

A Community-Participatory Collaboration Model of Schools, Families, and Mosques for Preventing Juvenile Brawls: A Case Study in Tembung Village, Indonesia

Yutia Anggraini^{1*}, Ilham Mirzaya Putra²

^{1,2}Universitas Islam Negeri Sumatera Utara, Indonesia

e-mail: ^{1}yutia0103222031@uinsu.ac.id

Article Information

Received: April 28, 2026

Revised: June 12, 2026

Accepted: June 24, 2026

Keywords

Collaboration, School, Family, Mosque, Teenage Brawls

ABSTRACT

This study aims to analyze the collaborative model involving schools, families, and mosques in preventing juvenile brawls in Tembung Village, Percut Sei Tuan District. The study employed a descriptive qualitative approach with a case study design. Data were collected in 2026 through observations, interviews, and documentation involving seven informants consisting of teachers, parents, a Mosque Management Board (Badan Kemakmuran Masjid) administrator, and adolescents. The data were analyzed through data reduction, data display, and conclusion drawing, while the trustworthiness of the findings was ensured through source and technique triangulation. The findings indicate that the resulting collaborative model is community-participatory in nature, characterized primarily by informal communication, character development in schools, family supervision, and mosque-based religious development. The most dominant forms of collaboration are school-family communication and religious development through the mosque. The main finding of this study demonstrates that the prevention of juvenile brawls is achieved not only through supervision but also through the strengthening of social control, the development of religious character, and community-based supervision.

INTRODUCTION

Juvenile brawls remain one of the most serious forms of social delinquency in various regions of Indonesia. This phenomenon not only results in physical injuries, casualties, and disruptions to public order, but also reflects weak social control, a crisis of values, and the suboptimal development of adolescents' character. In the context of adolescent development, aggressive behavior cannot be separated from the influences of family, school, peers, media, and the social environment that shape their behavioral patterns. Numerous studies have shown that the increase in aggressive behavior among adolescents is closely associated with less harmonious family, school, and community environments (Putra & Handayani, 2023). Other findings also indicate that aggressive behavior among Indonesian adolescents is related to emotional development, social relationships, and the tendency to engage in actions that harm others (Afdal et al., 2020).

Adolescents constitute an age group that occupies a strategic position in ensuring the continuity of social life. During this developmental stage, individuals undergo significant changes in identity, emotions, and social relationships, requiring appropriate guidance to enable them to develop their potential positively. As the next generation, adolescents have considerable opportunities to become agents of social change; however, they are also vulnerable to deviant behavior if they do not receive adequate moral, spiritual, and social guidance. Therefore, adolescent development is essential for preserving the continuity of social, cultural, and religious values within society (Santrock, 2019). This vulnerability becomes even greater when adolescents are exposed to peer pressure, weak self-control, violent media content, and insufficient parental supervision, as these factors are associated with a higher tendency toward aggressive behavior (Saputra et al., 2025).

The challenges of adolescent development have become increasingly complex with the advancement of globalization and information technology. The uncontrolled flow of information can influence adolescents' ways of thinking, social interactions, and behavior. Social media can serve as a platform for learning and communication; however, it also has the potential to facilitate provocation, the spread of ridicule, the formation of negative group solidarity, and the incitement of violence. Such conditions may increase the likelihood of conflicts among adolescents if they are not balanced by character strengthening, parental supervision, and socio-religious guidance. A report from the Ministry of Women's Empowerment and Child Protection indicates that juvenile delinquency, including violent behavior and brawls, remains a social issue requiring the attention of families, schools, communities, and religious institutions (Ministry of Women's Empowerment and Child Protection (KPPPA), 2021).

In the local context, Tembung Village, Percut Sei Tuan District, is an area with a relatively high population density and a substantial number of school-aged adolescents. Based on preliminary observations, incidents of inter-group fights among adolescents are still evident and have the potential to escalate into large-scale brawls if not addressed seriously. This situation has generated concern among community members because juvenile brawls not only threaten adolescents' safety but also disrupt social order and jeopardize the future of the younger generation. Information obtained from parents in this study also revealed that the occurrence of brawls in the Tembung Village area has encouraged families to become more actively involved in directing their children to participate in religious activities at the mosque to prevent them from witnessing or becoming involved in such incidents. Furthermore, the administrators of the Al-Ubudiyah Mosque Management Board stated that religious activities, youth mosque organizations, Islamic sermons (tausiyah), congregational prayers, and community service activities (gotong royong) are regularly organized as efforts to divert adolescents from negative peer associations toward more beneficial and constructive activities.

These conditions indicate that the prevention of juvenile brawls cannot rely solely on an individual approach but requires the support of a broader social environment. Adolescence is a developmental stage characterized by identity exploration, making young people particularly vulnerable to environmental influences, especially when their social surroundings fail to provide positive guidance (Steinberg, 2019). Research on the management of student brawls defines brawls as acts of group violence that require systematic intervention because they can cause harm to perpetrators, victims, and the surrounding community (Maputra et al., 2024). Therefore, prevention efforts should be directed toward creating a social environment capable of providing supervision, guidance, and opportunities for adolescents to engage in positive activities. A preventive approach is essential because prevention is considered more effective than interventions implemented after adolescents become involved in violent behavior. Adolescents require continuous guidance from their families, schools, and communities to develop self-control, choose healthy peer groups, and participate in productive activities. Prevention strategies focusing on character development, social control, and positive engagement have been shown to reduce adolescents' tendency toward aggressive

behavior before they become involved in delinquent acts (Rahman & Nugroho, 2022). In addition, moral regulation and a positive school climate contribute to reducing aggression among Muslim adolescents, indicating that schools function not only as places for academic learning but also as environments that foster healthy social behavior (Nihayah et al., 2024).

Schools play a crucial role in preventing juvenile brawls through character education, the enforcement of discipline, counseling services, persuasive communication, and the provision of constructive activities for students. Communication by school principals, teachers, and educational staff can serve as an effective means of conflict prevention when delivered in a persuasive, educational, and behavior-oriented manner. Research on principals' persuasive communication strategies in preventing student brawls demonstrates that appropriate communication can raise students' awareness of the dangers of conflict and violence within the school environment (Nasution & Harahap, 2024). Furthermore, classroom management and school environmental supervision are also important, as weak supervision and inadequate conflict resolution strategies may contribute to the development of verbal violence, bullying, and aggressive behavior within educational settings (Gagaramusu et al., 2025).

The family serves as the primary environment for shaping adolescents' personalities. Parents are responsible for instilling moral values, discipline, social responsibility, and supervising their children's social interactions. However, in the realities of modern life, not all families are able to perform their parenting functions optimally due to work commitments, limited communication, and the strong influence of external environments. Therefore, the role of the family needs to be strengthened through synergy with schools and religious institutions. Collaboration between families and schools is recognized as an important strategy for strengthening character education in the modern era (Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia, 2021). In the context of preventing violence in schools, preventive mechanisms can help reduce violence and bullying, but their effectiveness depends on sustained coordination and support between families and schools (Suhendri et al., 2025).

In addition to schools and families, mosques occupy a strategic position as centers for adolescents' spiritual, moral, and social development. Mosques function not only as places of worship but also as spaces for social education, character formation, and the development of positive activities for young people. Religious programs involving adolescents, such as Islamic study circles, religious lectures, youth mosque organizations, celebrations of Islamic holy days, community service (gotong royong), and mosque-based social activities, can serve as effective media for instilling religious values and reducing tendencies toward deviant behavior. Adolescents' participation in religious activities has been positively associated with character development and reduced aggressive behavior (Rahmawati & Hidayat, 2022). Recent studies also demonstrate that mosques can function as non-formal educational institutions that foster morality, personality development, social responsibility, and adolescents' religious character through structured religious programs (Merlin et al., 2025).

Community-based religious activities play an important role in strengthening adolescent development because they connect family, school, and community education. Activities such as congregational prayers, Qur'anic recitation (tadarus), Islamic study sessions, religious discussions, social service, and celebrations of Islamic holy days help adolescents develop discipline, moral responsibility, social solidarity, and spiritual resilience. The internalization of religious values through adolescent religious activities functions not only as a religious tradition but also as a transformative educational practice that strengthens adolescents' character and social behavior (Yadi et al., 2025). Consequently, mosques provide a strategic space for redirecting adolescents' leisure time from negative activities toward more productive and educational pursuits.

Previous studies have extensively examined juvenile delinquency, aggressive behavior, character education in schools, family supervision, and religious activities in adolescent moral development. However, most of these studies tend to treat schools, families, or religious institutions as independent actors. In reality, preventing juvenile brawls requires more integrated cooperation because adolescent behavior is shaped through interactions across multiple social environments. Research on collaboration among social institutions in adolescent character education indicates that synergy among institutions, including community organizations and Mosque Management Boards, can serve as a more effective and sustainable community-based model of character development (Rohman et al., 2025). Therefore, this study views collaboration among schools, families, and mosques as an essential approach to creating a more comprehensive environment for adolescent development.

The novelty of this study lies in its focus on integrating three key elements schools, families, and mosques into a single community-based collaborative model for preventing juvenile brawls. This research is also specifically conducted in Tembung Village, thereby providing contextual insights into the forms of collaboration among formal, informal, and non-formal educational institutions in responding to the potential for juvenile brawls within the community. Accordingly, this study not only examines juvenile brawls as a form of adolescent delinquency but also positions prevention as a collective responsibility requiring synergy among social, educational, and religious institutions. Based on the foregoing discussion, this study aims to analyze the collaborative model involving schools, families, and mosques in preventing juvenile brawls in Tembung Village, Percut Sei Tuan District. In addition, the study seeks to identify the most dominant forms of collaboration and the factors that hinder the implementation of such collaboration. The findings are expected to contribute to the advancement of Islamic education, character education, and community-based adolescent development studies.

METHODS

This study employed a qualitative approach with a case study design. This approach was selected because the study aims to gain an in-depth understanding of the collaborative model involving schools, families, and mosques in preventing juvenile brawls in Tembung Village, Percut Sei Tuan District. The case study design was used to provide a contextual description of collaborative practices within a particular social setting, especially the relationships among educational institutions, families, and religious institutions in fostering adolescent development. The research was conducted in Tembung Village, Percut Sei Tuan District, which was selected because the area has a relatively high population density, a large number of school-aged adolescents, and indications of inter-group fights among adolescents that have the potential to escalate into juvenile brawls. The study focused on the environment of the Reis Cendikia Foundation, the families of adolescents in Tembung Village, and Al-Ubudiyah Mosque as a center for adolescents' socio-religious development.

The study involved seven informants selected through purposive sampling. The informants consisted of three teachers (mualimah) from the school environment, namely Ita, Siti, and Yuli; two parents who were also residents of Tembung Village, namely Yunita and Yuni; one administrator of the Al-Ubudiyah Mosque Management Board (BKM), namely Irwansyah; and one adolescent from Tembung Village, namely Bobo. The informants were selected based on the consideration that they possessed knowledge of, had experienced, or were directly involved in adolescent development practices and the prevention of juvenile brawls. Teachers were selected because of their role in character education and student supervision within the school; parents were chosen because of their responsibility for supervising their children's social interactions; the BKM administrator was selected

because of involvement in adolescent religious activities; while the adolescent participant was included to obtain information regarding young people's experiences in participating in school, family, and mosque activities. Data were collected through observation, interviews, and documentation. Observations focused on adolescent development activities within school and mosque settings, including school discipline programs, extracurricular activities, congregational prayers, youth Islamic study sessions, mosque youth activities, and socio-religious community activities. Interviews were conducted to obtain information regarding the forms of collaboration, communication patterns, the roles of each institution, the most dominant forms of adolescent development, and the challenges encountered in preventing juvenile brawls. Documentation involved reviewing activity records, photographs of activities, and supporting documents related to adolescent development.

The data were analyzed using the interactive analysis model consisting of data reduction, data display, and conclusion drawing. Data reduction was carried out by selecting observation, interview, and documentation data relevant to the collaborative model involving schools, families, and mosques. Data were presented in the form of thematic narratives based on the emerging patterns, including the strengthening of social control, the development of religious character, community-based supervision, and the prevention of juvenile brawls through social capital. Conclusions were drawn by interpreting the relationships between the field findings and the research focus, resulting in a community-participatory collaboration model for preventing juvenile brawls. Data analysis was conducted interactively and continuously until data saturation was achieved (Miles et al., 2014). The trustworthiness of the data was ensured through source triangulation, technique triangulation, and time triangulation. Source triangulation was conducted by comparing information obtained from teachers, parents, BKM administrators, and adolescents. Technique triangulation involved comparing findings from observations, interviews, and documentation, while time triangulation was performed by examining the consistency of the data collected at different points in time to ensure that the research findings were scientifically credible (Sugiyono, 2021).

RESULTS & DISCUSSION

Community-Participatory Collaboration Model for Preventing Juvenile Brawls

The first finding indicates that collaboration among schools, families, and mosques forms a community-participatory model for preventing juvenile brawls. This model operates through three primary mechanisms: strengthening social control, fostering religious character, and implementing community-based supervision. Schools function as formal educational institutions that promote discipline, supervise students' behavior, and provide positive activities. Families serve as the primary environment for supervising adolescents' social interactions, offering guidance, and limiting their involvement in high-risk environments (Rahman & Nugroho, 2022). Meanwhile, mosques function as centers for spiritual and social development, directing adolescents toward religious and community activities. This collaborative pattern is consistent with the view that preventing juvenile delinquency requires character development, social control, and positive activities involving multiple social environments surrounding adolescents (Rohman et al., 2025).

The strengthening of social control is reflected in the communication between schools and parents. Schools not only enforce formal regulations but also regard communication with families as an integral part of preventing juvenile brawls. School-family communication is essential because supervision of adolescents cannot be confined to the school setting but must continue within the home and the wider community (Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia, 2021). Ita explained that the school organizes meetings with parents at the beginning of each semester to communicate school regulations and seek family support in reminding children at

home. In addition, homeroom teachers regularly communicate with parents regarding student attendance, tardiness, and behavior (Ita, personal communication, 2026). These findings indicate that social control extends beyond the school environment and continues within the family through ongoing informal communication.

Social control is also exercised by families through supervision of adolescents' friendships and daily activities. Yuni stated that she always reminds her child not only to avoid participating in juvenile brawls but also to refrain from watching them. According to her, merely observing brawls may arouse curiosity and eventually encourage adolescents to become involved (Yuni, personal communication, 2026). This statement demonstrates that prevention begins at an early stage by keeping adolescents away from conflict-prone environments before they become involved in violent behavior. During adolescence, environmental and peer influences play a significant role in shaping behavior; therefore, family supervision is an essential component in reducing tendencies toward aggressive behavior (Saputra et al., 2025).

In addition to strengthening social control, collaboration among schools, families, and mosques also contributes to the development of adolescents' religious character. Within the school environment, religious development is promoted through Dhuha prayer, congregational Dhuhr prayer, Qur'anic recitation, fiqh instruction, and Madrasah Diniyah Awaliyah programs. Religious activities at school constitute part of the process of moral habituation and character formation because they help adolescents develop discipline, responsibility, and self-control (Hidayat & Fauziah, 2023). Siti explained that the school provides positive activities such as the flag-raising troop (Paskibraka) and religious programs. According to her, these religious activities are conducted after regular classes and form part of students' behavioral development, enabling them to become more disciplined and well-directed (Siti, personal communication, 2026). These findings demonstrate that the school seeks to redirect adolescents' energy from risky activities toward educational and religious pursuits.

The mosque reinforces the development of religious character through youth Islamic study sessions, tausiyah (Islamic sermons), congregational Fajr prayers, community service (gotong royong), and celebrations of Islamic holy days. The role of the mosque in adolescent development is significant because it functions not only as a place of worship but also as a center for moral, spiritual, and social education within the community (Fauzi & Hasanah, 2020). Irwansyah, the Chairperson of the Al-Ubudiyah Mosque Management Board (BKM), explained that religious activities are intentionally designed to provide adolescents with beneficial engagements and prevent them from becoming involved in negative peer associations. He further explained that the initial strategy is to encourage adolescents to come to the mosque and ensure that they feel welcomed. Once adolescents feel accepted within the mosque community, they become more actively involved in religious activities and gradually distance themselves from negative behaviors, including participation in juvenile brawls (Irwansyah, personal communication, 2026).

Adolescents' participation in mosque activities also demonstrates the existence of community-based supervision. Bobo explained that he regularly participates in youth Islamic study sessions, community service activities, and celebrations of Islamic holy days. According to him, these activities strengthen adolescents' relationships with the community, provide constructive activities, foster moral values, and help them avoid negative peer influences (Bobo, personal communication, 2026). These findings indicate that the mosque serves not only as a place of worship but also as a social space where adolescents interact with religious leaders, community members, and peers through productive activities. Youth mosque organizations and religious forums can serve as effective platforms for social development that help address juvenile delinquency through active participation in positive activities (Hendrawan et al., 2020).

Community-based supervision is further reflected in the involvement of parents and mosque administrators. Yunita stated that following the emergence of juvenile brawls in Tembung Village, she increasingly encouraged her child to participate in Islamic study sessions, celebrations of Islamic holy days, and mosque youth activities. According to her, these activities provide adolescents with constructive engagements, leaving them with little opportunity to observe or participate in juvenile brawls, especially since the mosque is located nearby and is therefore easier to supervise (Yunita, personal communication, 2026). Meanwhile, Irwansyah explained that he also encourages parents to bring their children to the mosque and jointly monitor their social interactions (Irwansyah, personal communication, 2026). The involvement of families, mosques, and the broader community in supervising adolescents demonstrates the importance of community-based social control in preventing juvenile delinquency (Yusuf, 2023).

The collaborative model identified in this study also demonstrates a social capital-based approach to preventing juvenile brawls. This social capital is reflected in mutual trust, communication, emotional closeness, collective concern, and a culture of *gotong royong* among schools, families, mosques, and the community. Within the school environment, social capital is evident through the roles of the Student Council (OSIS) and extracurricular activities. Ita explained that the Student Council can engage fellow students and contribute to character development because peers exert considerable influence on adolescents' behavior (Ita, personal communication, 2026). Within the mosque environment, social capital is reflected in Islamic study sessions, community service, *kultum* (short Islamic sermon) training, and youth mosque activities that actively involve adolescents. Positive activities involving adolescents can serve as an effective diversion strategy by directing their leisure time toward productive and socially meaningful activities (Hidayat, 2021; Ramadhan & Zaky, 2025).

Based on these findings, the most dominant forms of collaboration are school-family communication and mosque-based religious development. School-family communication serves as the primary mechanism for monitoring students' behavior, while mosque-based religious development provides a continuing environment for fostering discipline, morality, and adolescents' social responsibility. Thus, the prevention of juvenile brawls in Tembung Village is implemented not merely through prohibitions or direct supervision but through a social network involving schools, families, mosques, and the wider community as an integrated system of adolescent development. This model demonstrates that preventing juvenile brawls requires a comprehensive approach because aggressive behavior and student violence are influenced by multiple personal and environmental factors (Nihayah et al., 2024).

Challenges in the Implementation of Collaboration among Schools, Families, and Mosques

The second finding indicates that the implementation of collaboration among schools, families, and mosques in preventing juvenile brawls has not yet operated optimally. The primary challenges identified include weak communication between schools and some parents, limited family supervision due to work commitments, low participation of some adolescents in religious and social activities, and the influence of social media and peer environments. These challenges suggest that the community-participatory collaboration model still requires greater consistency, coordination, and active involvement from all stakeholders. Juvenile delinquency and social violence require collective attention because they are closely associated with families, schools, communities, and broader social changes affecting adolescent behavior (Luthfiyana et al., 2025).

The first challenge concerns communication between schools and parents, which has not been consistently maintained. Yuli explained that one of the major difficulties encountered by the school

in preventing juvenile brawls is the lack of effective communication between the school and students' parents. Not all parents actively communicate with teachers or keep themselves informed about their children's progress at school. Some parents are also difficult to contact or rarely attend school meetings due to work commitments (Yuli, personal communication, 2026). This situation delays the exchange of information regarding adolescents' behavior, thereby limiting the effectiveness of preventive efforts. Inconsistent communication between schools and families weakens supervision of students' behavior, particularly when behavioral issues require prompt responses from both parties (Nasution & Harahap, 2024).

The second challenge relates to the limited capacity of families to supervise adolescents. Siti explained that economic conditions constitute one of the major obstacles because many parents work from morning until evening. Such work commitments leave parents with insufficient time to supervise their children's friendships and monitor their behavioral development both at home and outside the home, including at school (Siti, personal communication, 2026). These findings indicate that families, despite being the primary environment for adolescent development, are not always able to fulfill their supervisory role effectively due to socioeconomic constraints. Limited parental supervision increases adolescents' vulnerability to negative external influences, particularly during the identity formation stage when they require stable guidance.

The third challenge is the relatively low interest among some adolescents in participating in religious and social activities. Bobo explained that many adolescents prefer spending time with their peers rather than participating in activities organized by mosques or schools. Some perceive religious activities as less appealing or overly formal, making them more susceptible to peer influence when their friends choose not to participate (Bobo, personal communication, 2026). These findings suggest that adolescent development programs should be designed in ways that are more engaging, interactive, and responsive to adolescents' interests so that participation becomes voluntary rather than obligatory. Attractive social and religious activities can strengthen adolescents' involvement while simultaneously reducing the likelihood of their engagement in delinquent behavior.

The fourth challenge is associated with the rapid expansion of social media and adolescents' increasingly extensive social networks. Yunita explained that one of the greatest difficulties in supervising her child is the limited time available due to work commitments. Furthermore, the widespread use of smartphones and social media has expanded adolescents' social interactions beyond the direct supervision of parents. Nevertheless, she continues to monitor and advise her child to avoid becoming involved in negative behavior (Yunita, personal communication, 2026). These findings indicate that preventing juvenile brawls should not be limited to physical settings such as schools, homes, and mosques but must also address the digital environment as an integral part of adolescents' social lives. The influence of media, peer groups, and broader social environments may increase the risk of aggressive behavior unless balanced by moral development, self-control, and continuous supervision (Putra & Handayani, 2023).

Overall, the challenges encountered in implementing the collaborative model indicate that preventing juvenile brawls cannot rely solely on temporary or isolated activities. Effective collaboration requires continuous communication, active parental involvement, engaging youth programs, and sustained supervision of both adolescents' social environments and their use of social media. Despite these challenges, the findings demonstrate that schools, families, and mosques possess considerable potential to establish an effective community-based prevention system when coordination among stakeholders is maintained consistently. Strengthening cooperation among educational institutions, families, and the community is therefore essential because preventing adolescent violence requires a sustainable, participatory, and socially contextualized system of adolescent development.

DISCUSSION

Community-Participatory Collaboration Model as a Strategy for Preventing Juvenile Brawls

The findings of this study indicate that the prevention of juvenile brawls in Tembung Village is implemented through a community-participatory collaboration model involving schools, families, and mosques. This model demonstrates that adolescent behavior is shaped not only by individual factors but also by interconnected social networks, including family environments, schools, peer groups, social media, and religious communities. In this context, juvenile brawls can be understood as a social phenomenon associated with weak social control, suboptimal character development, and the strong influence of peer groups and social environments. Juvenile delinquency and aggressive behavior generally do not emerge in isolation but are influenced by family conditions, schools, communities, and the psychological dynamics of adolescents who are in the process of identity formation (Sari, 2021). During this developmental stage, adolescents tend to seek social recognition from their peers; therefore, without guidance through positive activities, they are at greater risk of becoming involved in aggressive behavior and social conflict.

The community-participatory collaboration model identified in this study is reflected in the involvement of schools as formal educational institutions. Schools play a role in strengthening social control through school regulations, character and discipline development, supervision of students' behavior, communication with parents, and the provision of positive activities such as the Student Council (OSIS), the flag-raising troop (Paskibraka), congregational prayers, Qur'anic recitation, and other religious activities. These roles demonstrate that schools are responsible not only for delivering academic knowledge but also for shaping students' social and moral behavior. Communication between teachers and parents serves as an important mechanism for identifying early signs of deviant behavior, such as tardiness, absenteeism, and behavioral changes among students. Through such communication, supervision of adolescents extends beyond the school environment into the family setting. Persuasive communication strategies and effective school environmental management can play significant roles in preventing conflict and violent behavior among students (Gagaramusu et al., 2025).

Within this collaborative model, the family functions as the primary educational environment responsible for supervising adolescents' peer relationships, leisure activities, and behavior outside school. The findings reveal that parents make deliberate efforts to prevent their children not only from participating in juvenile brawls but also from merely observing them. This reflects a preventive awareness among families that adolescents' involvement in brawls may begin with curiosity, group solidarity, or peer influence. Family supervision is therefore essential because inadequate parental attention, limited communication, and negative environmental influences may increase adolescents' vulnerability to deviant behavior. Consequently, families require support from schools and mosques to ensure that adolescent development is sustained over time. Synergy between families and schools represents an essential component of strengthening character education, particularly in instilling discipline, responsibility, and moral values among students.

In this study, the mosque functions as a center for adolescents' spiritual, moral, and social development. Al-Ubudiyah Mosque serves not only as a place of worship but also as a community space that provides Islamic study sessions, tausiyah (religious sermons), congregational prayers, youth mosque activities, kultum (short Islamic sermon) training, community service (gotong royong), and celebrations of Islamic holy days. These activities function both as a medium for religious character development and as a means of redirecting adolescents away from negative peer associations. The mosque plays a vital role in adolescent development because religious institutions maintain close relationships with local communities and can establish emotional connections with

adolescents through more persuasive approaches. Mosque-based religious activities contribute to strengthening adolescents' morality, discipline, social responsibility, and religious character (Ikhsan & Hamid, 2024).

The findings also demonstrate that the community-participatory collaboration model operates through the utilization of social capital. This social capital is reflected in communication, mutual trust, emotional closeness, community cooperation (gotong royong), and shared concern among teachers, parents, mosque administrators, community leaders, and adolescents. The prevention of juvenile brawls is achieved not only through prohibitions but also through the establishment of social networks that enable adolescents to feel supervised, accepted, and guided. Student Council activities, extracurricular programs, youth Islamic study sessions, mosque youth organizations, kultum training, and community service provide opportunities for adolescents to interact within more positive social environments. In this context, peers do not necessarily constitute a risk factor but can become a positive influence when engaged through organized activities. Positive activities and collaboration among social institutions represent more effective strategies for character development because adolescents not only receive advice but also directly experience educational processes of social habituation (Hidayat, 2021).

Accordingly, the collaborative model involving schools, families, and mosques identified in this study can be understood as a strategy for preventing juvenile brawls by integrating social control, religious character development, community-based supervision, and social capital. This model differs from approaches that emphasize intervention only after juvenile brawls have occurred because it prioritizes early prevention. Schools promote discipline and appropriate student behavior, families supervise adolescents' social interactions, while mosques provide religious and social spaces that redirect adolescents away from negative activities. This model demonstrates that preventing juvenile brawls requires collective responsibility rather than relying solely on schools or parents individually.

Social Control, Religious Character, and Collaborative Challenges in Preventing Juvenile Brawls

The discussion of the findings indicates that social control constitutes the central element in preventing juvenile brawls in Tembung Village. In this context, social control encompasses not only school regulations but also family supervision, mosque involvement, and community concern for adolescents' behavior. Schools implement supervision through school regulations, communication with parents, and student development activities. Families exercise supervision by providing guidance, limiting inappropriate peer associations, and monitoring adolescents' activities. Mosques contribute through religious and social programs that directly involve adolescents. This pattern demonstrates that preventing juvenile brawls requires multiple layers of supervision to reduce adolescents' susceptibility to group conflicts. Communication between schools and families, community social supervision, and the involvement of religious leaders all represent essential components in reducing juvenile delinquency and strengthening social control within adolescent environments.

The development of religious character represents another important aspect of the collaborative model identified in this study. Religious activities conducted in schools and mosques function as mechanisms for internalizing moral values, discipline, responsibility, and self-control. Congregational prayers, Qur'anic recitation, fiqh instruction, youth Islamic study sessions, tausiyah, kultum training, and community service are not merely routine activities but also serve as processes of cultivating religious and social values. Through these activities, adolescents gain opportunities to develop discipline, strengthen moral awareness, and establish healthier social relationships. Religious

activities play an important role in shaping adolescents' character, reinforcing self-control, and reducing tendencies toward negative behavior (Rahmawati & Hidayat, 2022). Thus, in this study, religious character is understood not only as religious knowledge but also as social behavior reflected in discipline, responsibility, and the ability to avoid conflict.

The prevention of juvenile brawls in this study also highlights the importance of a preventive approach. Juvenile brawls rarely occur spontaneously but often originate from minor conflicts, ridicule, provocation, group solidarity, or peer invitations. Therefore, preventive measures should be implemented before adolescents become involved in cycles of violence. The findings indicate that parents prohibit their children from watching juvenile brawls because repeated exposure may stimulate curiosity and encourage participation. This strategy demonstrates that families recognize the importance of prevention at its earliest stages. Preventive approaches emphasizing character development, social control, positive activities, and social guidance are considered more effective than reactive measures implemented after adolescents have already become involved in violent behavior (Luthfiyana et al., 2025). In the context of Tembung Village, this preventive approach is implemented through school-family communication, mosque-based religious activities, and parental supervision of adolescents' social interactions.

Nevertheless, the effectiveness of the collaborative model continues to face several challenges. The first challenge is the inconsistency of communication between schools and parents. Some parents do not actively attend meetings, communicate with teachers, or monitor their children's development at school. The second challenge concerns limited family supervision resulting from work commitments. Many parents work from morning until evening and therefore have limited opportunities to supervise their children's peer relationships and daily activities. The third challenge is the relatively low interest among some adolescents in participating in religious and social activities because these programs are perceived as less attractive or overly formal. The fourth challenge is the influence of social media, which expands adolescents' social networks and may facilitate provocation, ridicule, and invitations to participate in juvenile brawls. Juvenile violence and social delinquency remain issues that require the collective attention of families, schools, communities, and religious institutions. Adolescent aggression is influenced not only by individual factors but also by moral regulation, school climate, social environments, and inadequate supervision (Nihayah et al., 2024).

The findings of this study reinforce previous research emphasizing the importance of behavior management models for addressing juvenile brawls among students. Preventing juvenile brawls requires a systematic, multi-layered approach involving various social actors. However, this study offers a distinctive contribution by positioning the mosque as a key actor within the collaborative prevention model. While previous studies have primarily focused on the roles of schools and families, this research demonstrates that mosques can function as centers of moral, spiritual, and social development that strengthen community-based supervision. Youth mosque organizations, Islamic study sessions, community service, and religious development activities provide valuable opportunities to foster adolescents' character while simultaneously reducing their likelihood of engaging in negative peer associations. Effective management of juvenile brawls requires strategies adapted to adolescents' social contexts, and mosque youth forums can be optimized as developmental spaces for addressing juvenile delinquency (Hendrawan et al., 2020).

CONCLUSION

Based on the findings of this study, it can be concluded that the prevention of juvenile brawls in Tembung Village is achieved through a community-participatory collaboration model involving schools, families, and mosques. This model operates through the strengthening of social control, the development of religious character, community-based supervision, and the utilization of community

social capital. Schools play a role in fostering discipline, supervising students' behavior, maintaining communication with parents, and providing positive activities for adolescents. Families function as the primary environment for supervising adolescents' peer relationships, providing guidance, and instilling moral values. Meanwhile, mosques serve as centers for spiritual and social development through Islamic study sessions, youth mosque activities, congregational prayers, tausiyah (religious sermons), community service (gotong royong), and other religious activities. The most dominant forms of collaboration are school-family communication and mosque-based religious development.

The implementation of this collaborative model still faces several challenges, including uneven communication between schools and some parents, limited family supervision due to work commitments, low participation among some adolescents in religious and social activities, and the influence of social media and peer environments. Therefore, the prevention of juvenile brawls requires more consistent, well-coordinated, and sustainable collaboration among schools, families, mosques, and the wider community. Strong collaboration can create a supportive developmental environment that guides adolescents to become disciplined, religious, responsible individuals while preventing their involvement in violent behavior.

REFERENCES

- Afdal, A., Fikri, M., Pane, N., & Andriani, W. (2020). Exploration of aggressive behavior among adolescent in Indonesia. *Konselor*, 9(4), 165. <https://doi.org/10.24036/0202094111914-0-00>
- Fauzi, A., & Hasanah, N. (2020). Peran masjid dalam pembinaan moral remaja. *Jurnal Pendidikan Islam*, 5(2), 112–120.
- Gagaramusu, Y. M., Zulnuraini, Shalehuddin, Guci, A. A. J., & Purnamasari, D. I. (2025). Evaluating classroom management strategies to prevent violence in elementary schools: A case study in Palu City, Indonesia. *AL-ISHLAH: Jurnal Pendidikan*, 17(4), 8295–8312.
- Hendrawan, J. H., Romlah, O. Y., & Permatasari, D. (2020). Optimalisasi kegiatan forum remaja masjid dalam menanggulangi kenakalan remaja. *MORES: Jurnal Pendidikan Hukum, Politik, dan Kewarganegaraan*, 2(1), 9–20.
- Hidayat, R. (2021). Kegiatan positif sebagai upaya pencegahan kenakalan remaja. *Jurnal Sosial dan Humaniora*, 7(1), 55–63.
- Hidayat, R., & Fauziah, N. (2023). Peran kegiatan keagamaan dalam penguatan karakter remaja sebagai upaya pencegahan kenakalan remaja. *Jurnal Pendidikan dan Pengembangan Karakter*, 8(2), 112–124.
- Ikhsan, M. H., & Hamid, A. (2024). Peran lembaga keagamaan dalam pembinaan karakter remaja. *Jurnal Dakwah dan Sosial Keagamaan*, 9(1), 45–58.
- Kemendikbudristek RI. (2021). *Penguatan pendidikan karakter pada peserta didik*. Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia.
- Kementerian PPPA. (2021). *Laporan perlindungan anak dan kenakalan remaja di Indonesia*. Kementerian Pemberdayaan Perempuan dan Perlindungan Anak Republik Indonesia.
- Luthfiyana, S., Juita, R., Sitompul, S. R., Bunga Dinda Permata, & Delmira Syafrini. (2025). Pendekatan Edukatif dan Sosial dalam Mencegah Tawuran di Kalangan Remaja Kota Padang. *Social Empirical*, 2(1), 219–228. <https://doi.org/10.24036/scemp.v2i1.85>
- Maputra, Y., Susanti, M., Angreiny, N., Hidayati, I., & Kutty, S. R. (2024). Model for managing brawling behavior in high schools students. *HUMANISMA: Journal of Gender Studies*, 8(2), 210–221. <https://doi.org/10.30983/humanisma.v8i2.8784>

- Merlin, M., Maudin, M., & Sulasri, S. (2025). The role of the mosque as a center for Islamic religious education in developing youth with religious character in Barangka Village, Buton Regency. *Journal of English Language and Education*, 10(4), 765–770.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3 ed.). Sage.
- Nasution, C. C. H., & Harahap, M. S. (2024). Strategi komunikasi persuasif kepala sekolah dalam mencegah tawuran antar pelajar menengah keguruan Al-Washliyah 4 Medan. *Psikotes: Jurnal Ilmu Psikologi, Komunikasi dan Kesehatan*, 1(1), 19–24. <https://doi.org/10.59548/ps.v1i1.116>
- Nihayah, Z., Syukrilla, W. A., Hambali, I., & Fayruz, M. (2024). Beyond Personal Factor: A Multilevel Analysis for Predicting the Effect of Moral Self-regulation and School Climate on Muslim Adolescent Aggressivity. *Islamic Guidance and Counseling Journal*, 7(2). <https://doi.org/10.25217/0020247473400>
- Putra, D., & Handayani, S. (2023). Faktor lingkungan terhadap perilaku agresif remaja. *Jurnal Psikologi Remaja*, 8(2), 90–101.
- Rahman, A., & Nugroho, D. (2022). Strategi pencegahan kenakalan remaja melalui penguatan karakter dan kontrol sosial. *Jurnal Sosiologi Pendidikan Indonesia*, 7(1), 45–53.
- Rahmawati, I., & Hidayat, A. (2022). Kegiatan keagamaan dan pembentukan karakter remaja. *Jurnal Pendidikan Islam dan Sosial*, 6(2), 88–97.
- Ramadhan, F., & Zaky, M. (2025). Pemberdayaan remaja melalui kegiatan positif sebagai pencegahan tawuran. *Jurnal Pengembangan Masyarakat*, 11(1), 33–47.
- Rohman, R., Irzain, I., Asrin, A., & Nur, K. (2025). Collaboration of Social Institutions in Character Education of Teenagers. *Scaffolding: Jurnal Pendidikan Islam dan Multikulturalisme*, 7(2), 566–584. <https://doi.org/10.37680/scaffolding.v7i2.7561>
- Saputra, F., Uthis, P., & Suktrakul, S. (2025). Predicting factors of aggression among Indonesian middle adolescents with conduct problems in the community: A correlational study. *Belitung Nursing Journal*, 11(6), 733–748. <https://doi.org/10.33546/bnj.4109>
- Sari, D. (2021). Kenakalan remaja dan lemahnya kontrol sosial dalam lingkungan masyarakat. *Jurnal Ilmu Sosial dan Pendidikan*, 6(3).
- Steinberg, L. (2019). *Adolescence* (12th ed.). McGraw-Hill Education.
- Sugiyono. (2021). *Metode penelitian kuantitatif, kualitatif dan R&D*. CV. Alfabeta.
- Suhendri, S., Widiarto, Chr. A., Prasetyo, A., & Setiawan, A. (2025). Evaluating the impact of the violence prevention and handling team (TPPK) in reducing bullying and violence in high schools. *Jurnal Konseling dan Pendidikan*, 13(1), 120–130. <https://doi.org/10.29210/1136200>
- Yadi, I. N., Zulkarnain, & Mastofa, S. (2025). Religious Value Internalization through Youth Religious Activities: Strengthening Faith and Character Development in Community-Based Education. *Journal of Religious Studies*, 1(1), 01–09. <https://doi.org/10.64780/jors.v1i1.104>
- Yusuf, I. (2023). Pengawasan sosial berbasis masyarakat terhadap kenakalan remaja. *Jurnal Sosiologi Pendidikan*, 11(2), 101–109.