

SELF-TRANSFORMATION OF EX-JUVENILE DELINQUENTS THROUGH FOSTERING RELIGIOSITY IN THE CONTEXT OF FULFILLING MASLOW'S PSYCHOLOGICAL HIERARCHY OF NEEDS

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Abstract. Juvenile delinquency is a complex social issue that requires a comprehensive and holistic coaching approach. One effective method is Islamic education, which emphasizes increasing religiosity as a foundation for behavior change and moral development. This study examines the root causes of juvenile delinquency and the role of Komunitas Pemuda Insyaf Karanganyar in promoting religiosity as a pathway to self-transformation and addressing adolescents' psychological and spiritual needs. Data in this study were collected through observation, in-depth interviews, and documentation. The collected data is then analyzed using Miles and Huberman's model, which involves data reduction, data presentation, and drawing conclusions. Research findings show that disharmonious family backgrounds, permissive peer environments, and unresolved economic pressures are largely the triggers for juvenile delinquency. In response, KOPIKA implements various faith-based programs, such as Bikers Subuhan, Bir Mizon, Mas Bro, Sini Ramal, Algojo, Punk-Ngaosan, Nge-Punk, Hijrah Camp, Ukhuah Camp, and Ngaji Alam, as well as Silatu Ride Sowon Kiai, alms at red lights, open donations, and activities during the month of Ramadan. These initiatives are carefully designed to address the psychological and spiritual aspects of recovery, from initial engagement to the stages of identity development and self-actualization, ultimately fostering personal growth, repentance, and social reintegration. This study recommends that similar community-based Islamic educational programs be replicated in other high-risk areas as complementary models for youth rehabilitation. Integrating grassroots initiatives into public policy can support national efforts to build moral strength, emotional health, and lasting behavioral change in vulnerable youth.

Keywords: juvenile delinquency, religiosity, community, psychology, hierarchy of needs.

INTRODUCTION

Juvenile delinquency is a social phenomenon that continues to be a challenge in various parts of the world (Roby et al., 2024). In simple terms, Juvenile Delinquency is defined as a social disease suffered by adolescents, so they commit various offenses (Syahadat, 2019). Adolescence is known as a transition period (Izzani et al., 2024), both psychologically, emotionally, and socially. They are often trapped in deviant behavior due to weak self-control, a lack of moral guidance, a negative social environment, and inadequate support from family and educational institutions (Afrita & Yusri, 2023).

In Indonesia itself, juvenile delinquency cases continue to increase from time to time (Jannah & Nurajawati, 2023). The Central Statistics Agency reported that from 2018 to 2021, there was a 10.7% increase in the number of juvenile delinquency cases (Putra & Putri, 2023). The details

include that, in 2018, there were 3145 cases related to juvenile delinquency and crime, which increased to 3280 in 2019, then to 4123 in 2020, and finally jumped significantly in 2021, reaching 6325 cases (Murni & Feriyal, 2021).

The above data shows that if not treated seriously and promptly, juvenile delinquency can cause a broad and increasingly troubling domino effect (Ainun et al., 2024), such as the increase in crime rates (Unayah & Sabarisman, 2015), moral damage to the younger generation (Hudi et al., 2024), environmental security disturbances, as well as failures to build the nation's character. The urgency of addressing juvenile delinquency is not limited to law enforcement or punishment, but also requires a more in-depth approach that addresses the root of the problem, namely the mental, moral, and spiritual development of adolescents (Fauzi, 2020). In this case, religious-based approaches have great potential as a tool for behavioral transformation (Anhar et al., 2024), especially when coaching is carried out systematically, continuously, and touches the dimension of individual consciousness.

In response to the rampant moral problems and the increasing cases of juvenile delinquency in Indonesia, one of the interesting coaching models to be studied is that carried out by the Komunitas Pemuda Insyaf Karanganyar (KOPIKA). As a community formed based on the needs of the community, this community seeks to foster former juvenile delinquents through an Islamic religiosity approach. Character improvement through strengthening Islamic values is one alternative solution to addressing the problems faced by Indonesia's young generation (Firmansyah et al., 2023). KOPIKA's programs include strengthening faith, deepening Islamic teachings, moral development, and skills training based on spiritual values. This community serves as a space for behavioral recovery and a place to develop identity, rebuild self-esteem, and foster a more positive life expectancy for its members (Dyah et al., 2025).

From an Islamic perspective, education serves as a means to unify reason and action based on the principle of monotheism (*tauhid*), guiding individuals to discern right from wrong and to be accountable before both Allah and the community (Bagaskara et al., 2024). Aligned with this view, Islamic education aims at three interrelated levels: the ultimate goal of seeking Allah's pleasure, the general aim of nurturing faith and obedience to divine law, and the specific goal of moral refinement instilling correct belief (*aqidah*), developing noble character (*akhlak*), cultivating religious commitment among youth, and fostering love and respect for the Qur'an (Wahyudi & Ali, 2022). KOPIKA plays a vital role in achieving these noble objectives by providing a supportive environment where former juvenile delinquents are guided to internalize Islamic values, strengthen their faith, and adopt positive and constructive life choices.

The transformation experienced by members of this community can be analyzed using humanistic psychological theory, specifically through the framework of Abraham Maslow's Hierarchy of Needs (Insani, 2019). This theory posits that humans have a hierarchy of needs, which can be arranged in stages, ranging from the most basic to the peak needs (Kurniawati & Maemonah, 2021). The hierarchy of needs consists of five levels: physiological needs, safety, social, esteem, and self-actualization (Bari & Hidayat, 2022). Fostering religiosity in the context of KOPIKA not only addresses the aspect of spirituality, but also helps individuals meet the needs of a sense of security, love, belonging, self-esteem, and the highest spiritual actualization.

This study is important because the lack of understanding and appreciation of religious values is often the root of the rampant deviant behavior among the younger generation. From a psychological point of view, juvenile delinquency reflects a disorder in mindset, emotional insensitivity, and changes in belief systems (Miao et al., 2025). In response to this problem, research by Yao F. emphasized that a justice system approach that focuses on rehabilitation, rather

than punishment alone, is more appropriate for juvenile offenders (Yao, 2023). Meanwhile, Mousavi's findings indicate that a juvenile justice system prioritizing social development and reintegration is highly effective in reducing juvenile delinquency in a sustainable manner (Mousavi & Ghayoomzadeh, 2020).

However, previous studies as described above are still rare that comprehensively link the development of Islamic religiosity with the fulfillment of the hierarchy of human needs, especially in the context of the rehabilitation of ex-juvenile delinquents. Most studies tend to highlight legal aspects or conventional social approaches. The spiritual approach possesses significant internal power in fostering self-awareness, motivation, and lasting behavioral change.

Therefore, this research is important to conduct in order to explore the factors that cause the emergence of juvenile delinquency more deeply. It aims to investigate how the process of fostering religiosity in communities, such as KOPIKA, can be an integral path of self-transformation, as well as a means of fulfilling the psychological and spiritual needs of adolescents. The results of this research are expected to make a theoretical and practical contribution to developing a model of adolescent development that is more humane, value-based, and grounded in the local reality of society.

METHODS

This study adopts a qualitative research approach with a descriptive-analytic method, aiming to understand the phenomenon of juvenile delinquency rehabilitation through Islamic religious coaching in the Komunitas Pemuda Insyaf Karanganyar (KOPIKA). Qualitative research is ideal for deeply exploring meanings, processes, and experiences that can't be measured quantitatively but are vital for understanding human behavior and social context. Primary data were collected through fieldwork using observation, in-depth interviews, and documentation.

1. Observation was conducted directly in the field to gain a comprehensive understanding of the implementation of coaching and literacy programs within KOPIKA.
2. Interviews were conducted with key informants to gain deeper insights into the planning, execution, and impact of the programs:
 - a. Dwi Agus Daryono, the founder of KOPIKA, was interviewed on December 8, 2024, at Omah Kelinci Resto & Cafe, Karangpandan.
 - b. Fattah Abdul Firdaus, the chairman of KOPIKA, was interviewed on December 17, 2024, at the KOPIKA headquarters, Jl. Pembangunan II No. 89, Perum UNS, Jati Village, Jaten, Karanganyar.
 - c. Arifin, a mentor focused on Qur'anic learning, was interviewed on December 19, 2024, at the Papahan red light intersection.
 - d. Hedi Pradika and Adi Eka, active KOPIKA members, were also interviewed on December 19, 2024, at the Papahan red light intersection.
3. Documentation included photographs, videos, and written records of KOPIKA's activities, used to triangulate and strengthen research data.

The data in this study are analyzed using Miles and Huberman's model, which consists of three stages: data reduction, data presentation, and conclusion drawing. In the reduction phase, the researcher filters data from observations, interviews, and documentation to focus on information relevant to the study's objective, particularly in fostering Islamic religiosity in former juvenile delinquents. The simplified data is then presented descriptively to show emerging patterns and dynamics. Finally, the researcher draws conclusions based on key findings that address the research questions and relate them to Islamic educational theory.

The sequence of research steps in this study is organized in a structured manner and illustrated through the following flowchart:

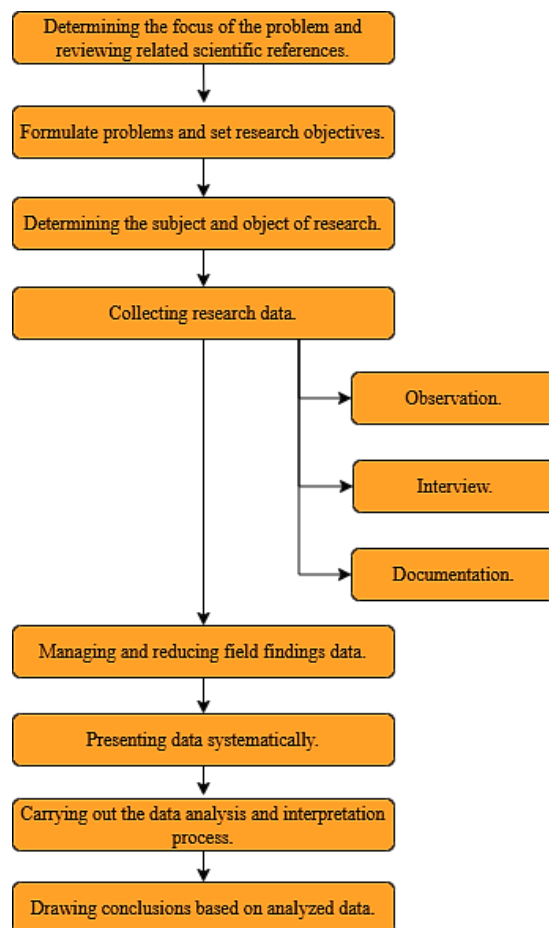


Figure 1. Research Workflow.

RESULTS AND DISCUSSION

The Komunitas Pemuda Insyaf Karanganyar is a forum created to support the younger generation, many of whom have a dark past. The community was established in October 2017. The establishment of this community is motivated by the absence of a friendly forum for those who have committed to improving their quality, and on the other hand, they are also not ready to take part in studies in mosques with tattooed appearances, while in mosques, they are usually synonymous with cocoa clothes, formal events, and so on. Among the forms of juvenile delinquency that have been accommodated in this community are drug dealers, drug users, street children, punk children, band children, thugs, buskers, there are always victims of slots (gambling) in the form of money and cockfighting, liquor users, tattoo artists and wearers, and promiscuity.

Factors Causing the Appearance of Juvenile Delinquency

Before discussing juvenile delinquency and its handling measures further, it is essential to understand the factors that contribute to it. Knowing the factors that cause juvenile delinquency is very important because a comprehensive understanding of the root of the problem will determine the direction and effectiveness of the treatment strategy applied. Without understanding the

underlying cause, coaching or intervention efforts can be ineffective and even risk exacerbating the condition of the adolescent in question.

Data in the field show that the main factor causing juvenile delinquency is family. The family is the first environment that greatly influences the development of individuals, because it is from them that a child first receives moral, social, and spiritual values. The foundation of a child's personality is formed through parenting, interaction, and example provided by parents or other family members. Some of the characteristics of families that have the potential to give birth to juvenile delinquency include families that lack communication, lack of attention and affection, and fail to create a sense of emotional security for children. When a child does not feel appreciated, heard, or loved within their own family, they tend to seek escape or recognition outside the home, which can lead them into deviant associations. In addition, families that experience dysfunction, such as divorce, domestic violence, addiction, or extreme poverty, are also at high risk of becoming the background for delinquent behavior. Divorce, for example, often creates emotional instability and the absence of the authoritative figure that the child needs to feel protected and directed. In situations like this, children can experience role confusion, loss of self-control, and feel psychologically neglected.

In addition to family, environmental factors are also a strong factor in juvenile delinquency. This environmental factor can consist of the environment of friends or the environment in which the individual lives. This environment encompasses both the social environment of friends and the personal residence of individuals. When adolescents are in an environment that is not conducive, such as an environment prone to crime, poverty, social conflict, or lack of social supervision, their chances of engaging in deviant behavior will increase. A negative friendship environment, such as associating with friends who are accustomed to delinquency or criminal acts, also has a significant influence on the development of adolescent behavior. In an age that is vulnerable to external influences, adolescents tend to easily follow group behavior patterns in order to gain recognition or a sense of belonging. This is exacerbated if the living environment also fails to provide a positive space for their development, such as a lack of educational facilities, insufficient religious activities, or weak social control from the surrounding community.

The next factor that can contribute to juvenile delinquency cases is the economy, specifically the balance between scarcity and sufficiency, which is often accompanied by inadequate supervision and education in schools. In deprived economic conditions, adolescents are often faced with limited access to education, social facilities, and basic needs. This situation can encourage them to seek shortcuts to make ends meet, such as theft, forced busking, or involvement in street gangs. On the other hand, excessive economic conditions also do not automatically guarantee children from delinquency. In some cases, the sufficiency of material can actually lead to permissive attitudes from parents, a lack of discipline, and weak control over children's behavior. If children are raised in an all-inclusive atmosphere but without fostering values and responsibilities, then they have the potential to experience a void of meaning in life, become spoiled, consumptive, and even encouraged to commit deviant actions because they are looking for challenges or escape from boredom.

By understanding the primary causes of juvenile delinquency, including family conditions, social environment, and economic factors, prevention efforts can be carried out more precisely and effectively. Interventions that focus on fostering family communication, promoting a positive social environment, and providing economic and educational support will help reduce the risk of adolescents engaging in deviant behavior.

This understanding also allows for a holistic preventive approach, involving the roles of parents, communities, and social institutions in an integrated manner. Thus, preventive efforts can create an environment conducive to adolescent development while building strong character and morals to prevent them from engaging in criminal behavior in the future. Therefore, preventive measures based on a thorough understanding of the causes of juvenile delinquency are crucial for the success of adolescent coaching and rehabilitation.

Efforts to Foster the Religiosity of Ex-Juvenile Delinquency

Efforts to foster religiosity among former juvenile delinquents in the Komunitas Pemuda Karanganyar Insyaf (KOPIKA) are carried out through the design and implementation of various programs aimed at increasing Islamic religiosity. These programs are structured to promote character building, moral recovery, and the instillation of deep Islamic values, encouraging the self-transformation of their members. Through this spiritual approach, KOPIKA seeks to create an environment that supports the process of migration and positive social reintegration for adolescents who have been involved in deviant behavior. These efforts not only aim to rebuild individual faith but also to strengthen the community's social fabric by fostering mutual support and accountability. Ultimately, KOPIKA's approach aspires to empower members to become productive, responsible, and faithful citizens who contribute positively to society.

Broadly speaking, programs at KOPIKA can be classified into routine programs and incidental programs. The explanation of KOPIKA's routine program in more detail is as follows:

Bikers Subuhan



Figure 2. Bikers Subuhan.

Bikers Subuhan is a spiritual activity organized by KOPIKA that involves visiting various mosques around Karanganyar Regency to perform the Fajr (dawn) prayer in congregation. The activity is then followed by a short Islamic study session and an open sharing forum, where members discuss their personal *hijrah* (spiritual transformation) journeys. After the session, participants usually continue the program by having breakfast together. This program not only strengthens the habit of praying in congregation, especially at dawn, but also builds a sense of brotherhood, support, and spiritual motivation among members.

Bir Mizon (Belajar Iqra Minggu Zonten)

Figure 3. *Bir Mizon ((Belajar Iqra Minggu Zonten).*

This program is intended to teach the Qur'an to KOPIKA members and is held every Sunday at the Al-Hidayah Mosque. The primary objective of the program is to enhance members' Quranic literacy according to their individual levels of proficiency. In this activity, participants are divided into three categories: BTA (Belajar Tulisan Al-Qur'an), for those who are not yet proficient in reading the Qur'an; Tahsin, for those who already have basic skills and are focusing on improving their recitation quality and proper tajwid; and Tahfiz, for those who show interest and potential in memorizing the Qur'an. This structured approach enables each member to learn at their own pace and spiritual readiness, while also cultivating discipline, consistency, and a love for the Qur'an as part of their process of spiritual growth and self-development.

Mas Bro (Maos Qur'an Sesarengan Malem Rebo)

Figure 4. *Mas Bro (Maos Qur'an Sesarengan Malem Rebo).*

The implementation of this program is by reading the Qur'an together and taking turns at the homes of community members. This program also serves as a gathering place for members and their families. This program is usually held every Tuesday after the Isha prayer. After reading the Qur'an together, the activity continued with a study delivered by one of the KOPIKA administrators.

Sini Ramal (Sinau Iqra Rabu Malam)



Figure 5. *Sini Ramal (Sinau Iqra Rabu Malam)*.

As the name implies, this program is indeed focused on learning *Iqra* and discussing various religious topics. It serves as a platform for increasing religious literacy, especially among those who are still at the beginner level in reading the Quran. This program is open to the public, meaning that it is not limited to KOPIKA members and administrators; anyone from the community is welcome to join. The sessions aim to foster a deeper understanding of Islamic teachings, encourage positive social interaction, and provide a supportive environment for spiritual growth. Notably, this activity is conducted in the Taman Pancasila Karanganyar, providing a more open, inclusive, and accessible setting.

Algojo (Al-Kahfi Go to Malam Jumat)

Figure 6. Algojo (Al-Kahfi Go to Malam Jumat)

This program is designed to fulfill the Sunnah of the Prophet, which involves reciting Surah Al-Kahf on Friday night. This program is typically held at KOPIKA's headquarters and serves as a regular spiritual activity designed to strengthen the faith and religious awareness of its members. By reciting Surah Al-Kahf together, participants are reminded of the values of patience, steadfastness in faith, and protection from life's trials, as highlighted in the Surah. In addition, this gathering fosters a sense of brotherhood, mutual support, and a positive religious environment among former delinquents undergoing moral and spiritual recovery.

Punk-Ngaosan

Figure 7. Punk-Ngaosan

Punk-Ngaosan is the latest program initiated by KOPIKA. This program is usually held every Thursday at the Papahan red light intersection. In this activity, KOPIKA gathers street children, punk youths, and children who often busk in the area, and invites them to join in communal Quran

recitation and basic religious learning. The program begins with fundamental teachings, including how to perform worship and read the *Iqra*. More than just religious instruction, Punk-Ngaosan serves as a medium for outreach and engagement, aiming to introduce moral and spiritual values in a way that is friendly, non-judgmental, and adapted to the character of the target community. This initiative also reflects KOPIKA's commitment to inclusivity by bringing religious learning to those who are often marginalized or neglected by formal institutions.

Sinabung Kopi (Sinau Ngaji Jumat Bengi Karo Ngopi)



Figure 8. Sinabung Kopi (Sinau Ngaji Jumat Bengi Karo Ngopi)

In addition to learning to read the Qur'an, this community also conducts various thematic studies that change every week through the Sinabung Kopi program (Learn Ngaji Bareng Friday Night with Coffee). This program is held every Friday night at the An-Nur Mosque, Popongan. The speakers of this activity varied according to their respective fields. The themes discussed included faith, morals, fiqh, tafsir, Hadith, sirah, and others.

Nge-Punk (Nge-bahas Permasalahan Anak Zaman Sekarang)



Figure 9. Nge-Punk (Nge-bahas Permasalahan Anak Zaman Sekarang)

Many members of KOPIKA used to have no safe space to share their feelings or struggles in life. As a result, some of them expressed their emotions through negative or destructive behaviors. To address this, the program was created as a sharing forum where members can openly discuss the issues they often face. Held every Sunday night at the KOPIKA headquarters, this program provides a supportive environment that encourages emotional expression, peer support, and helps members feel heard and guided toward positive change.

As for the incidental program at KOPIKA, it consists of a grand study by inviting *ustaz* who are already well-known to be speakers. There is also an open donation program, which is typically held in response to a disaster, where the proceeds are then distributed. KOPIKA also has an alms program at the red light. Although many members are still busking, it is still emphasized that the hands above are better than the hands below. So that they are motivated to get out of life on the streets. KOPIKA also offers Hijrah Camp, Ukhuah Camp, and Ngaji Alam programs to strengthen brotherhood. Additionally, there is the Silatu Ride Sowan Kiai program, which involves visiting the *kiai*, *ustaz*, and teachers around Karanganyar Regency to stay in touch with them. During the month of Ramadan, KOPIKA also hosts various programs, including mobile tarawih, takjil sharing, breaking the fast together, and more.

The religiosity coaching program implemented by Komunitas Pemuda Insyaf Karanganyar (KOPIKA) demonstrates a holistic and contextual approach to addressing ex-juvenile delinquency offenders. Routine programs, such as Bikers Subuhan, Bir Mizon, Mas Bro, Sini Ramal, and Algojo, focus on improving spirituality through congregational worship, learning the Qur'an, and Islamic studies. This activity not only strengthens the aspect of faith but also builds discipline, solidarity, and positive routines that are urgently needed by adolescents who have previously engaged in deviant behavior.

In addition, programs such as Nge-Punk and Punk-Ngaosan are a form of social-emotional approach that is responsive to the psychological needs of members. The program provides a safe space to share stories, create a sense of acceptance, and slowly rebuild members' self-identity as valued individuals. Incidental programs, such as Hijrah Camp and Ngaji Alam, as well as social actions like open donations and alms at red lights, also strengthen the values of ukhuwah, empathy, and social care among community members.

Efforts to Fulfill the Hierarchy of Needs

Overall, coaching at KOPIKA not only emphasizes increasing religiosity but also addresses basic needs related to self-actualization, as reflected in Maslow's hierarchy of needs. This effort is proof that an inclusive and adaptive religious approach can be an effective means of self-transformation and social reintegration for juvenile delinquency offenders. The following is an analysis of the fulfillment of the psychological needs of KOPIKA members based on various existing programs:

Physiological Needs

- 1) Provide food, snacks, and drinks during the study for all members present. This aims to increase the concentration of members participating in activities, as they are in good physical condition.
- 2) Hold a breakfast activity together after the Bikers Subuhan program. In addition to meeting the physiological needs of members, this can increase their enthusiasm for participating in positive activities.
- 3) Holding coffee activities together in the Sinabung Kopi program. Coffee together involves the

consumption of coffee that directly meets the body's basic needs for fluid intake. Coffee also contains caffeine, which can provide extra energy, help the body stay awake, and improve focus.

- 4) Holding basic food alms at red lights. This program aims to expand efforts to meet the physiological needs of not only members but also the wider community. The distribution of necessities, in the form of staple foods, directly helps provide the basic needs essential for daily life.
- 5) Hold a program for takjil and iftar together in the month of Ramadan. Efforts to meet this physiological need can be felt not only by members but also by the wider community. The community provides much-needed food and drinks after a long day of fasting. For those who are underprivileged, this program is a vital means to obtain the energy and nutrition the body needs.

Safety Needs

- 1) Treat all members equally; there is no seniority or juniority. Thus, an environment that is fair and free from discrimination is created. This can reduce the fear of unfair treatment, build trust, and provide psychological comfort for each member. In the absence of pressure from social hierarchy, members feel freer to express themselves and cooperate without fear or anxiety, creating a harmonious atmosphere and supporting psychological wellbeing.
- 2) Provide a sense of security related to the hereafter because through various positive and religious activities in this community, members will be prevented from returning to commit juvenile delinquency acts as before. By engaging in activities that have moral and spiritual value, they feel calmer and confident that their lives are moving in a better direction. In addition, by providing protection from these negative influences, members feel more psychologically secure, both in the world and in their beliefs about the afterlife.
- 3) Become a forum to solve members' problems, for example, related to the economy or work. This is included in efforts to fulfill a sense of security because it provides protection and certainty in facing life's challenges. When a person experiences economic hardship or loses a job, they tend to feel anxious and insecure about the future. With the support of these forums, individuals feel protected, have a place to share problems, and get solutions or help that can reduce uncertainty. This creates a feeling of comfort, stability, and security in their lives.
- 4) Controlling the security of members who sometimes deal with Satpol PP, police, and Laskar. With the existence of a community as a contact person, members feel accompanied and do not face legal or order problems alone. In addition, the role of the community in bridging communication also helps create a sense of justice and more humane treatment, so that members feel calmer and safer in carrying out their activities.

Social Needs

- 1) Accept with open arms all members and do not discriminate against them. When someone feels unconditionally accepted, they feel like they have a safe place to interact, share experiences, and build emotional connections. The absence of discrimination or difference in treatment fosters a sense of equality that is crucial in meeting the need for compassion and belonging. This allows individuals to feel connected to others, reduces loneliness, and strengthens the social bonds that enrich their lives.
- 2) Hold various activities that encourage members to interact with the wider community, for example, through alms at red lights. In addition, KOPIKA also has various other social

programs, including open donations, *Hijrah Camp*, *Ukhwah Camp*, *Ngaji Alam*, and *Silatu Ride* to strengthen brotherhood. During the month of Ramadan, various social programs are also held, including mobile tarawih, sharing takjil, and breaking the fast together. These kinds of activities not only provide opportunities for members to share and help others, but also encourage them to feel like they have been part of a larger community. Interacting with people outside the group can expand social networks and give a sense that their contributions are appreciated, both by the beneficiaries and by fellow members. This will enrich the sense of affection and belonging, which are important components in meeting social needs.

- 3) Train members' social skills in a simple way, for example, serving snacks, food, and drinks in various KOPIKA activities. Simple actions like these help members feel more connected to each other in a relaxed and friendly atmosphere. In addition, these kinds of activities encourage communication, empathy, and cooperation skills that are important in strengthening social bonds. By feeling comfortable interacting, members can more easily build a sense of belonging and affection in the group, which strengthens their social bonds.

Esteem Needs

- 1) Accept all members well, no matter how bad their past. This attitude of acceptance shows that everyone is rewarded not only for their past mistakes, but also for their potential and efforts to be better. When a person is accepted unconditionally, they feel recognized as a valuable individual, which boosts their confidence and self-esteem. This encourages motivation to thrive and contribute to the community, while also creating an environment of support and respect.
- 2) Provide opportunities to contribute. A simple example is to provide members with the opportunity to ask questions after the study material has been delivered. When someone is given the opportunity to speak up and be listened to, they feel recognized and have a meaningful role. This can motivate them to continue learning and actively participate. Thus, an environment that values each individual's contribution helps them feel respected and have a place in the group.
- 3) Assist members in dealing with problems, both by providing suggestions and solutions. Thus, members will feel that the community is present and genuinely cares about the difficult conditions they are facing. This not only increases their self-esteem, but also strengthens their self-esteem because they feel not alone and have a caring environment. With the attention and help of the community, members will feel respected and motivated to face challenges more effectively.

Self-Actualization Needs

- 1) Provide material that helps members to actualize themselves to become individuals who are closer to religion (religious) and more concerned with the hereafter. By gaining a deeper understanding of religion, members are given the opportunity to develop themselves in accordance with Islamic values and enhance their overall quality of life. This process enables them to feel more connected to a larger purpose in life, experience greater meaning, and make a positive contribution to themselves and their surrounding environment.
- 2) Be a brake for members not to do bad deeds again, so that the positive side of the member can be more actual. With reminders or prevention of bad deeds, members are given the opportunity to focus on positive values and goodness in their lives. This allows them to optimize their best

potential, both morally, spiritually, and personally, so that they feel more meaningful and contribute positively to their lives and society.

- 3) Provide trust to fill the community structure, so that the human resources of members can increase. By being entrusted with structural roles, members feel valued and motivated to optimize their potential in carrying out the tasks and responsibilities assigned to them. This allows them to grow, learn, and achieve greater things in their lives, both personally and in contributing to the community.
- 4) Providing opportunities for members to work and develop potential, namely, a discourse to open an *angkringan* that can be managed by members. This can be a space for members to explore and develop their talents and skills. By engaging in concrete businesses, members can experience achievements and successes related to self-development, encompassing both social skills, entrepreneurship, and business management.

CONCLUSION

Komunitas Pemuda Insyaf Karanganyar (KOPIKA) is a religious-based coaching forum for youth who are ex-juvenile delinquents, such as drug users, punk children, thugs, buskers, and gambling victims, who arise due to family dysfunction factors, the influence of a permissive social environment, and economic pressures that are not handled properly. In the process of coaching, KOPIKA emphasizes increasing Islamic religiosity through special programs such as Bikers Subuhan, Bir Mizon, Mas Bro, Sini Ramal, Algojo, Punk-Ngaosan, Nge-Punk, which foster spirituality, character, and solidarity, as well as incidental activities such as Hijrah Camp, Ukhuah Camp, and Ngaji Alam, Silatu Ride Sowai Kiai, alms at red lights, open donations, and activities in the month of Ramadan to strengthen social and religious values. All of these coaching approaches are designed holistically and contextually, taking into account the psychological needs of members, ranging from basic needs to self-actualization, in order to effectively respond to the challenges of rehabilitation and social reintegration for ex-juvenile delinquency offenders. The success of KOPIKA's approach demonstrates the vital role of community-based and faith-centered programs in addressing social issues. By nurturing hope and resilience, KOPIKA empowers its members to build a better future not only for themselves but also for the wider society. The presence of KOPIKA is a meaningful solution for young people who want to change but are often ignored by formal institutions. With the spirit of togetherness and faith, KOPIKA turns vulnerability into strength and mistakes into valuable life lessons.

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