

Actualization of Understanding Children's Education at the Aqil Baligh Stage Based on the Prophet's Hadith for Millennial Muslim Generation in Karang Taruna RW 007, Sukamantri Village

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Abstract

The lack of adolescent understanding regarding aqil baligh education has led to deviant behavior and a decline in social responsibility awareness. This community service program aimed to enhance the understanding of youth in Karang Taruna RW 007, Sukamantri Village, through counseling based on the Prophet's Hadith and Islamic jurisprudence. The method employed was Participatory Rural Appraisal (PRA), which used a participatory counseling approach. Data were collected through pre-test and post-test questionnaires and observations during the activities. The results indicated increased participants' understanding from 20% to 95% after the program, demonstrating the effectiveness of a participatory method grounded in Islamic values. The study concludes that aqil baligh education based on the Prophet's Hadith plays a vital role in shaping Muslim adolescents with strong character, independence, and readiness to face the challenges of the digital era.

Keywords: *Aqil Puigh, Millennial, Hadith*

Introduction

Juvenile delinquency and negative behaviors arise from a lack of personal responsibility (Hidayah, 2020). This occurs because the natural developmental disposition within adolescents is often neglected due to ignorance or the lack

of proper guidance and education that should provide an understanding of roles and responsibilities after puberty. Mukhlas emphasizes that adolescents are often unaware of their responsibilities and are still regarded as children. In fact, during adolescence, they particularly need guidance and direction from authoritative figures to feel secure and grow optimally. On the other hand, society also expresses concern over the increasing prevalence of deviant behaviors among youth, including cases of sexual harassment (Mukhlas, 2008).

One concrete example occurred in Demak, where a case of sexual violence between students took place in a classroom and was witnessed by their peers (Sexual Violence Becomes A Spectacle Of Students In Elementary School Classrooms In Demak – "They Only Emulate Adults, 2024). This event highlights the importance of education, which emphasizes academic aspects and fosters moral awareness and personal responsibility. In this context, aqil baligh education becomes highly relevant to prepare adolescents to understand behavioral boundaries and their spiritual responsibilities before Allah SWT (Wahidah, 2020).

The urgency of aqil baligh education is fundamentally rooted in Islamic teachings that emphasize the importance of character formation and responsibility once a child reaches maturity. This is affirmed in the words of Allah SWT in QS. An-Nur [24]: 59.

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

"When your children among you reach the age of maturity, let them ask permission as those before them (who have reached maturity) also asked permission. Thus, does Allah make His verses clear to you? Moreover, Allah is All-Knowing, All-Wise." (QS. An-Nur [24]: 59)

This verse explains that children are commanded to seek permission upon reaching the age of puberty, marking the beginning of their moral and social responsibilities. Parents and educators must instill awareness of the transition in a child's role—from being dependent to becoming an individual who bears personal responsibility before Allah SWT (Nurjaman, 2023). Thus, aqil baligh education does not merely introduce biological changes but also develops spiritual awareness, ethics, and social responsibility as integral parts of the process toward holistic maturity (Sapdi & Komala, 2023).

Various national media outlets have reported that society is currently facing an increase in crimes committed by adolescents. Juvenile delinquency is no longer limited to mischievous behavior but has escalated into criminal acts that disturb the public. This growing boldness in juvenile criminality needs to be examined from multiple perspectives, including the psychological aspects of the perpetrators, parenting patterns within families, and the role of communities and society at large (Unayah & Sabarisman, 2015). Efforts to limit promiscuity among adolescents are not sufficient through the theoretical teaching of religious values alone. However, they must also be carried out through education that fosters independence (Ahmad Fahrurrozi, 2022), namely, education that instills a sense of responsibility from the moment a child enters the aqil baligh stage. In this context, aqil puberty education becomes an essential means of building self-awareness, social responsibility, and moral control in adolescents so they are not easily drawn into deviant behaviors.

This condition indicates that juvenile delinquency is not only caused by weak social control but also by the lack of self-awareness development, which should begin once a child enters the aqil puberty stage. The discourse on juvenile delinquency is influenced by internal—such as identity crises—and

external factors, including failures in achieving the stage of secondary integration (Nur & Huriati, 2016). At this stage, adolescents undergo biological and social changes that lead to the formation of two types of integration. First, the emergence of a sense of consistency in living life. Second, the attainment of role identity. If this role identity fails to develop, adolescents' ability to exercise self-control becomes weakened (Branje, 2022). As a result, the failure to understand and distinguish between appropriate and inappropriate behavior makes adolescents more prone to engaging in actions considered deviant or "delinquent." Thus, aqil baligh education is crucial in fostering identity awareness and moral responsibility, the foundation for shaping adolescent character.

Internal factors can also trigger deviant behavior, including weak self-control, low motivation to improve behavior, and a lack of religious awareness (Putri, 2018). Meanwhile, external factors that trigger deviant behavior include a lack of encouragement and attention from parents, family conflicts leading to divorce, and improper parenting patterns (Jaya & Srinawati, 2022), as well as the influence of peers and social environments (Ummah et al., 2017). At this stage, learners should be aware of their roles and responsibilities. If these responsibilities are neglected, educational sanctions need to be applied. Thus, upon reaching the age of puberty, they can grow into independent individuals capable of contributing to themselves, their families, and society.

Instilling an awareness of responsibility and role in society is part of fitrah-based education (Purwanto, 2024). This education does not impose things that are not in accordance with students' character, so it does not cause inequality. Inequality arises when education is not firmly rooted and fails to empower individuals, resulting in a generation that depends on others and ignores local wisdom and potential. Therefore, it is necessary to have a

puberty aqil education that can actualize the potential of fitrah to develop optimally and be directed by the life system to achieve its best role with noble morals and manners.

Through this understanding, education about Aqil puberty is not only a theory. However, it can be implemented through various educational programs, including community service. Fiqh-based education and Islamic principles guide adolescents to understand the changes in their roles and responsibilities from pre-puberty to puberty (Isri Nasifah, 2025). Thus, the introduction of the principles of aqil puberty from an early age is expected to be a practical preventive step to prevent deviant behavior, as well as form the character of the Muslim millennial generation who are moral, independent, and responsible.

Several previous studies have explored the education of the Aqil-puberty and the responsibility of adolescents from various aspects. First, Sorimin et al. (2023) show that education Aqil-puberty has started since elementary school with developmental psychology approaches, such as separating seats by gender. Second, Sapdi & Komala (2023) confirm that the Aqil-puberty demands maturity of thinking (aqil) and outward (puberty) so that adolescents can assume personal, spiritual, and social responsibilities. Third, research at MI NU 01 Kemantran found the role of fiqh teachers in preparing students aged 9-11 years to enter Aqil-puberty, including the habit of worship and awareness of prohibitions and signs of puberty (A'yun & Aini, 2023). Fourth, a study of pesantren management in Cianjur revealed that students have minimal knowledge about their obligations after Aqil-puberty and the lack of attention of teachers or parents in this phase (Ramdani et al., 2022).

Unlike previous studies that emphasized the theoretical aspect or the formal education environment, this manuscript presents an integrated and

applicable approach through community service activities based on the hadith of the Prophet (peace be upon him). The novelty of the research lies in the integration of hadith literacy, fiqh, and adolescent development psychology approaches in the context of the Muslim millennial generation in the social environment of Karang Taruna. In addition, this study highlights the phase of puberty *as* a biological and moral transition. It measures the effectiveness of education directly in the field through pre-tests and post-tests. Thus, this work makes an empirical contribution to strengthening community-based Islamic education and offers a model of youth empowerment relevant to today's digital challenges.

By looking at the various results of these studies, it is clear that there is still room for developing a model of puberty aqil education that is more contextual and directly touches the lives of adolescents in the community. Based on these conditions, this community service program was carried out to increase the understanding of youth of Karang Taruna RW 007 Sukamantri Village regarding the education of puberty children based on Islamic principles, fostering participants' awareness of personal and social responsibilities from pre-puberty to puberty, strengthening the internalization of moral and moral values through Qur'an-based education and fiqh, as well as providing real practical means through counseling, discussions, and workshops so that adolescents can implement these principles in daily life and grow into a Muslim millennial generation who is characterful, independent, and ready to face the challenges of the times. This is important because the influence of digital media and social changes often obscures the actual values of Islam. Hence, the younger generation needs faith and solid morals to remain in istiqamah amid changes in Muhammad Irfan's era.

Through this service activity, teenagers' understanding of the millennial generation's challenges is hoped to increase. This activity also aims to help the Karang Taruna RW 07 youth face various challenges in the digital era, including the influence of social media, while still adhering to strong Islamic values. In addition, this activity is designed to improve the religious literacy of the younger generation by opening a space for discussion and learning relevant to their needs. Thus, adolescents are expected to grow into knowledgeable individuals, have good morals, and be able to become role models for the next generation. Furthermore, through this activity, it is hoped that teenagers will not fall into deviant behavior or criminal acts. This is important considering the increasing crime rate involving teenagers, ranging from the destruction of public facilities, fights, to acts of violence and even murder (Nunung & Muslim, 2015).

Method

This community service activity was held face-to-face on Saturday, December 7, 2024, at 09.00 WIB, at the Jami' Baitul Hikmah Mosque, Bumi Indah Housing Phase 5, Sukamantri Village, Pasar Kemis District, Tangerang Regency. The activity participants were the youth of Karang Taruna RW 007 Sukamantri Village, which amounted to 20 people. The activity uses the PRA (Participatory Rural Appraisal) method, which is an approach to understand the conditions of an area by learning from, for, and with the community (Afandi, 2022). This approach emphasizes the active involvement of the community in every stage of the activity, from problem identification and needs analysis to the preparation of solutions (Muhsin et al., 2018).

In the context of this activity, the implementation of PRA is realized through participatory counseling, where participants not only become recipients of information, but also play an active role in discussions, sharing

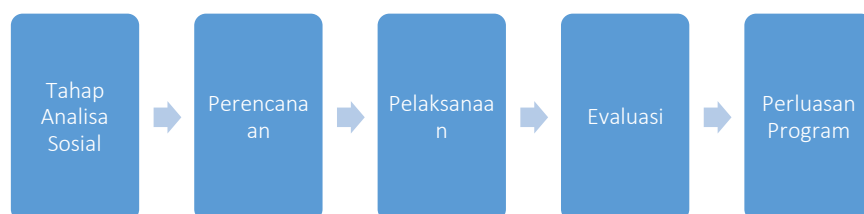
experiences, and reflecting on the educational values of pubertal children relevant to their lives. This method is used to identify, analyze, and evaluate barriers to the education of children of puberty, such as social and technological changes, lack of understanding of comprehensive religious education, changes in family patterns, the influence of the social environment and peer pressure, as well as challenges in formal education that emphasize more academic aspects and pay less attention to religious teaching.

The instruments used in data collection were adjusted to the focus of service activities, namely, increasing participants' understanding of puberty education. The participants' understanding was measured through pre-test and post-test questionnaires containing multiple-choice questions and a simple Likert scale to assess participants' knowledge and awareness of responsibilities, religious obligations, and moral values related to puberty. In addition, systematic observation was used to assess participants' involvement during counseling, including activeness in question and answer sessions, participation in discussions, and applying the principles of puberty aqil education in simulations or practical activities.

Qualitative data from observations were analyzed using Miles and Huberman's interactive approach model (Milles et al., 2014), which includes three main stages. First, information was filtered and simplified at the data reduction stage to highlight important findings about participants' participation levels, behaviors, and responses during counseling activities. The data display stage is carried out by presenting the results of observations in the form of narratives and tables so that the patterns of participant involvement are easily identified. The last stage is drawing conclusions that aim to understand the effectiveness of counseling in increasing participants' understanding and awareness of children's education Aqil puberty.

Meanwhile, quantitative data from the pre-test and post-test questionnaires were analyzed in a comparative descriptive manner to describe changes in participants' level of understanding before and after the activity. They were used as a complement to strengthen the qualitative findings.

To facilitate the implementation of Community Service, the series of activities that will be carried out can be described as follows:



Picture 1: Stages of Activity

The implementation of community service is carried out through five stages: first, social analysis to identify the needs and problems of youth; second, strategic planning and program resource allocation; Third, the implementation of socialization and counseling regarding the education of children of Aqil Puberty; fourth, evaluation of participants' understanding and involvement; and fifth, expanding the program through mentoring and strengthening the implementation of the principles of puberty aqil in daily life. Each stage is tailored to the results of observation and data analysis to ensure the effectiveness of the intervention.

Result

Before the implementation of counseling, participants were given a pre-test questionnaire to measure their understanding of children's education during puberty. This questionnaire includes indicators such as understanding the definition of aqil and puberty, obligations that must be carried out after entering the aqil phase of puberty, and awareness of social and moral

responsibilities as a Muslim. The pre-test results showed that participants' average understanding was still low, around 20%, which indicated the limitation of initial knowledge related to the material to be delivered.

The following is a graph of the results of the Pre-test and Post-test questionnaires for Aqil Baligh's understanding:

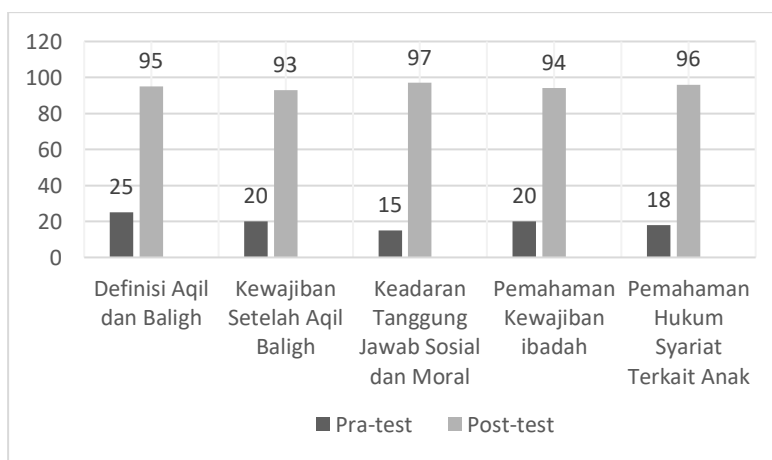


Figure 1 Pre Pre-test and Post-test

After the counseling, an evaluation is carried out to measure participants' level of understanding. The teenagers were divided into four groups, and then a short video was shown describing various problems that often occur among teenagers. Each group was asked to analyze the problems that arose, identify the causative factors, devise the right solution, and then present it in front of the other groups. After that, a post-test was carried out using the same questionnaire to assess the change in participants' understanding. The results of the evaluation showed that the level of understanding of the participants increased significantly, with achievements of up to 95% related to the education of children of puberty based on the hadith of the Prophet PBUH, the boundaries of the period of aqil puberty in fiqh, as well as the obligations of religion and Islamic law that accompany it.

The increase in results is inseparable from the implementation of activities that are structured in a systematic and directed manner. The counseling series has been designed by paying attention to the progressive learning flow, starting from the opening, delivery of core materials, interactive question and answer sessions, to participant evaluation, as listed in the activity rundown in Table 1. This structured activity allows participants to understand the material gradually and deeply, thus directly improving the post-activity evaluation results.

Table 1: Rundown of Community Service Activities

Yes	Hit	Activities	PJ
1	09:00 – 09:15	Opening of Counseling	Committee
2	09:15 – 09:30	Welcomes: Chairman of DKM Jami' Baitul Hikmah Mosque: Ust. Nurcholis Zuhdi Chairman of the RW 007 Youth Organization: Bro. Irsyad Firdaus G.	Committee
3	09:30 – 11:30	Mater Presentation and Question Answers: Ainul Azhari, S.Th.I., M.Ag."The Education of Aqil Puberty Children Based on the Hadith of the Prophet PBUH" Abdul Jalil, S.H.I., M.Ag."The Time of Aqil Puberty in Islamic Fiqh"	Committee
4	11:30 – 12:30	Ishoma	Committee
5	12:30 – 13:30	Evaluation	Committee
6	13:30 – 14:00	Closing of Counseling and Group Photo	Committee
7	14:00 – 14:15	Prayer Readings	Committee

Delivering material to the Karang Taruna RW 007 youth covered several important subject matters. First, we need to understand the definition of aqil and puberty, including the signs of puberty for both men and women, as well as the obligations inherent after a person enters the phase of aqil puberty. The delivery of this material is essential because the understanding of aqil and puberty is not only related to spiritual and worship aspects but also includes social, legal, and moral dimensions in the daily life of a Muslim. By understanding the concept of aqil puberty in Islamic fiqh, adolescents can carry out all religious obligations and Islamic law more responsibly. This includes the implementation of worship obligations such as five-time prayers, Ramadan fasting, zakat, and hajj; liability in legal aspects, both criminal and civil (agreements and contracts); awareness of the limits of social responsibility, including in religious, moral, and ethical education; understanding of the legal burden or burden; determination of legal status in the case of marriage; to responsibility for the deeds, morals, and sins committed. This material is expected to provide a strong foundation for teenagers to understand their roles and responsibilities as Muslims who have entered the age of puberty.

Second, the material provided focuses on children's education during puberty based on the hadith of the Prophet PBUH narrated by Imam Ahmad.

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

"Indeed, I have been sent to perfect noble morals" (HR. Ahmad).

This material aims to equip teenagers with the formation of noble morals. This education emphasizes the importance of making religion the foundation of life, practicing responsibility and independence, maintaining self-honor and avoiding immoral acts, strengthening mentality and controlling emotions, and

instilling the values of justice and truth. In this process, the role of parents becomes crucial. The Prophet Muhammad, PBUH, emphasized that morals, religion, and responsibility must be instilled seriously during puberty so that children grow up to be pious, responsible, and noble. In addition, the community also contributes significantly to supporting this education through example and appropriate guidance so that adolescents get an environment conducive to optimal development.



Picture 2: Delivery of Counseling Materials on Understanding Puberty, Children's Education Based on Islamic Fiqh, and the Hadith of the Prophet PBUH.

In addition to the questionnaire results, the increase in participants' understanding was also reflected in the observations during counseling activities. Participants showed high enthusiasm and involvement in the entire series of events. Of the 20 participants, most actively participated in discussion, question, and answer sessions. At the same time, eight of them consistently asked questions. They provided opinions related to the topic of puberty education for children. In addition, the interaction between the participants took place positively, by respecting each other's opinions and showing the spirit of learning together. The results of this observation show that a participation-based approach in counseling activities effectively increases interest in learning and encourages the formation of moral awareness among the youth of Karang Taruna RW 007 Sukamantri Village.



Picture 3 Group photo of the Service Team with the participants and the Chairman of the Baitul Hikmah Mosque DKM

Overall, community service activities regarding the education of puberty aqil children based on the hadith of the Prophet PBUH can be declared victorious. This success can be seen from the participants who are enthusiastic about participating in a series of activities and remain in their seats until the counseling ends, indicating awareness and complete attention to the material presented. This condition is one of the indicators of the program's success, as well as proof that the activity can provide real benefits for the youth of Karang Taruna.

Discussion

Social problems that often arise due to a lack of understanding of children's education, Aqil puberty, among others, sexual abuse, promiscuity, involvement in drugs and alcohol, and crime among teenagers (Rulmuzu, 2021). This condition shows the importance of education based on Islamic values as a preventive step in shaping the character of the younger generation. Therefore, this counseling was carried out as a means of moral and religious development for the youth of Karang Taruna RW 007 Sukamantri Village through fiqh and hadith of the Prophet PBUH.

Conceptually, *aqil* means maturity of reason, whereas puberty means physical maturity (Saidah et al., 2021). In *fiqh*, a person is only considered a *mukallaf* when he meets these two conditions, namely intellect and puberty, so that he begins to shoulder the responsibility of *sharia*. The Prophet PBUH said:

رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ . وَعَنِ الصَّغِيرِ حَتَّى يَحْتَلِمَ . وَعَنِ الْمَجْنُونِ حَتَّى يَعْقِلَ

"The pen (burden of the law) has been lifted from three classes: from the child until he reaches puberty, from the sleeping man until he wakes up, and from the madman until he recovers" (HR. Abu Dawud).

This hadith is an important foundation in the education of *children of puberty*, because it emphasizes that from then on, a person is responsible for his deeds, morals, and obligations before Allah.

Understanding this concept is also associated with child and adolescent development stages. Pre-period *puberty* (7–10 years) is a period of formation of spiritual foundation and discipline of worship, while the age of 10–14 years is referred to as the phase of exercising responsibility and independence (Stuart et al., 2023). This understanding is used in counseling activities to instill adolescents' awareness that moral and social responsibility must be understood from an early age. This approach aligns with developmental psychology, where adolescents begin to experience an identity crisis and need a strong value direction to not lose their identity amid the influence of the environment and digital media.

The counseling results showed that the approach based on Islamic hadith and *fiqh* effectively strengthened adolescents' moral understanding and awareness. An increase in post-test scores of up to 95% showed that the participatory method fostered participants' cognitive and affective understanding.

This is in accordance with the words of the Prophet PBUH:

إِنَّمَا بُعِثْتُ لِأَتَمِّمَ صَالِحَ الْأَخْلَاقِ

"Indeed, I have been sent to perfect noble morals" (HR. Ahmad).

The moral values taught through this hadith are the core of the formation of adolescent character, so they are both ritually faithful and socially moral. This hadith shows that the formation of morals (in this case, the formation of character) is the core of the messenger of the Prophet Muhammad (PBUH). In other words, noble moral values are not just complementary. However, they are the primary foundation of the educational process in Islam (Saputra, 2025).

In the modern context, the biggest challenge for the younger generation is the gap between physical and intellectual maturity (Özdemir et al., 2016). Many adolescents have biologically reached puberty, but are not yet agile in thinking and behaving. This counseling activity bridges this gap by providing an understanding that education Aqil puberty not only limited to knowing Islamic laws, but also understanding moral, social, and digital responsibilities. Thus, education based on the hadith of the Prophet PBUH is a strategic solution in forming a Muslim millennial generation with faith, knowledge, and noble character amid the rapid flow of globalization.

Conclusions and Suggestions

Community Service Activities with the theme "Education of Aqil Puberty Children Based on the Hadith of the Prophet PBUH for the Muslim Millennial Generation" succeeded in increasing religious understanding and awareness of social responsibility of the youth of Karang Taruna RW 007 Sukamantri Village. Based on the evaluation results, participants' level of understanding increased significantly from an average of 20% to 95% after counseling. This increase shows the effectiveness of the approach based on

Islamic hadith and fiqh in strengthening adolescents' spiritual, moral, and social awareness, as well as fostering religious attitudes relevant to the challenges of the millennial generation in the digital era.

However, this activity has some limitations. The short duration of the implementation makes the discussion of the material unable to be explored in depth, especially related to the psychological and social aspects of adolescents in the context of puberty and sexual education. In addition, the number of participants is limited to one Karang Taruna environment, which also causes the results of the evaluation not to be widely generalized. Post-activity assistance still needs to be improved so that changes in participants' behavior can continue to be monitored and sustained.

For future development, similar activities are expected to be carried out periodically with a broader range of participants, involving schools, DKM, and formal educational institutions. Advanced programs can include soft skills training and hadith-based educational digital media to strengthen adolescents' religious literacy. Thus, the educational values of the aqil puberty are understood theoretically and implemented in real life and the social life of the young generation of Muslims.

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