. This was explained by Mr. Sasmancai (religious leader) to the writer when he met on April 1, 2008 AD explaining about the development of the religious life of teenagers. Therefore, in that coaching, we prioritize the issue of worship, creed, and morals, and every month of fasting we allow them to deliver Ramadan lectures. The goal is that teenagers are active in youth wirid, because what is shown in giving Ramadan lectures are teenagers who are active in youth wirid.

From the narrative of the religious leaders above that in overcoming the problems of teenagers in Teluk Kabung Selatan Village, there must be comprehensive coaching that can foster religious education in the youth. Worship, creed, and morals are the most important in instilling the values of Islamic religious education in adolescents. With good morals, youth education will be directed, and can become role models in society.

Mulyadi admits that the problems that occur to teenagers in responding to Islamic religious education are due to the lack of intimacy between teenagers, even among the teenagers themselves, some want to bring one another down. Therefore:

I hope for the youth to be able to re-establish brotherhood with one another so that youth friendship can be re-established. And with the familiarity of teenagers, they will work hand in hand in overcoming the implementation of religion in this area. And also

teenagers must improve good cooperation because with the cooperation we will be able to carry out religious education properly according to what is expected by society.

From the narrative above, no matter how complete the facilities and infrastructure are in Teluk Kabung Selatan Village and as much as any attention from parents or community leaders for teenagers, if teenagers do not have good cooperation, then the implementation of Islamic religious education will not work properly, smoothly and will not achieve the desired goals of religion and society. Therefore, teenagers must always have a caring attitude towards the implementation of Islamic religious education in Teluk Kabung Selatan Village by always establishing collaboration among teenagers.

From the explanations above, it can be understood that adolescent awareness in carrying out Islamic religious education is prioritized so that adolescents can understand religion kaffah and practice religious values with the religious knowledge they have learned in Islamic teachings. Therefore, the researchers observe that the completeness of facilities and infrastructure is the most important in supporting the implementation of religious education in Teluk Kabung Selatan Village. Therefore, with this completeness, the activity can run as expected, and it can generate motivation in adolescents in practicing religious education. Therefore, the researchers analyze the above explanations in general, in overcoming the problems of implementing youth education, there must be cooperation between adolescents, community leaders, and the government in completing facilities and infrastructure to support religious activities, and there is continuous coaching on adolescent behavior in life.

To overcome the problems of adolescents in the implementation of Islamic religious education, special attention must be paid, such as always paying attention to the behavior of teenagers in every association, and providing knowledge with Islamic nuances. With this, we can complain about teenagers in the implementation of religious education in their lives.

Parents and community leaders must provide good advice and role models to be role models for teenagers. With that advice and example, it will be easy for teenagers to understand religious education. At the same time, teenagers will realize how important Islamic religious education is in achieving a happy life. Thus, the researcher analyzes the efforts to overcome these adolescents inseparable from the daily morals of adolescents. Parents should always guide teenagers to good morals, for instance, telling teenagers to carry out religious commands such as praying five times a day yesterday, study well and stay away from religious prohibitions such as, staying away from free association and not fighting against parents.

Conclusion

Based on the description and analysis of data from the research results presented in the previous chapter, the following conclusions can be drawn:

1. Sungai Pisang is an area located in Teluk Kabung Selatan Village, Teluk Kabung District, Padang City, which covers an area of 4,000 hectares. The Sungai Pisang is located at the end of Teluk Kabung Selatan Village. The distance between the Sungai Pisang and the sub-district office is 10 KM, the city center is 31 KM, the provincial capital, is 32 KM, and the area is 914 ha, with a very large population. Most of the livelihoods are farmers and very few traders and civil servants. 98% of the people of Teluk Kabung Selatan follow Islam and the rest are immigrants from the island of Nias who are Christians and Catholics. Thus, with the condition of Teluk Kabung Selatan Village above, development must support the implementation of Islamic education in the area.
2. Forms of youth religious education activities include carrying out wirid for young generations, providing religious education counseling, and fostering TPA/TPSA and young mubaligh cadres. This activity will add to the religious insight of teenagers.
3. Reviewing the completeness of facilities and infrastructure was done to support very adequate religious activities, such as the existence of a special place for providing religious counseling, but some said that the facilities and infrastructure were inadequate due to the lack of transportation to the area.
4. The efforts of religious leaders in overcoming the problems of youth religious education in Teluk Kabung Selatan Village are by holding special training such as fostering worship, faith, and morals for teenagers in the area so that teenagers practicing religious education can run according to the guidance of religious law.

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