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RESEARCH ARTICLE

Collaborative Parenting through Spiritual–Informal Social Control: Preventing Juvenile Delinquency in a Sub-Urban Community of Yogyakarta

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Abstract

The development of suburban areas has brought about social changes that have increased children's vulnerability to deviant behavior. This study aims to analyze the social control mechanisms implemented through collaboration between parents and religious educators at the Al-Luqmaniyyah Islamic Education Center (TPA) in Yogyakarta to address at-risk children. The study employs a qualitative approach with data collection techniques including observation, in-depth interviews, and documentation. The analysis was conducted using Travis Hirschi's theory of social control. The study found that juvenile delinquency in suburban areas is dominated by physical and verbal violence, influenced by family upbringing, the social environment, and a lack of supervision. Prevention of such behavior occurs through Spiritual-Informal Collaborative Parenting, a collaboration between parents and the TPA to build social control that integrates domestic supervision with spiritual guidance. This practice strengthens children's social bonds with authoritative figures, increases compliance with norms, and encourages moral reflection as part of the behavior control process.

Keywords: Social Control; Juvenile Delinquency; Collaborative Parenting; TPA; Suburban Areas.

Abstrak

Perkembangan wilayah sub-urban telah memunculkan perubahan sosial yang berdampak pada meningkatnya kerentanan anak terhadap perilaku menyimpang. Penelitian ini bertujuan menganalisis mekanisme kontrol sosial yang dijalankan melalui kolaborasi antara orang tua dan pendidik agama di TPA Al-Luqmaniyyah Yogyakarta dalam menangani anak berisiko. Penelitian menggunakan pendekatan kualitatif dengan teknik pengumpulan data berupa observasi, wawancara mendalam, dan dokumentasi. Analisis dilakukan menggunakan teori kontrol sosial Travis Hirschi. Penelitian menemukan bahwa kenakalan anak di kawasan sub-urban didominasi oleh kekerasan fisik dan verbal yang dipengaruhi oleh pola asuh keluarga, lingkungan sosial, dan lemahnya pengawasan. Pencegahan perilaku tersebut berlangsung melalui Collaborative Parenting berbasis Spiritual-Informal, yaitu kolaborasi antara orang tua dan TPA dalam membangun kontrol sosial yang mengintegrasikan pengawasan domestik dengan pembinaan spiritual. Praktik ini memperkuat ikatan sosial anak dengan figur otoritatif, meningkatkan kepatuhan terhadap norma, serta mendorong refleksi moral sebagai bagian dari proses pengendalian perilaku.

Kata kunci*: Kontrol Sosial; Kenakalan Anak; Collaborative Parenting; TPA; Wilayah Sub-Urban.*

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Introduction

Child protection and the prevention of juvenile delinquency have become global concerns amid increasing changes in family structures, urbanization, population migration, and the disruption caused by digital technology, which is transforming children's patterns of social interaction (Bosick & Fomby, 2018; Schroeder et al., 2010). International organizations and various countries have begun to move away from a paradigm that views child-rearing as the exclusive responsibility of the nuclear family toward a collaborative parenting approach, a parenting model that involves families, schools, communities, and various social institutions in collectively building a child protection system (Gao et al., 2024). Such collaboration can strengthen the quality of parent–child relationships, improve supervision capabilities, and simultaneously reduce the risk of aggressive behavior, juvenile delinquency, and substance abuse (Hannon & O'Donnell, 2022).

Various community parenting programs implemented in urban communities have shown that the active involvement of the community and social institutions can significantly improve the effectiveness of parenting and positively influence children's behavior (Ammerman et al., 2025). The dimensions of spirituality and harmonious family relationships have also been shown to be protective factors that strengthen children's psychosocial resilience when facing increasingly complex social pressures (Brelsford & Doheny, 2024). Consequently, managing children's behavior can no longer be achieved solely through legal or formal educational approaches; rather, it requires a system of social control that grows simultaneously from both the family and the community.

In Indonesia, this commitment has become an integral part of the country's child protection policies. Law No. 35 of 2014 Amending Law No. 23 of 2002 on Child Protection reaffirms that child protection is the responsibility of the state, the government, local governments, society, families, and parents. Articles 21 and 22 designate the state as the guarantor of children's rights, while Article 26 mandates parents to care for, guide, and develop their children's potential, as well as instill character and moral values in them (Niken Sylvia Puspitasari et al., 2024).

However, the implementation of these regulations faces serious challenges. Data from the Directorate General of Corrections indicate that 3,812 children are still classified as Children in Conflict with the Law (ABH) in correctional facilities in Indonesia. Advancements in digital technology have expanded children's access to violence, pornography, online gambling, and various forms of social deviance that are difficult to control through family mechanisms alone (Ramayanti et al., 2020). This phenomenon indicates that formal legal instruments have not been able to keep pace with rapidly occurring social changes; therefore, a preventive approach is needed that

integrates moral education, spiritual strengthening, and community involvement in the child-rearing process (Fitriani, 2017), including the need to integrate moral and multicultural approaches into the religious education system to minimize social conflict within the community (Maulani, 2012).

These challenges are becoming increasingly evident in the Special Region of Yogyakarta, particularly in suburban areas that are experiencing rapid population growth and urbanization. Phenomena such as “klithih,” gang fights among teenagers, gang formation, sexual exploitation, and various forms of street violence indicate that changes in the social structure of urban areas have created new spaces vulnerable to juvenile delinquency (Jatmiko, 2021). Data from the Yogyakarta Special Region Police recorded 51 cases of juvenile delinquency in 2017, involving perpetrators in a very young age range (14–18 years old), a figure that subsequently fluctuated to 37 cases in 2021. These figures remain high and persist at this level because the interventions implemented often address only the downstream effects rather than the root causes.

Empirically, the high rate of juvenile delinquency stems from dysfunctional social control at the family and community levels. Permissive parenting styles among economically busy middle- and upper-class parents create a communication vacuum (Saputra et al., 2024). On the other hand, intense peer pressure to conform compels adolescents to commit illegal acts to gain group acceptance (Umam, 2022). In suburban areas, the shift in community character from a homogeneous to a more heterogeneous society has also weakened social cohesion, causing community-based monitoring mechanisms to no longer function optimally (Ammerman et al., 2025). Therefore, this study is crucial for designing a community-based social-spiritual intervention model capable of breaking the cycle of juvenile delinquency at its root.

This study aims to analyze Spiritual-Informal Collaborative Parenting as a model of social control in the prevention of juvenile delinquency in the suburban areas of Yogyakarta through a study at the Al-Luqmaniyyah Islamic School (TPA). This study views parenting not as the individual responsibility of parents but as a social practice built through collaboration between families, religious educators, community leaders, and the social environment in shaping children’s character and regulating their behavior. Grounded in Social Control Theory, this study proposes a conceptual model that integrates spiritual dimensions, social capital, and informal religious institutions as a collective monitoring system for children. Thus, this study contributes theoretically by enriching the model of informal collaborative parenting in urban areas and practically by providing actionable recommendations for effective social-spiritual guidance that serves as a moral bulwark for children in the era of digital disruption.

Literature Review

Studies on juvenile delinquency in relation to the effectiveness of social control have been extensively debated by researchers from various institutional perspectives. The first research trend focuses on the effectiveness of formal educational institutions in curbing deviant student behavior. Putranto (2016) asserts that the strength of social control within the school environment is significantly correlated with a decrease in delinquency rates. Farhana (2020) examined cultural instruments by positioning language as a macro-level social control mechanism that reflects moral fulfillment and the collective emotional regulation of society. Conversely, traditional control mechanisms based on social sanctions have also proven effective as a means of preventive control to ensure individuals comply with community norms (Negara, 2018).

Community-based spiritual approaches are becoming increasingly prevalent. Baharudin's (2021) research highlights the role of the Islamic Youth of the Mosque (RISMA), which serves as a driving force for youth spirituality while also acting as an informal agent of social control at the village level. Additionally, there are non-formal institutional interventions and social rehabilitation centers. Watngil (2020) conducted a case study at a TPQ and found that religious education integrating the values of faith (*akidah*), ethics (akhlak), and Islamic jurisprudence (*fiqh*) can serve as an effective filter for informal social control. Furthermore, at the level of more structured rehabilitation institutions (Hakim, 2019), a program at the Magelang Children's Social Service Center was examined, where counselors actively serve as educators and facilitators by instilling life skills to restore children's spiritual awareness and social competence.

Additionally, research on the demographic impacts of urbanization on changes in deviant behavior among urban populations (Hidayati, 2021a). Psychological studies that identify domestic vulnerabilities, such as broken homes, domestic violence (DV), and poverty, as the primary triggers of delinquency (Ismayanti & Hastuti, 2017). Additionally, there are studies on the influence of macro-level spiritual activities outside the home on regulating adolescent behavior (Darmawan & Setyaningrum, 2021). Nevertheless, most of the literature cited above positions suburban children merely as affected subjects and fails to capture the micro-level dynamics within informal institutions.

Therefore, this study integrates the concept of social bonds into the context of informal religious institutions in suburban areas. This study examines how the Al-Luqmaniyyah Quranic School in Yogyakarta combines the reinforcement of spiritual values with the management of children's engagement through community activities. A multidimensional collaborative analysis, which illustrates how bonds of affection (attachment) and trust

(belief) are collectively fostered between Quran teachers and parents to manage children experiencing behavioral crises, is formulated as the study's objective: to deconstruct the Spiritual-Informal Collaborative Parenting model as an alternative solution to childhood misbehavior in suburban areas.

Method

This study was conducted in Pandeyan Village, Umbulharjo Subdistrict, Yogyakarta City, a lowland suburban area traversed by three major rivers (Gajah Wong, Belik, and Code). Umbulharjo is the subdistrict with the highest proportion of the population in Yogyakarta City (21.23%), where the demographic profile is dominated by nuclear families (56.2%) with household heads holding educational backgrounds ranging from high school/vocational school graduates (36.2%) to college graduates (33%), and where religious observance is high, reaching 93.8%. As a border area densely populated by urban residents, Pandeyan has experienced cultural shifts that have led to the emergence of deviant behavior among adolescents.

Based on preliminary data from the Al-Luqmaniyyah Islamic Boarding School, seven children were identified as exhibiting tendencies toward negative behavior within their peer groups, thereby requiring a social control intervention. To analyze this phenomenon, this study employed a qualitative approach using an open-ended descriptive survey to understand the meaning behind the field data. This approach specifically explores the manifestations of social control behavior by dividing the subjects into two comparative groups: the treatment group (treatment) for informants without a history of delinquency and the non-treatment group (non-treatment) for informants with a history of delinquency (Afiyanti, 2008).

The data sources in this study were determined using the snowball sampling technique, which divided informants into three structural classifications with a total of 15 participants. The first group consisted of key informants acting as agents of institutional social control, comprising three stakeholders from the Al-Luqmaniyyah TPA (the Executive Director, the Deputy Director for Student Affairs, and the supervising female instructor). The second group consisted of supporting informants who exercised domestic control, comprising six parents of students. The third group consisted of primary informants, comprising six students directly involved in TPA activities, including children with a history of behavioral deviance. Primary informants with a history of incidents at the TPA include:

Table 1. List of Research Informants

Initials	Gender	Information Category	Family Background & Psychological Characteristics	Case
S.F.	Male	Non-Treatment (Has a Case)	Hyperactive children exhibit highly active behavior and lack emotional control.	- Bullying - Physical violence - Verbal abuse
N.s.	Male	Non-Treatment (Has a Case)	Only child of a single parent (orphan; mother passed away in 2020); has physical and psychological limitations.	- Physical violence - Verbal abuse
C.k.	Male	Non-Treatment (Has a Case)	Only child from a divorced family (broken home); raised by a mother who is a vendor; has a stubborn and aggressive personality.	- physical violence
A.k.	Male	Non-Treatment (Has a Case)	The oldest student, the only child of career-oriented parents (spends more time at home with his father and lacks a mother figure).	- Lack of a mother figure - Arrogant
K.i.	Female	Treatment (No Case)	The eldest child from a modest family with parents who have a relatively low level of education.	- Lack of self-confidence
A.r.	Male	Treatment (No Case)	An independent child from a family with a high socioeconomic status and educational attainment; both parents are actively employed as educators.	- Limited social interaction

Source: compiled by author

Primary and secondary data were collected in the field through a combination of in-depth interviews, structured questionnaires, participatory observation, and written documentation of landfill management and child welfare profiles. To ensure the validity of the data in relation to the actual situation in the field, this study applied qualitative data validity testing through internal validity checks using triangulation. The triangulation process was conducted in a circular manner by examining and cross-checking information obtained from field observations against the results of the in-depth interviews and the collected documentary evidence.

Subsequently, the validated data were analyzed interactively using Miles and Huberman's model through three systematic procedures. First, data reduction, the process of summarizing, selecting key points, eliminating irrelevant information, and focusing the data on the themes of social bonds and patterns of social control over children. Second, data display, organizing the reduced information into descriptive narratives and nonverbal tabular matrices to facilitate sociological understanding of the data. Third, conclusions and verification, which involves rigorously and consistently testing the validity of the meanings that emerged from the observations to produce credible scientific conclusions that address the research focus.

Result

Forms of Juvenile Delinquency

Before presenting a detailed classification of deviant behaviors, it is important to understand that manifestations of juvenile delinquency at the Al-Luqmaniyyah Islamic Boarding School in Yogyakarta do not occur in isolation but are shaped by an accumulation of structural and relational vulnerabilities and exposure to digital media. Based on the results of in-depth field observations, this informal classroom setting often experiences a crisis of social control due to an imbalance (overcrowding) between the massive number of students and the limited number of instructors present. This situation is exacerbated by the fact that children's age-related characteristics, which are still predominantly focused on play, often lead to normative boundaries in play being crossed due to lax supervision during Teaching and Learning Activities (KBM).

From a sociological and psychosocial perspective, deviant behavior in the TPA environment is classified into two main categories: physical violence and verbal violence (bullying). These two forms of deviance serve as tangible representations of the fragility of social bonds (social obligations) and the dysfunction in the internalization of values, whether due to their absence from parenting practices in the domestic environment (home) or as a result of children's exposure to aggressive language and content on their smartphones. The following is a deconstruction and empirical analysis of each form of violence committed by key informants in the field.

Physical Violence

Based on observations at the Alluqmaniyyah TPQ, all four subjects who had experienced cases of child misbehavior reported committing physical violence, such as hitting, kicking, pushing, and slapping. Some misbehaved when there were no activities for them to do. The large number of children in a single class led to chaos, as the number of teachers was not proportional to the number of children in the class, resulting in a lack of extra supervision during class time. Generally, owing to differences in personality and age,

children prefer to play, and often the actions they take during play go beyond reasonable limits.

In this case, S.F. committed an act of physical violence against N.S. This behavior stemmed from S.F.'s highly active and uncontrolled nature, while N.S., who had previously been quiet, was provoked into striking back at S.F. Fundamentally, there was no sense of social connection between the two. Their peers' negative judgments of N.S.'s behavior led to N.S. consistently receiving negative reactions. Consequently, N.S. has not yet been able to develop a positive self-concept because he is accustomed to receiving negative feedback from his peers.

C.K. has also committed acts of physical violence against his peers, including N.S., and displays stubborn behavior when advised by TPA teachers. C. K. 's behavior was unyielding and aggressive. Based on a direct interview with C.k.'s mother, the researcher concluded that C.k.'s misbehavior is a form of negative response stemming from the treatment that C.k. receives at home. At home, C.k. is often bullied by his friends, but he never dares to tell his parents. Consequently, C.k. lacked opportunities for self-reflection from others. According to psychology, C.k.'s aggressive behavior stems from the habit of watching violent scenes. Based on the interview, the researcher learned that C.k. enjoys watching movies about psychopaths. When he uses his gadgets, he watches psychopathic movies on them. The violent acts in these movies influence C.K., making him more likely to engage in violent behavior, which in turn makes him aggressive.

Verbal Abuse or Bullying

Bullying is more often perpetrated by A. K. At TPA, A.K. is seen as having the most negative influence on his peers. In class, A.K. often caused commotion. A.K.'s tendency toward arrogance makes his peers afraid to call him out on mistakes. When advised by his teacher or parents, A.K. dares to argue. Based on observations in A.K.'s home environment, he lacked a positive behavioral role model from his mother in his daily life. A.K. spent more time with his father. Furthermore, A. K. lacked social bonds within his home environment because he rarely interacted with peers or the community around his home. Consequently, a sense of sensitivity toward social norms is not well ingrained in A.k. As a result, A.k. shows little regard for the norms enforced by the TPA.

Verbal abuse was not only committed by A.k. but also by other students. The prevalence of this verbal aggression stems from a lack of language and communication control among the children. Children's habit of using coarse language originates from how they interact with their peers through their play-based language. This leads to bullying of children who do not share the same linguistic understanding. Typically, N.S. becomes a victim of bullying by his peers due to differences in their communication styles. N.s.

often faces communication-based discrimination among them due to this lack of understanding. Furthermore, based on observations at the Alluqmaniyyah TPA, the language the children use when communicating with their teachers is the same as the one they use with their friends, namely, coarse Javanese. The use of this language stems from the children's habits at home.

Forms of Parental Social Bonds with Children as Indicators of Social Control

Attachment

Attachment, or affection, is a source of strength that arises from socialization within one's primary group (e.g., the family), leading individuals to have a strong commitment to obeying rules. If a person has social attachment, they care about societal norms and will therefore comply with societal rules. Based on Hirschi's hypothesis testing on attachment, it was found that parents play a crucial role in reducing the likelihood of delinquent or misbehavior (Hirschi, 1969). A child who feels monitored or fears engaging in deviant behavior indicates that social control within the child's family environment is effective. The influence of parents' habits in raising their children intensively fosters the child's perception that parental love must be reciprocated with love, such as by obeying their parents' commands.

In this case, S.F. experienced parental love through his parents' attention to his education and future growth and development. S. F. 's parents transferred him to a different school and focused his activities on swimming and badminton. As SF's father stated:

> "That's why we steered him toward sports; starting in second grade, he was physically restless. We directed him toward sports so that his energy would be channeled there, not toward other things. Back then, he was indeed hyperactive and mischievous with his friends." (SF's Father)

Similarly, for N.S., the form of attachment provided was his father's attention to his education. Through education, N.S. received social control in the form of a support teacher. With a support teacher at school, N.S. never misbehaved despite having physical and mental disabilities. This is different from Ak, who tends to have a limited social circle because of the family's closed-off nature. To manage Ak's social behavior, the father provided resources to support the development of his talents. This approach was intended to prevent Ak from becoming overly absorbed in gadgets.

> "In today's world, a child must have a hobby; otherwise, they will turn to gadgets. If gadgets become their sleeping companions and they do not have a hobby, the child might end up becoming antisocial. That's why I built a studio for Ak." (Ak's father).

Based on the interview conducted by the researcher, N.s's father, as a single parent, strives to raise N.s in a way that fosters a strong bond between parent and child. One form of attachment between the father and N.s is praise. Praise serves as a form of self-affirmation for the child. Through praise, the bond between the child and father helps build mutual trust. Similarly, C.k's parents used praise as a form of attachment. In addition to offering praise, parents consistently provide guidance to their children regarding rules and social norms.

> "Praise strengthens the bond between parents and children. Praise can teach children to value things, including appreciating the work done by others. Ki's parents always praised him when he did something good. (Interview with K.i).

Regarding the attachment practiced in A.r.'s family, parents always give their child the freedom to choose playmates or desired activities, while maintaining supervision as a form of social control. Parents also consistently teach their child to value things by offering constructive praise. Additionally, parents instill in their child the habit of respecting elders and caring for loved ones. Regarding the form of affection shown by K.i.'s parents, it takes the form of their attention to the problems K.i. frequently faces. For example, K.i.'s mother helps him with memorization at home because he struggles with memorization, which often makes him feel down. His mother also serves as a confidant for K.i. When K.i. is bullied by his friends, his mother always offers advice and encouragement.

> "The thing I do not like is memorization. It's really hard for me to memorize things, even though I study at home. However, when I see my teacher or am in class, I get scared, but then I tell myself, 'It's okay, I have already studied.'" (Interview with K. i.).

The emotional bond between parents and children influences the child's compliance with rules. However, some children are more compliant with rules when reprimanded by parents with whom they lack an emotional bond. This depends on the child's giving and receiving affection. It can be concluded that (regarding the six informants: how they differ and the distinction between direct and indirect control).

Commitment

Commitment, or responsibility, is the awareness that the future is shaped by one's current behavior. In this case, S.F.'s parents did not provide direct commitment to their child but took proactive measures to prevent deviant behavior. This was evident from the interview results.

> "Many mothers complain about their children being like that, but because they didn't immediately transfer their children to a special school, they're now in a real special education school." That is

> what I confided to my friends. Basically, they just feel like they're sending their kids to school without a second thought" (Interview with S.F.'s mother)

In contrast, C.k.'s parents emphasized concrete solutions to prevent ongoing deviant behavior. As stated by Mrs. C.K. during the interview: "Basically, I gave an ultimatum: if you misbehave, you're out." (Interview with Mrs. C.K.) Similarly, A.K.'s parents imposed strict rules on their child to prevent them from violating rules or norms that could harm themselves. A.K.'s father often provided guidance or advice on the importance of behaving productively during childhood as a form of social control over the child, particularly regarding social interactions.

In contrast, the approach taken by A.R.'s family differed. As professionals in the field of education, A.R.'s parents maintained a sense of closeness and harmony within the family. Although the parents were busy with work, they still gave their full attention to their child at home. This resulted in Ar's behavior as a homebody being more controlled. Thus, when Ar is given freedom and resources at home, he is guided to commit to living independently, as stated by Ar's mother as follows

> "What's important is to be a good child and obey your parents' instructions. Because for me, academic achievement isn't the main priority. Don't rely entirely on Mom, because your future is your own responsibility. I don't demand this or that, what's important is that you become a good child." (Interview with A.r.'s mother)

Another form of commitment observed in K.i.'s family is aimed at managing the child's behavior. This commitment is not explicitly stated, but parents teach their children to take simple responsibility when they make a mistake, for example, if a child spills water, they are taught to clean it up themselves. What stands out in this family's upbringing is that parents always make a point of apologizing when they make a mistake; this has become a habit, and K follows their parents' example.

Believe

Belief or trust, loyalty, and adherence to social norms or societal rules, is deeply ingrained within an individual, meaning that social rules have become self-enforcing. According to the interview findings, N.s.'s father instilled trust in N.s. through advice; even though N.s. had not made a mistake, he still offered guidance when N.s. faced an issue with a friend. Even though N.S. was not at fault, the father still provided a lesson: "I still scolded her, did not I, Ustadzah? Even though N.S. did not do anything wrong, I still scolded her. So that she will be afraid to do something wrong" (Interview with N.S.'s father). Similarly, S. F. 's mother always challenges S.F. to instill fear of the

rules she sets, as she serves as S.F.'s closest support system. Generally, C.k.'s parents build trust with C.k. through advice. However, C.k. sometimes seeks other sources of validation to confirm that what they have done is wrong. Likewise, A.k tends to resist when advised by his parents but follows the rules once he trusts the advice.

> "A. k. is the kind of child who tends to speak up, ask for explanations, and make excuses. If we don't have a valid reason, he'll rebel; in other words, if he doesn't have a reason, he'll just shut up and stop rebelling." "So, to build trust in the child so that he always follows the rules, parents impose consequences for mistakes and always apologize after scolding A.k." (Interview with A.k.'s parents).

Regarding the form of trust-building provided by K.i.'s parents, it involves instilling moral values, such as guiding K.i. to develop a sense of justice, such as having the courage to report to a teacher when K.i. is bullied by others. Similarly, with Ar, parents teach the child to instill a sense of responsibility; Ar is trained to understand his position as the second child—on one hand, yielding to his younger sibling, and on the other, respecting his older sibling.

Involvement

Involvement refers to a person's activities within a subsystem. In this case, only S.F. and A.K. had other activities besides school. Through these activities, their behavior became more controlled. The impact of the parents' decision to involve S.F. in physical activities is evident in his academic progress; previously, he ranked last in his class, but he was able to qualify for the O2SN selection to represent his school. "Alhamdulillah, he participated in the O2SN math competition and the Popda, representing the school" (Interview with S.F.'s parents).

In contrast, for AK, participating in these activities has impacted his social behavior. Indirectly, his parents expect him to always achieve the highest possible academic performance; however, this has become a source of pressure for AK as he struggles to find his identity while constantly under his parents' expectations. Furthermore, based on direct observation, AK's home environment, enclosed by high walls, indicates that his social interactions with peers are limited; he has no friends in the neighborhood and mostly associates with older individuals.

> "AK prefers to pursue his hobbies at home; 'He can spend up to 6 hours in his studio,' to the point where Ak has no friends in his immediate neighborhood: "I don't have any close friends near home, I've never had any since I was little" (Interview with Ak's parents).

Ak's father also noted that most of Ak's friends were from his band and significantly older than him. This social circle caused Ak's behavior to seem inappropriate for his age. According to Ak, hanging out with older people was more fun. So far, A.K.'s father has consistently offered advice about friendships to ensure he does not lose sight of his identity as a teenager: "When it comes to friends, I've always said this: find positive friends and just be yourself, when you're with A, be A; when you're with B, be B" (Interview with A.K.'s parent).

The level of communication and shared activities between parents and children, as well as the family environment, influences the intensity of their interactions. This is largely due to the direct parental supervision. In this case, the daily activities described in Ki's home environment reflected an open setting. The village-like environment of the city where Ki lives offers ample opportunities for social interaction. Additionally, parents sometimes have time to directly monitor their child's activities; for instance, the mother might ask how things are going during breaks in her own activities or take a break at home while accompanying her child during meals.

Forms of Social Bonds Between Religious Educators and Children as Indicators of Social Control

Attachment

Social attachment is a form of emotional bond between children and their religious teachers. This attachment manifests as a sense of respect and protection for the children. This makes the children feel that they have a support system outside the home. The religious teachers at the Alluqmnaiyyah Islamic School strive to build trust with the children to foster their compliance with the rules. Based on an interview with the female religious teacher who serves as the deputy director of the boarding school, she stated that she builds trust or emotional attachment with the children through emotional bonds. At times, the teacher acts as a friend to the children, while at other times, she acts as a teacher. Emotional attachment has a positive impact on the children. As a result, the children develop self-confidence. Emotional attachment is rooted in the teacher's perspective toward the children. Essentially, a sense of responsibility and affection for the children are the foundations for building emotional bonds with them.

One way to foster emotional bonds is through effective communication with children. Effective communication occurs when children feel valued through gentle, easy-to-understand words. Especially when a child makes a mistake, rather than belittling the child, the teacher humbles herself, the goal being for the child to feel embarrassed. "In addition to communication, it's also important to provide motivation to children as part of their support system. Children will feel motivated to always do good deeds. In our class, the greatest

motivator is food as a reward for their achievements" (Interview with a female teacher).

Table 2. Dimensions of Social Control and Field Indicators

Social Control Dimension	Field Indicators	Implementation by Educators (Ustadz/Ustadzah)	Positive Impact on Children
Forms of Attachment (Appendix)	Building trust and emotional bonds:	Flexible independent work (sometimes as a playmate, sometimes as a teacher/educator).	Children feel that they have a safe support system outside their homes.
Communication Patterns	Recognizing the child's existence through a humanistic approach.	Using gentle, easy-to-understand words and offering reassurance (without judgment) when a child makes a mistake.	Fostering a sense of modesty, encouraging a culture of shame (embarrassment) to prevent repeating mistakes, and boosting the child's self-confidence.
Support System	Providing ongoing motivation and recognition of positive behavior.	Offering moral encouragement to do good deeds and providing tangible rewards in the form of food for the child's achievements.	Children are motivated to continue behaving appropriately, following the rules, and consistently performing good deeds.

Source: adapted by the author

Commitment

Instilling a sense of commitment in children serves as an indicator of social bonding. This implies that a person who possesses a sense of commitment will take responsibility for all behaviors that occur within them, including the behavior of their students, as a sense of responsibility to prevent

deviant behavior. At TPQ Alluqmaniyyah, supervision of children's behavior is very rigorous, meaning that all children's behavior at the TPQ is governed by standard operating procedures (SOPs).

> "Building a sense of commitment in children is a gradual process. This is because fostering commitment is equivalent to shaping a child's self-concept. The children at TPQ Alluqmaniyyah were trained to develop a commitment. When a child makes mistakes too frequently, they are asked to promise not to repeat them," (Interview with Ustadzah Nur).

For children who are too young to fully understand or who have not yet reached the age of accountability (aqil baligh), repeated reminders are necessary, along with setting a good example in their daily lives. Therefore, the Alluqmaniyyah Quranic School urges class instructors to consistently offer guidance at the end of each learning session. For instance, in every class, the rules and their consequences for violations are clearly communicated. The same approach is taken for children involved in fights. They were brought together for a one-on-one discussion and then guided to counsel each other. The children are also shown examples of the negative consequences of fighting behavior. Separating them and taking them away from their peers, having them counsel one another, and demonstrating the negative consequences of their fight (Interview with TPA Director, May 12, 2024).

Once a sense of personal commitment has been established and the rules begin to be followed, the next responsibility of the ustadz and ustadzah is to convince or reinforce the children's mindset to comply with all rules. "Although children are entitled to attention from the ustadz and ustadzah regarding rule violations, sometimes they need to be isolated or excluded. Exclusion is also seen as a way to help children improve their behavior. It serves as a means for children to engage in self-reflection.

Believe

Belief is a state of willingness to follow all applicable rules and norms. Building trust stems from the relationship between teachers and students. When both parties mutually trust the importance of the rules, the student's perception of the rules also becomes stronger—meaning they will not engage in deviant behavior. Every instance of good behavior by a child is recognized, so they feel that their actions are valued. It is not merely about doing good because of the rules, but about understanding the importance of doing good—and in doing so, they will receive good in return (Interview with a TPA Alluqmaniyyah teacher, May 12, 2024).

Involvement

The involvement indicator addresses children's participation in group activities. Their capacity to interact with teachers fosters social relationships

that shape children's actions, whether positive or negative. Involvement is not limited to interactions with teachers; peers at TPA Al-Luqmaniyyah also play a key role in children's socialization. A child's involvement with peers who have a history of misbehavior has a high potential to provoke misbehavior. Therefore, the teachers' role is to supervise the children's social interactions at TPA Alluqmaniyyah. Many activities are implemented at the Al-Luqmaniyyah TPA, both within the curriculum and as extracurriculars. The curriculum itself employs lecture-based instruction and Quranic recitation (sorogan) methods that actively engage children in these activities. Lectures are conducted by the teachers, who explain Islamic learning materials at the TPA, such as creed and ethics (akidah akhlak), Islamic jurisprudence (fiqh), Quranic recitation (tajwid), and memorization. Based on observations of each class at the Alluqmaniyyah TPA, teachers' involvement in managing children's behavior, including their play patterns in the classroom, is achieved by enforcing rules along with corresponding consequences. These rules are designed such that the consequences aim to prevent children from engaging in misbehavior, such as bullying, using profanity, and other similar actions. The rules are not only explicit but also implicit.

The sanctions are designed to serve as positive activities for children, as the nature of the sanctions applied provides benefits to the children. In the Alluqmaniyyah TPA curriculum, in addition to rules for managing children's behavior, there is also a psychomotor log used to monitor children's daily behavior at home. This psychomotor skills book is filled out by parents and documents the children's positive activities at home. These include faithfully performing the five daily prayers, reciting daily prayers, helping parents at home, disposing of trash properly, saying goodbye when returning from Quran study, and being kind to friends.

Based on the average statements from informants regarding the relationship between attachment and commitment, parents who demonstrate open affection toward their children tend to influence the children to comply with rules owing to the reciprocal nature of the affection given; consequently, children are willing to take responsibility for their own behavior. Behavioral modeling by parents and religious teachers also helps instill a sense of commitment in children. In contrast, parents who practice "closed" affection—characterized by a lack of intensive communication—tend to have children who struggle to develop a sense of self due to the limited guidance they receive. The primary factor is that communication is limited to issuing commands and instructions without explaining the underlying purpose. This type of social bond results in children being insensitive to the consequences or commitments associated with their behavior.

The most evident interrelated elements in the statements of various informants are "involvement" and "commitment." This is evident in the support

provided by parents and religious educators in education. Parents and religious educators who practice “involvement” support children in engaging in positive activities, whether in formal or non-formal education settings. Once a child joins a positive activity, they also become involved in the inherent consequences. These consequences constitute “commitment.” The commitment in question refers to the child’s perseverance in participating in activities. Similarly, if a child engages in negative behavior, they face disciplinary consequences. Regardless of the form these consequences take, they help train children to discern what actions they should take and which actions they should avoid. By involving children in these activities, parents and teachers have indirectly limited the children’s tendency to engage in misbehavior because, by choosing to participate, the children accept a commitment.

The social bonds formed in the home environment differ from those formed in the TPA Alluqmaniyyah environment. The nature of these social bonds is more pronounced at the Alluqmaniyyah TPA. According to researchers, whether social control is positive or negative depends on the stakeholders involved. Social control outside the home is stronger than that within the home or family environment, provided, of course, that the external environment remains institutionally structured. This is due to the greater number of stakeholders and the greater regularity of the social control system.

Stages of Parental Social Control

Preventive Control

Preventive control is a method of managing a child before delinquent behavior occurs. This preventive approach serves as a form of prevention against juvenile delinquency. Mrs. S.F. implemented preventive measures to help her child avoid delinquent behavior resulting from his hyperactive tendencies. Had Mrs. S.F. not addressed her son’s hyperactive behavior, he might have developed psychological disorders. Based on the psychologist’s assessment as relayed by Mrs. S.F., SF is not actually a hyperactive child; rather, the child’s motor energy simply needs to be redirected toward positive activities aligned with his interests.

In contrast to A.K.’s situation, A.K.’s parents control the child’s behavior through the threat of punishment. Additionally, the rules imposed on the child are strict, intended to ensure that the child does not disregard them. Regarding social control over N.S., the father consistently issues warnings. In daily life, N.S. still lacks sufficient parental supervision; therefore, the father can only provide early warnings. N.S. admits to frequently playing in places far from home, although N.S.’s father is unaware of this. Similarly, C.K.’s mother employs preventive measures by issuing warnings regarding playtime. She reminds her to always be mindful of the time when she wants to play. In addition to these early warnings, C.K.’s mother issues ultimatums to her when

conflicts arise with friends, aiming to prevent C.K. from facing more prolonged problems.

In addition to parenting styles that influence children's social control, the residential environment also plays a role. An urban living environment dominated by individualism tends to result in higher stress levels for children. Children feel that they have no playmates at home. Consequently, parents' levels of concern are also high. As expressed by Mother A.r., children in rural areas are friendlier, and parental supervision is more open compared to urban children who are more individualistic. Parents tend to be more protective of their children regarding friendships and safety at home when they are busy working. Consequently, the preventive measures parents take involve guarding against bad influences. Additionally, a high level of spirituality within the family is consistently instilled in children to help them understand that there is another form of supervision besides that of their parents, namely, the inner supervision from Allah SWT.

Repressive

Repressive measures are actions taken after a child exhibits deviant behavior; these serve as punishment for the child's actions. Such punishment is the consequence the child faces if they engage in deviant behavior. S.F.'s parents used persuasive methods to preventively manage behavior. Typically, persuasion (verbal reprimands) is more readily accepted by children when it comes from those closest to them. Similarly, with C.K., parents need to act persuasively to make C.K. aware of the mistakes they have made. If C.K. gets into an argument with a friend, the mother teaches C.K. to handle it wisely. For example, when being bullied, they should be able to defend themselves, but there are times when they should report it to an adult.

In contrast to the repressive actions taken by N.s.'s father, he tends to use coercive methods to discipline N.s. when the child makes a mistake. Coercion, or control through physical force, makes N.s. feel deterred and afraid of his father; it is reported that after being subjected to coercion, N.s. would avoid his father or cry. The use of coercion is considered normal as long as the child does not suffer from disabilities or trauma. In addition to these coercive measures, N. s. also received persuasive reprimands when problems arose with his friends. Even though N. s. was not at fault, his father still reprimanded him so that N. s. would think twice before misbehaving in the future.

Similarly, Ak's parents tended to impose strict and severe punishments; for instance, when Ak disobeyed the house rules, his father would offer logical advice followed by harsher punishment, because Ak had a stubborn personality and always wanted to have his way. In contrast, Ak's mother tended to act repressively by isolating him for a week without any communication. It is hoped that through this isolation, Ak will apologize and

realize his mistakes. Efforts at social control over children's misbehavior among the four subjects above varied depending on the level of harmony within the family. Based on the parents' various statements, repressive forms of social control over children generally share a commonality: they employ both persuasive and coercive methods to achieve their goals. Most parents rely on persuasive methods.

Social Control Methods Used by Ustadz and Ustadzah

Preventive Control

Preventive control is implemented as a measure to prevent juvenile delinquency. When cases of juvenile delinquency do occur, the ustadz and ustadzah demonstrate creativity in handling them. Each ustadz and ustadzah employs different approaches to prevent cases from becoming more widespread or prolonged. Based on observations of the ustadz and ustadzah, prevention of juvenile delinquency is carried out through the implementation of SOPs (standard operating procedures). These SOPs outline the workflow and guidelines for the operational system at TPQ Alluqmaniyyah, including procedures for handling troubled children and the rules of conduct for students.

The rules enforced at the TPQ regarding discipline and etiquette include: asking permission before leaving the classroom; bowing one's head when passing by an elder; refraining from making excessive noise or playing too much in the classroom; carrying the Qur'an and Iqro' properly; and, upon being picked up, remembering to greet one's parents. In addition to these rules, the teachers also praise the children to make them feel valued and motivate them to always do good deeds. When children feel valued, they will also respect their teachers, which includes obeying the rules enforced at the TPQ

Repressive

Repressive measures are actions taken in response to deviant behavior. These measures serve as punishments for children's behavior. Such punishment is a consequence for children if they engage in deviant behavior. The implementation of the consequences or sanctions outlined in the SOP serves as a method for addressing cases of misbehavior. The imposition of sanctions on children is accompanied by firmness on the part of teachers. Sometimes, isolating a child helps them understand their mistakes independently. At TPQ Alluqmaniyyah, the way teachers respond to children's behavior goes beyond that of a mere teacher; at times, they interact with the children as if they are friends.

> "When I act as a teacher who is also their friend, I let them be and even tease them a bit. However, when I am acting as a teacher who is a leader and a guide—in a serious setting— I will usually criticize them by saying 'later' or just give them a firm look"

(Interview with the Deputy Director for Student Affairs, May 12, 2024).

Furthermore, a key focus at TPQ Alluqmaniyyah is that when a child violates rules or norms, the enforcement of sanctions is not merely about punishment or physical discipline; rather, it aims to teach the child self-reflection and strengthen their faith, as stated by the female instructor in charge of student affairs (Interview with Banatun Sururoh, the female instructor in charge of the TPA Alluqmaniyyah class in Yogyakarta, May 12, 2024). Regarding cases of children's misbehavior, instructors continuously monitor the child's behavior. The method of behavior management involves close observation, followed by counseling and the imposition of sanctions if the child repeats the mistake.

Discussion

Forms and Causes of Juvenile Delinquency: Family, Social Environment, and Peers

Key findings indicate that forms of juvenile delinquency, such as physical and verbal aggression, are significantly influenced by parenting styles, the social environment, and the level of supervision provided by teachers in educational institutions. Social control measures include both preventive and repressive actions, with approaches varying depending on a child's personality and family background (Chitereka et al., 2025). These findings align with research on "neighborhood double disadvantage," which shows that children growing up in environments with low social cohesion and limited community support tend to experience higher vulnerability in social and behavioral development, whereas the presence of local social networks can serve as a protective factor against deviant behavior (Söldner et al., 2024). The following is a summary of the study findings.

Table 3. Forms and Behaviors of Parental Control

Aspect	Key Findings	Forms of Social Control	Agents of Control	Impact on Children
Physical violence	Hitting, kicking, aggressive behavior (by SF, CK)	Guidance toward positive activities (sports), advice, reprimands	Parents	Improved behavior, calmer

Verbal abuse (bullying)	Rude language, arrogance, intimidation (by AK)	Encouraging polite language, monitoring communication	Parents and religious teachers	Control is compromised if there is a lack of social interaction
Attachment	Expressions of affection (praise, attention, confiding)	Emotional interaction, recognition	Parents and religious teachers	Children become more obedient and self-confident
Commitment	Awareness of future responsibilities	Advice, house rules, SOPs at the TPA	Parents and religious teachers	Children learn to accept consequences
Involvement	Positive activities (sports, tutoring, TPA activities)	Activity facilities, direct involvement	Parents and teachers	Children are busier and less likely to misbehave
Belief	Moral values, fear of punishment, obedience	Internalization of values (honesty, good manners)	Parents and religious teachers	Development of awareness of social norms
Preventive social control	Early warnings, TPA SOPs, supervision of activities	Warnings, rewards, house rules	Parents and religious teachers	Preventing misbehavior early on
Repressive social control	Physical punishment, ostracism, seeking forgiveness, stern reprimands	Coercive, persuasive, symbolic	Parents and religious teachers	Effective if tailored to the child's personality

Source: compiled by the author

Based on Table 3, the forms of misbehavior among children at the Alluqmaniyyah TPQ vary, ranging from physical to verbal. Children exhibit aggressive behavior due to a lack of supervision, including oversight of their use of digital media, which has become a habitual part of their social environment (Rawat et al., 2025). Environmental characteristics moderate children's predisposition toward aggressive behavior; thus, supervision and the quality of social interactions play crucial roles in preventing the emergence of violence among children (Verhoef et al., 2022). Additionally, parents address this by channeling their children's energy into sports. A similar approach was applied to children who experienced bullying. Family intervention is crucial in addressing adolescent deviant behavior, as social control is exercised through the family and reinforced by social actors who provide preventive supervision through guidance (Anarta et al., 2022).

In addition to physical violence, verbal abuse was also a key finding in this study. Children who frequently engage in verbal bullying toward their peers are often the result of a lack of emotional attachment between mothers and children. The forms of social control employed by parents and religious teachers vary greatly depending on the child's personality and the family's parenting style. Social control is exercised both preventively and repressively. Preventively, some parents establish rules and foster good habits at home. Repressively, approaches range from persuasive to coercive.

The success of social control is also heavily influenced by the four key elements of Hirschi's social control theory: attachment, commitment, involvement, and beliefs. A strong attachment between parents and children, manifested through praise, attention, and open communication, encourages children to be more compliant with rules. Furthermore, children's involvement in positive activities, such as sports and Quranic study groups, has been shown to reduce the likelihood of misbehavior. Children who were initially aggressive became more reserved and may even excel academically.

This study confirms that strong social bonds between children, their parents, and educators play a crucial role in preventing juvenile delinquency. When emotional bonds, engagement, and moral values are consistently fostered, children develop better self-control and become more attuned to the norms prevailing in their social environments (Arslan et al., 2025). The quality of collaborative parenting has a direct impact on children's behavioral development; consistent parenting styles, warm communication, and coordination among caregivers can reduce various forms of problematic behavior, whereas inconsistent or overly permissive parenting increases the risk of antisocial behavior (Gruhn et al., 2016).

Deconstructing Juvenile Delinquency in Suburban Areas: Between Moral Abandonment and Structural Pressures

The findings from the field at the Al-Luqmaniyyah landfill indicate that manifestations of juvenile delinquency, whether physical violence (hitting, kicking) or verbal violence/bullying (intimidation and arrogance), are not isolated or spontaneous acts. Children's aggressive behavior is empirically linked to dysfunctional domestic caregiving and the lack of oversight in overcrowded classrooms. Theoretically, the urban fringe area of Pandeyan, Umbulharjo, triggers the disintegration of traditional social control. When findings show that children reproduce violence at the TPA because they are victims of bullying at home and consume aggressive digital content (films featuring psychopaths), this confirms the theory of moral disengagement resulting from unfiltered technological penetration.

These findings align with Hidayati's (2021b) argument that lax institutional supervision, combined with permissive authoritarian parenting styles in suburban areas, serves as the primary catalyst for deviant behavior. However, overall, this study refutes the assumption that children who commit street crimes or acts of violence always come from lower socioeconomic classes. The cases demonstrate that children from middle- to upper-class families with career-oriented parents face an equally high risk of deviance due to the "absence" of a maternal figure and minimal social interaction within the home environment (Tolou-Shams et al., 2022). This lack of intensive communication triggers what Hirschi (1969) termed the failure of primary socialization. As a result, children seek conformity within their peer groups and adopt coarse slang (jawa kasar) as a form of self-expression, which in turn leads to communicative discrimination against other children, such as Ns.

The Effectiveness of Social Bonds in Non-Formal Institutions: Testing Hirschi's Theory of Spiritual Social Control

The effectiveness of controlling juvenile delinquency at the Al-Luqmaniyyah TPA is not primarily determined by the enforcement of rules or sanctions, but rather by the formation of strong social bonds through collaboration between families and religious educational institutions. From the perspective of Hirschi's Social Control Theory, individuals are more likely to avoid deviant behavior if they possess four strong social bonds: attachment, commitment, involvement, and belief. The results of this study indicate that these four dimensions do not operate independently but are distributed complementarily between the two primary institutions that play a role in children's lives. These findings demonstrate that the effectiveness of social control does not depend solely on the strength of family bonds. These results align with Gruhn, Mahon, and Ackerman's research, which shows that collaborative parenting leads to more adaptive behavioral development in children compared to inconsistent parenting styles, as coordination among

caregivers enhances children's self-regulation and adherence to social norms (Gruhn et al., 2016).

The family serves as the primary setting for the formation of attachment and commitment through emotional closeness, intensive communication, attention, and consistent enforcement of rules within the domestic environment. Conversely, the Al-Luqmaniyyah Islamic Daycare Center reinforces the dimensions of involvement and belief through children's participation in religious activities, the cultivation of worship habits, behavioral supervision, moral education, and exemplary conduct of the ustadz and ustadzah. This collaborative model demonstrates that effective child-rearing depends not only on the family's capacity but also on the ability of social-religious institutions to expand the space for the internalization of values and supervision of children. The partnership between families and educational institutions creates a more conducive learning environment through communication, trust, and shared responsibility for supporting children's development (Hannon & O'Donnell, 2022).

In terms of attachment, the emotional approach employed by ustadz and ustadzah has proven to be the primary foundation for fostering children's compliance. When a child misbehaves, the response is not anger or physical punishment but rather dialogue, attention, and positive reinforcement that cultivate a sense of modesty, respect, and a culture of shame regarding deviant behavior. This affective bond then evolves into commitment—that is, the child's commitment to adhering to norms stemming from an emotional connection with a respected figure, rather than solely out of fear of punishment. These findings reinforce the perspective of Hirschi (Hirschi, 1969). However, this study also expands on this theory by demonstrating that significant figures in a child's life are not limited to parents but also include religious teachers (ustadz and ustadzah) who are deeply involved in the child's social life. Thus, emotional bonds in suburban communities develop through a collective, rather than an individual, caregiving network.

The dimensions of involvement and belief also reveal some interesting patterns. Children with aggressive tendencies are encouraged to participate in various productive activities, such as sports, Quranic studies, extracurricular activities, and congregational worship. High involvement in these normative activities significantly reduces children's opportunities to engage in deviant behavior because their time, energy, and attention are channeled into positive activities. These findings indicate that the internalization of values does not occur solely through cognitive processes but rather through repeated social practices, through which values become habits. Social processes within the surrounding environment can moderate children's tendencies toward aggression; thus, communities with high social cohesion serve as protective factors against deviant behavior (Boccio &

Beaver, 2019). Therefore, TPA functions not only as a religious educational institution but also as an arena for character development and the reproduction of social capital that strengthens informal social control mechanisms within the community.

Furthermore, the effectiveness of implementing educational-spiritual sanctions as a repressive control mechanism is worth noting. Unlike the repressive-legalistic approach commonly applied in formal institutions through administrative or disciplinary punishments, the Al-Luqmaniyyah TPA employs sanctions that are reflective and educational in nature, such as reciting istigfar, memorizing short prayers, standing for a set period of time, or performing cleaning duties. These forms of sanctions are not intended as physical punishment but rather as a medium for moral learning that encourages children to reflect on their own behavior. The integration of preventive control, established through family rules, with repressive-educational control at the TPA creates a complementary ecosystem of social control. This model enables children to experience consistency in values between their domestic and educational environments, ensuring that the character-building process occurs continuously.

Thus, these findings expand Hirschi's Social Control Theory, which has traditionally been used primarily to explain the relationship between social bonds and deviant behavior in the contexts of the family and formal schools. This study demonstrates that in suburban communities, the effectiveness of social bonds is strengthened by the presence of informal religious institutions that function as bridging institutions between families and the community. In this context, TPA not only reinforces children's religiosity but also serves as a space for the reproduction of social capital, facilitating the formation of mutual trust, collective supervision, and the sustained internalization of norms. Thus, the Spiritual-Informal Collaborative Parenting identified in this study represents an extension of Hirschi's Social Control Theory, in which the four dimensions, attachment, commitment, involvement, and belief, are not built by a single institution alone, but through collaboration among families, religious educators, and the local community.

Conclusion

This study shows that preventing juvenile delinquency in suburban areas cannot rely solely on family supervision or formal enforcement of rules but requires a collaborative parenting model that integrates families, religious educational institutions, and the community as complementary social control systems. The Al-Luqmaniyyah TPA serves not only as a Qur'anic educational institution but also as an informal social control institution that strengthens the family's parenting role through character building, the internalization of spiritual values, and ongoing guidance on children's behavior. The research

findings show that the effectiveness of controlling children's misbehavior is built through synergy between preventive approaches within the family environment and preventive-repressive educational approaches at the TPA, thereby creating consistency in values and supervision across the child's two primary social spaces.

This study theoretically expands the application of Travis Hirschi's Social Control Theory by demonstrating that the four dimensions of social bonds do not operate within a single institution but are collaboratively distributed. Families strengthen the dimensions of attachment and commitment through emotional closeness, communication, and the instillation of rules, while TPA develops the dimensions of involvement and belief through religious activities, the instillation of moral values, the exemplary behavior of religious teachers, and continuous social supervision. Based on these findings, this study proposes the concept of Spiritual-Informal Collaborative Parenting, a parenting model that integrates spirituality, social capital, and informal social control as a preventive strategy to curb juvenile delinquency in suburban communities experiencing social change due to urbanization and digital disruption.

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Author Contribution Statement

K.N. conceived and designed the study, collected the data, performed the data analysis, interpreted the results, prepared the initial draft of the manuscript, revised the manuscript, and approved the final version of the manuscript for publication.

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