

## **Humanistic Values-Based Islamic Education as a Preventive Measure Against Juvenile Delinquency at SMP Ma'arif NU 3 Purwokerto**

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### **Abstract**

The phenomenon of juvenile delinquency in junior high school environments is an increasingly complex educational issue that requires a sustainable preventive approach. Social changes, the influence of peer groups, and the development of information technology – which are not always balanced by the reinforcement of moral values and character – are factors driving the emergence of various forms of deviant behavior among students. These conditions demand that education, particularly Islamic Religious Education (IRE), focus not only on cognitive development but also on shaping students' attitudes, character, and humanistic values. This article aims to analyze humanistic-value-based PAI instruction as a preventive measure to curb juvenile delinquency at SMP Ma'arif NU 3 Purwokerto. This study employs a qualitative approach using a case study method conducted at SMP Ma'arif NU 3 Purwokerto. The research subjects consisted of one PAI teacher, one guidance counselor, and seven eighth- and ninth-grade students selected through purposive sampling. Data collection was conducted through observation, in-depth interviews, and documentation, while data analysis was carried out through the stages of data reduction, data presentation, and systematic conclusion drawing. The research results revealed three main findings. First, the implementation of humanistic-based PAI learning is realized through a dialogic learning process, teacher role modeling, and respect for the dignity, potential, and diversity of students in teaching and learning activities. Second, the internalization of humanistic values in PAI learning fosters behavioral changes in students, characterized by increased empathy, mutual respect, discipline, responsibility, and self-control in school life. Third, humanistic-value-based Islamic Religious Education (IRE) serves as a preventive measure against juvenile delinquency by fostering a school environment that is religious, inclusive, and conducive to the students' continuous moral development.

**Keywords:** Value Internalization, Juvenile Delinquency, Humanistic Values, Islamic Religious Education.

### **Introduction**

Juvenile delinquency among junior high school (SMP) students remains a common educational issue across various regions in Indonesia. Such delinquency includes violations of school rules, conflicts among students, aggressive behavior, and deviant acts such as bullying and non-compliance with school regulations. These behaviors not only affect the students involved but also impact the teaching and learning process as well as the overall school climate (Hasibuan et al., 2024). Schools, which should be safe and comfortable environments for students, can become less conducive if juvenile delinquency is not properly addressed. Research indicates that deviant behaviors such as bullying and violations of school norms can

affect students' psychological well-being, including reduced feelings of safety, self-confidence, and the quality of social relationships among students (Saifuddin et al., 2023).

Various studies affirm that learning based on humanistic values plays a crucial role in shaping students' character. The humanistic approach in Islamic Religious Education (IRE) emphasizes respect for human dignity, an affective response to students' needs, and student-centered learning interactions (T. P. Sari et al., 2025). Other research also indicates that IRE can be effectively implemented through the integration of humanistic and religious values (Afnan, 2024). Some religious perspectives emphasize that authentic faith arises from the awareness of one's conscience, not external coercion. This principle aligns with humanistic education, which views students as active and relevant subjects in PAI to foster a conscious understanding and experience of religious values (Daniel, 2020). Additionally, education grounded in Islamic values has proven effective in shaping moral behavior and preventing deviant behavior (Ermawita et al., 2023).

This paper focuses on the application of humanistic values in PAI instruction, the process of internalizing these values into students' behavior, and the contribution of PAI instruction in creating a school climate that is religious, safe, and conducive. This focus is based on the argument that humanistic-value-based PAI instruction plays a strategic role as a preventive approach to juvenile delinquency. PAI instruction conducted in a dialogic manner, respecting students' dignity, and centered on students has the potential to create a more meaningful learning process and build positive relationships between teachers and students (Kartika & Billah, 2024). Furthermore, the internalization of humanistic values and Islamic values in PAI education contributes to changes in student behavior, as evidenced by increased empathy, self-control, and adherence to school norms (Ermawita et al., 2023). Ultimately, humanistic-value-based PAI education has the potential to serve as a preventive measure against juvenile delinquency by fostering a school environment that is religious, inclusive, and conducive, thereby minimizing the emergence of deviant behavior among students (Saifuddin et al., 2023). Thus, this study is expected to provide an empirical overview of the strategic role of PAI education in character development among adolescents in the school environment.

### Islamic Religious Education (IRE)

IRE is an educational process that focuses not only on imparting religious knowledge but also on shaping the character of Muslims who are faithful, God-fearing, and of noble character. Abuddin Nata emphasizes in his book that PAI aims to guide students to understand, internalize, and practice Islamic teachings as a guide for life. Therefore, PAI education requires a balance between cognitive, affective, and psychomotor aspects in order to shape a well-rounded character (Nata, 2001). According to Zakiah Daradjat, Islamic Religious Education is a conscious effort aimed at instilling Islamic values in all aspects of students' lives (Daradjat, 2014). PAI instruction is not only directed toward mastering cognitive aspects—such as Islamic knowledge—but also toward the internalization of values so that they are reflected in students' attitudes and behaviors in daily life. However, various studies indicate that Islamic Religious Education (IRE) practices in schools still tend to be oriented toward a normative-dogmatic approach and teacher-centered, resulting in students being less actively engaged in the learning process and value reflection (Nasirudin & Putra, 2024). This situation results in low effectiveness of PAI instruction in fostering students' religious character and behavior in a sustainable manner (Afnan, 2024). Therefore, PAI instruction must be understood as a values education process that guides pedagogical approaches that are more meaningful and relevant to students' development (Muqowim et al., 2022)

Islamic Religious Education (IRE) instruction at the secondary education level faces complex challenges due to the psychological and social development of adolescents in the identity-forming phase, characterized by emotional instability, peer group influences, and the

massive penetration of digital media, making students vulnerable to deviant behavior if they do not receive adequate guidance in religious values (Jailani et al., 2025). Several studies indicate that PAI instruction that lacks contextual relevance tends to be less effective in fostering moral awareness and self-control among adolescents (T. P. Sari et al., 2025). In fact, PAI is a strategic subject aimed at instilling humanistic values based on the principle of *rahmatan lil 'alamin* through the development of students' attitudes of empathy, tolerance, justice, and social responsibility (Ujiyanti & Hanif, 2025). However, PAI teaching practices in schools remain predominantly focused on cognitive and normative aspects, while the affective dimension and the formation of humanistic religious behavior have not been optimally internalized (Abdurroziq & Hanif, 2024). Therefore, the development of humanistic-value-based PAI instruction has become an urgent need, particularly at the junior high school level.

### Humanistic Values

Humanistic values in education, at their core, place human beings as the primary subjects in the learning process, not merely as objects receiving the transfer of knowledge (Kartikasari et al., 2023). In the context of Islamic Religious Education (PAI), humanistic values cannot be separated from Islamic teachings that uphold the dignity of human beings as creatures created by Allah SWT. This principle aligns with the concept of "*rahmatan lil 'alamin*," which affirms that Islamic teachings are meant to bring benefit, compassion, and justice to all humanity (Afnan, 2024). Humanistic values in PAI encompass respect for students' potential, empathy, and the creation of a safe learning environment that values diversity. In line with Abraham Maslow's hierarchy of needs theory, meaningful learning can only occur if students' basic needs—such as safety, social acceptance, and recognition—are first met (Maslow, 1954). Therefore, humanistic PAI instruction requires teachers to attend to students' psychological dimensions so that Islamic values can be internalized consciously and meaningfully.

In addition to meeting basic needs, humanistic values in Islamic Education (PAI) learning are also characterized by the development of empathetic educational relationships between teachers and students. Carl Rogers asserts that effective learning occurs when educators are able to demonstrate empathy, authenticity, and unconditional positive regard toward students (Rogers, 1969). From a PAI perspective, this humanistic relationship is reflected in the teacher's non-judgmental attitude, respect for students' religious experiences, and guidance through the educator's exemplary role as a "*uswah hasanah*" in the process of internalizing values. Furthermore, Paulo Freire emphasizes that humanistic education must be dialogic and liberating, not oppressive or doctrinal (Freire, 2019). In PAI instruction, equal dialogue enables students to understand Islamic values contextually and critically, so that religion is not merely understood normatively but also lived as a guiding principle shaping students' religious and social behavior (M. Hanif, Muna, et al., 2025).

### Internalization of Values

The internalization of values is the process by which PAI values are not merely understood cognitively but manifested in students' actual attitudes and behaviors (Fatimah et al., 2022). In humanistic-based PAI, values such as empathy, responsibility, honesty, respect for human dignity, and a critical attitude toward social realities are fostered through meaningful learning experiences (Rahim et al., 2025). Active, dialogic, and contextual learning has been proven to strengthen students' internalization of religious and moral values by linking religious teachings to daily life and the realities of the digital age (Maktumah, 2024). This process occurs through the stages of value transformation, value transaction, and value transinternalization, ensuring that values do not stop at understanding but are manifested in consistent behavior (Djuaini, 2025).

Various studies indicate that the internalization of Islamic Education (PAI) values significantly influences changes in students' behavior, whether through extracurricular

activities, habit formation, school culture, boarding schools, or project-based learning that provides real-world social experiences (Khotimah et al., 2025). Islamic values such as tawhid and moderation also strengthen students' spiritual and humanitarian dimensions, while reflective approaches and direct learning experiences have proven effective in shaping more mature moral and social behavior (Fadli, 2025). Thus, the internalization of humanistic values in Islamic Education serves as a bridge between the learning process and positive behavioral change in students, as well as the prevention of juvenile delinquency.

### Juvenile Delinquency

Juvenile delinquency is a form of deviant behavior that involves violations of social norms, school rules, and moral values, such as skipping school, smoking, fighting, and engaging in negative activities on digital media (Misrida et al., 2025). This phenomenon arises from the interaction of internal factors—such as weak self-control and psychospiritual imbalance—and external factors—such as peer influence, family environment, and unguided exposure to technology (Andriati et al., 2023). In the context of education, juvenile delinquency reflects a weak internalization of the values taught in school; thus, Islamic Religious Education (IRE) plays a strategic role in fostering students' religious self-control and moral awareness (Reniwuryaan et al., 2025). The complexity of juvenile delinquency is increasing in the digital age due to easy access to negative content and the weak internalization of religious values as a moral bulwark (Khanifah et al., 2024).

Preventing juvenile delinquency through PAI is achieved by instilling religious values, employing a psycho-religious approach, and implementing humanistic, dialogic, and contextual learning to strengthen students' self-control and morality (Bahri, 2025). These efforts are reinforced through the involvement of families, school culture, and religious activities, as well as the formation of positive peer groups (Andriati et al., 2023). The integration of Islamic values into the school curriculum and culture has proven to build a strong moral framework, enabling students to withstand social pressures without succumbing to deviant behavior (Astuti, 2024). With a holistic and consistent approach, Islamic Religious Education becomes a vital instrument in curbing adolescent delinquency and fostering sustainable religious character.

### Methodology

This study was conducted at SMP Ma'arif NU 3 Purwokerto, a junior high school located within the same compound as an Islamic boarding school, meaning that the majority of its students are boarding students. The unit of analysis in this study is humanistic-value-based Islamic Religious Education (PAI) instruction, focusing on the process of internalizing humanistic values and changes in student behavior as a preventive measure against juvenile delinquency within the school environment.

This study employs a qualitative approach using the case study method, as it aims to deeply understand the process of humanistic-value-based PAI instruction and its role as a preventive approach against juvenile delinquency within the natural school context. This approach allows the researcher to explore the meanings, experiences, and processes of value internalization experienced by the research subjects in a holistic and contextual manner (Fiantika et al., 2022). According to Sugiyono, the case study is appropriate for examining educational phenomena intensively and in depth within a specific social unit (Sugiyono, 2013). The research subjects consisted of one Islamic Religious Education teacher, one Guidance and Counseling teacher, and seven eighth- and ninth-grade students selected purposively based on their direct involvement in Islamic Religious Education (IRE) learning. The interviewed students came from boarding school (pondok) and regular school backgrounds to provide variation in the learning context. The informants in this study were classified and coded according to their roles and grade levels, as presented in Table 1. The research data sources

included primary data obtained through observation and in-depth interviews, as well as secondary data in the form of learning documents and relevant school archives.

**Table 1. Research Informant Codes**

No	Code	Informant
1.	GPAI-1	Islamic Education Teacher
2.	BK-1	Guidance Counselor
3.	S8-1	8 <sup>th</sup> -grade student
4.	S8-2	8 <sup>th</sup> -grade student
5.	S8-3	8 <sup>th</sup> -grade student
6.	S8-4	8 <sup>th</sup> -grade student
7.	S9-1	9 <sup>th</sup> -grade student
8.	S9-2	9 <sup>th</sup> -grade student
9.	S9-3	9 <sup>th</sup> -grade student

The data collection methods used in this study included observation, in-depth interviews, and documentation. Observations were conducted to observe the learning process and teacher-student interactions. Interviews were conducted using a semi-structured approach to explore informants' perspectives and experiences regarding the implementation of humanistic-values-based Islamic Education (PAI) and changes in student behavior. Documentation was utilized to corroborate the data through teaching materials and school records.

Data analysis was conducted using an interactive analysis model that includes data reduction, data presentation, and drawing conclusions. The analysis process occurred simultaneously from data collection until the conclusion of the study. To ensure data validity, this study employed source and technique triangulation, which involved comparing data from observations, interviews, and documentation across various informants (Sugiyono, 2013).

## Results and Discussion

### 1. Implementation of Humanistic-Based PAI Instruction

The application of humanistic values in PAI instruction at SMP Ma'arif NU 3 Purwokerto is evident in the opening phase, teacher-student relationships, instructional strategies, and lesson planning.

Table 2. Application of Humanistic Values in PAI Instruction

Instructional Aspect	Classroom Practices	Indicators of Humanism
Opening	Greetings, prayer, national anthem	Religious and sense of community
Teacher-student relationship	Persuasive reprimands	Respect for dignity
Classroom Strategies	Dialogue and participation	Openness
Planning	Attitude-based modules	Affective orientation

In PAI learning practices at SMP Ma'arif NU 3 Purwokerto, the focus is on creating a comfortable learning environment, student engagement, and a dialogic classroom atmosphere from the very start of the learning activity. The learning process begins with greetings, prayers,

and the communicative presentation of learning objectives. Throughout the lesson, the PAI teacher fosters two-way interaction through open-ended questions, discussions, and by giving students the opportunity to express their opinions. This teaching practice creates a conducive, orderly, and participatory classroom atmosphere free from verbal pressure or physical punishment (GPAI-1, S9-1, S9-2). This situation indicates that PAI instruction no longer functions merely as a means of transferring normative religious knowledge but has evolved into a meaningful educational space for interaction between teachers and students (Abdurroziq & Hanif, 2024).

The application of humanistic values in Islamic Education (PAI) instruction is evident in the persuasive and personal nature of the teacher-student relationship. PAI teachers do not employ repressive approaches when addressing tardiness, lack of focus, or classroom dynamics, particularly with students from boarding school backgrounds. Reprimands and guidance are delivered through polite communication and tailored explanations suited to the students' circumstances. This practice is reinforced by student accounts stating that teachers are friendly, willing to listen to students' opinions, and provide reasonable tolerance. Teachers' exemplary conduct in speech, empathetic behavior, and consistency regarding class agreements form part of the daily learning process (GPAI-1, S8-2, S9-3). This situation demonstrates the presence of an empathetic relationship in learning that supports students' openness and psychological comfort, aligning with Rogers' view that empathy and unconditional acceptance are the primary prerequisites for creating meaningful learning (Rogers, 1969).

The implementation of humanistic-values-based PAI learning takes place within the context of a religious-based school situated in the same environment as a boarding school. Most students are boarding school students with a dense schedule of religious activities, resulting in diverse learning needs and characteristics. In this context, PAI teachers adapt their instructional models to the students' conditions—whether in boarding school or regular classes—through the use of discussion, practice, reflection, and differentiated instruction. A dialogic and participatory approach is consistently employed to maintain classroom order and foster conducive interaction between teachers and students (GPAI-1, S8-1, S9-2). Research findings on the implementation of Islamic Religious Education (PAI) based on humanistic values indicate that PAI does not merely serve as a vehicle for conveying values but also functions as an education in values and moral experiences directly experienced by students through interaction, dialogue, and a conducive learning environment (M. L. M. M. Hanif, 2024).

Teaching practices that emphasize respect for students, openness, and psychological comfort demonstrate the pedagogical function of Islamic Religious Education in fostering a safe, inclusive, and dialogic classroom environment (Ujiyanti & Hanif, 2025). The implications of these findings indicate that PAI instruction holds a strategic position in shaping students' character and attitudes holistically (Rusmanto & Hanif, 2024), which aligns with the principles of humanistic education and student-centered learning approaches, where the learning process is not only oriented toward cognitive outcomes but also toward students' affective and relational development (M. Hanif, Suherlan, et al., 2025; Rogers, 1969).

The implementation of humanistic-values-based Islamic Education has proven effective because the approach used addresses students' basic psychological needs during the learning process. The persuasive and dialogic approaches employed by teachers create a sense of security, ensuring that students do not feel pressured or threatened when expressing their opinions and attitudes. This aligns with Maslow's view, which positions the need for security as the foundation for the development of participation and positive behavior in learning (Maslow, 1954). Furthermore, the empathetic relationship between teachers and students fosters active engagement and openness in the learning process, as emphasized by Rogers, who states that empathy and acceptance are prerequisites for meaningful learning (Rogers,

1969). Thus, the research findings indicate that the humanistic approach makes a significant contribution to creating more meaningful learning experiences for students.

## 2. Internalization of Humanistic Values and Changes in Student Behavior

**Table 3. Internalization of Humanistic Values Student Behavior**

Value	Internalization Strategy	Behavioral Change
Honesty	Reflective dialogue	More honest answers
Responsibility	Group assignments	Active and consistent
Tolerance	Heterogeneous groups	Mutual respect
Discipline	Class agreements	Orderly without punishment

The internalization of humanistic values in Islamic Education (PAI) instruction is evident through various strategies, such as reflective dialogue, group work, the formation of heterogeneous groups, and class agreements, which lead to changes in student behavior. These behavioral changes are evident in daily learning activities following the implementation of humanistic-value-based PAI instruction. These changes are evident in increased responsibility in completing tasks, discipline in following classroom rules, and mutual respect in interactions among students. Students demonstrate more active engagement in learning activities, both in class discussions and group work. Additionally, students tend to provide more honest responses when asked to share their opinions or reflections regarding the learning process. These findings are supported by teacher and student accounts indicating adjustments in attitudes toward learning activities and social interactions in the classroom (GPAI-1, BK-1, S8-2, S9-1). This indicates that religious values do not remain confined to the cognitive domain but have extended into the affective and practical domains, as emphasized in previous research (S. M. I. Sari & Hanif, 2024).

Changes in student behavior are also linked to learning strategies that require active engagement and collaboration among students. In group-based learning activities, students engage in role-sharing, collaborative task completion, and discussions to reach consensus. This situation encourages students to interact directly, express their opinions, and adapt to group members with differing viewpoints. Throughout this process, students appear to strive to complete tasks collectively and maintain harmonious social relationships. This is reflected in students' participation in group work and the cooperative attitudes that emerge during the learning process (GPAI-1, S8-3, S9-2). These findings are academically significant as they demonstrate the success of PAI in fostering students' moral awareness, rather than merely formal compliance with rules or teachers' instructions (Arlini & Hanif, 2025). The attitudes of responsibility, self-control, and the ability to respect others evident in learning activities indicate that PAI values have been internalized and manifested in concrete actions (Nurdiansyah & Hanif, 2025). The implication of these findings is that the success of PAI learning is no longer measured by students' ability to memorize religious material, but by changes in attitude and social behavior reflected in their daily lives (Wiharti & Hanif, 2025). Thus, PAI functions as a mechanism for fostering students' moral awareness and social responsibility in a contextual manner within the school environment (Rusmanto & Hanif, 2024).

The internalization of humanistic values among students takes place in classroom settings with distinct characteristics, including both boarding school classes and regular classes. Students with a boarding school background have a busy religious schedule, while regular students exhibit a more heterogeneous learning pattern. In this context, PAI teachers

adapt their teaching strategies to the characteristics of each class, including student grouping, assignment distribution, and management of class time. These adaptations allow students to internalize moral values contextually, in line with their learning experiences and conditions. The behavioral changes that emerged appeared consistent in both the boarding school and regular classes, despite differing classroom dynamics (GPAI-1, S8-1, S9-3). This indicates that the internalization of humanistic values occurs through contextual and reflective learning experiences, not merely through indoctrination, as emphasized by the notion that values experienced directly through learning and reflection are more easily internalized by students (M. Hanif, Suherlan, et al., 2025).

Project-based learning and group work strategies provide space for students to engage in real-world social experiences, such as collaborating, taking on various roles, and dealing with differing opinions (Turohmah & Hanif, 2024). Interactions within groups serve as a means to practice empathy and tolerance, while learning reflections help students understand the meaning of the experiences they have undergone (Pahlawi & Hanif, 2025). This process aligns with the stages of value internalization, which include value transformation, value transaction, and transinternalization—where values are not merely known but also internalized and become part of one’s personal attitudes (Rusmanto & Hanif, 2024). This relationship arises from learning experiences followed by reflection, resulting in personal meaning that drives sustainable behavioral change (Ujiyanti & Hanif, 2025). This pattern also aligns with the principles of experience-based education, which emphasizes learning through students’ direct engagement (Abdurroziq & Hanif, 2024).

### 3. Islamic Religious Education as a Preventive Measurement Against Juvenile Delinquency

Humanistic-based Islamic Religious Education at SMP Ma’arif NU 3 Purwokerto serves as a preventive measure against the emergence of student behaviors that have the potential to develop into juvenile delinquency.

Table 4. Preventive Functions of Humanistic Islamic Religious Education

<b>Approach</b>	<b>Practice</b>	<b>Preventive Impact</b>
Persuasive	Personal reprimand	Self-control
Dialogic	Class reflection	Moral awareness
Collaborative	PBL/PjBL and DPL	Minimal conflict
Role modeling	Teacher attitude	Positive climate

The preventive function of humanistic-value-based Islamic Education (PAI) is evident through persuasive, dialogic, and collaborative approaches, as well as the teacher’s role as a role model, which fosters self-control, moral awareness, and minimizes conflicts among students. Based on observations and interviews, student behavior during the learning process generally falls into the “controlled” category and does not exhibit severe misbehavior. The dynamics that emerged were mostly minor infractions, such as tardiness in joining learning activities, lack of focus, or differences of opinion among students during class activities. The PAI teacher addressed these situations with a persuasive approach through personal communication and open dialogue, rather than through direct punishment (GPAI-1). The guidance counselor also noted that a dialogic guidance approach helps prevent the development of deviant behavior in students from the early stages (BK-1). This finding indicates that PAI instruction serves as a space for shaping behavioral awareness before more complex issues arise, affirming that PAI plays not only a curative role but also a preventive function in shaping students’ attitudes from an early age (Kubro & Hanif, 2025).

The preventive function of PAI instruction is also reflected in the implementation of collaborative learning activities that require active student engagement. Through project-

based learning models and group work, students are trained to cooperate, take on various roles, and complete tasks collectively. Observation results indicate that interactions within groups encourage students to manage differing opinions through dialogue and avoid open conflict. In certain situations, differences in perspective among students can be resolved through deliberation without triggering aggressive behavior. Students reported that group work helps them learn patience and respect their peers' opinions. PAI teachers also noted that collaborative activities contribute to the development of self-control and a sense of responsibility among students in the learning process. These conditions demonstrate that collaborative learning practices play a role in mitigating potential conflicts from the outset (GPAI-1, S8-2, S9-1). This indicates that social experience-based learning can serve as a preventive tool in shaping students' adaptive behavior, as they learn to manage interactions and emotions directly in real-life situations (Turohmah & Hanif, 2024).

The sustainability of the preventive function of PAI learning based on humanistic values is supported by the consistency of the teacher's approach throughout all stages of learning. PAI teachers not only emphasize cognitive aspects but also provide a space for reflection at the end of the lesson to review students' attitudes and behaviors during the learning process. This reflection is conducted routinely in both boarding school classes and regular classes, with adjustments made to suit the students' characteristics. The guidance counselor noted that the consistency of this approach helps maintain the stability of students' behavior in their daily school life (GPAI-1, BK-1, S8-4, S9-3). Students also demonstrated a tendency to be more disciplined and open in expressing their opinions after the learning session. These findings indicate that the preventive function of PAI instruction is established through consistent and continuous teaching practices within a religious and conducive school environment. This reinforces that values-based education does not merely have a temporary impact but shapes sustainable behavioral patterns in students, thereby positioning religious education as a strategic component in fostering a safe and stable learning environment (Rofiqoh & Hanif, 2025).

The preventive function of Islamic Religious Education (IRE) grounded in humanistic values holds significant conceptual importance for the development of Islamic education in schools (Munjidah & Hanif, 2022). Research findings indicate that IRE not only plays a curative role in addressing violations that have already occurred but also serves a preventive function by fostering students' awareness and attitudes from an early age (Kubro & Hanif, 2025). In this context, Islamic Religious Education serves as an initial moral bulwark that equips students with values, self-control, and behavioral orientation before more serious forms of juvenile delinquency emerge (M. Hanif, 2025). The implication of this finding is that efforts to prevent delinquency need not wait for the emergence of severe deviant behavior but can be achieved through consistent, values-oriented learning (Qodir et al., 2025). Humanistic values-based PAI education contributes to the creation of a safe, religious, and conducive school environment.

Humanistic-value-based PAI education plays a role in preventing potential adolescent delinquency because this approach strengthens students' internal self-control (Humam & Hanif, 2025). The values conveyed through dialogue, modeling, and meaningful learning experiences help students build moral awareness from within, rather than due to external pressure (Ardani & Hanif, 2025). A safe and supportive classroom environment also plays a role in reducing tendencies toward aggressive behavior, as students feel accepted and valued (Munjidah & Hanif, 2022). The process of internalizing values fosters self-control, which in turn contributes to the prevention of deviant behavior (Nurdiansyah & Hanif, 2025). Thus, the reinforcement of religious values and character through humanistic learning serves as the foundation of preventive character education, playing a role in the context of adolescent education (Nurhayati & Hanif, 2025).

## **Conclusion**

This study demonstrates that humanistic-based Islamic Education (PAI) not only functions to strengthen students' religiosity but also serves as a preventive measure against potential adolescent delinquency at the junior high school level. The implementation of dialogic, persuasive, and student-centered learning is capable of fostering empathetic relationships between teachers and students and creating a psychologically safe learning environment. These conditions encourage behavioral changes in students, such as increased responsibility, honesty, tolerance, and discipline.

Furthermore, humanistic-value-based PAI instruction serves as a preventive measure by strengthening students' self-control and moral awareness from the earliest stages, before such issues develop into more serious deviant behaviors. Thus, humanistic-value-based PAI instruction plays a strategic role in shaping students' character and social behavior in a contextual and sustainable manner.

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