

Rehabilitating Juvenile Offenders through Islamic Education: Komunitas Pemuda Insyaf and the SDGs

Luthfi Syifa' Fauziyah¹, Muh. Nur Rochim Maksum², Muhammad Wildan Shohib³, Alfian Rifai⁴, Viky Nur Vambudi⁵, Fahmi Ulum Al Mubarak⁶, Mush'ab Umar Budihargo⁷, Muhammad Dzikrul Fikri⁸

^{1,2,3,4,5,6}Department of Islamic Education, Universitas Muhammadiyah Surakarta, Indonesia

⁷Department of Islamic Studies, Faculty of Sharia, Qassim University, Saudi Arabia

⁸Department of Ushul Fiqh, Faculty of Sharia, Yarmouk University, Jordan

¹o100230055@student.ums.ac.id, ²mnr127@ums.ac.id, ³mws543@ums.ac.id,

⁴alfanrifai46@gmail.com, ⁵o100230018@student.ums.ac.id,

⁶o300240006@student.ums.ac.id, ⁷461117172@qu.edu.sa, ⁸2021181472@ses.yu.edu.jo

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Abstract

Objective: Adolescence is a transitional phase that is vulnerable to behavioral deviations, including Juvenile Delinquency, which is now a global and national social problem. In this context, Islamic education plays an essential role as a means of moral and spiritual development that can rehabilitate problematic adolescents. **Theoretical framework:** The theoretical framework of this article combines the principles of Islamic education that include faith, sharia, and morals with the concept of inclusive education in SDG 4 and the social reintegration approach as the basis for character development and rehabilitation of ex-juvenile delinquents through communities such as KOPIKA. **Literature review:** Previous research has confirmed that Islamic education effectively prevents juvenile delinquency by forming character, strengthening self-control, and instilling moral values that shield from negative environmental influences. **Methods:** This qualitative research is field research conducted to uncover the contribution of Islamic education at KOPIKA in fostering ex-juvenile Delinquency perpetrators. **Results:** The results of the study show that KOPIKA has various non-formal Islamic coaching programs, such as Bikers Subuhan, Mas Bro, Sini Ramal, Algojo, Sinabung Kopi, Punk-Ngaosan, Hijrah Camp, and Silatu Ride. These programs contribute to increasing worship, bringing members closer to the Qur'an, and shaping members' social identity and concern. This initiative is relevant to SDG 4 because it brings inclusive and transformative education to vulnerable groups through a contextual and sustainable approach. **Implications:** These findings have important implications for strengthening the role of non-formal Islamic education in the social rehabilitation of troubled adolescents, as well as encouraging the creation of an inclusive, transformative, and sustainable education ecosystem by SDG 4 targets. **Novelty:** This research offers novelty in examining the contribution of community-based Islamic education to the rehabilitation of troubled adolescents and its relevance to the achievement of SDG 4.

Keywords: juvenile delinquency, social rehabilitation, islamic education, komunitas pemuda insyaf karanganyar, sustainable development goals (sdgs).

INTRODUCTION

Adolescence is synonymous with a period of transition full of dynamics in all phases of human life [1]. In this phase, individuals will experience many changes, both physically, psychologically, and socially [2]. An imbalance in the process of adapting to these changes is often a factor that causes the onset of juvenile delinquency behavior [3]. This phenomenon is part of a social pathology that must be treated seriously and immediately [4]. This is because the impact not only harms individual perpetrators but also threatens social stability and public security at large [5].

The phenomenon of Juvenile Delinquency is a complex social problem and continues to be a serious challenge in various parts of the world [6]. Globally, UNICEF reports show that millions of adolescents are involved in the juvenile justice system each year with a variety of backgrounds. Meanwhile, in Indonesia, data from the Central Statistics Agency recorded an increase in criminal cases involving teenagers, thus showing a systemic failure in fostering the character and moral resilience of the younger generation [7].

In such conditions, Islamic education plays a strategic role in fostering the moral and spiritual values of adolescents [8]. Because, when individuals are far from religious values, they tend to be more susceptible to bad deeds and deviance. This is due to the reduction of moral and ethical guidelines that are usually instilled through religious teachings.

The Islamic education provided must also include comprehensive Islamic values, including creed, sharia, and morals [9]. Faith contains six pillars of faith [10], Sharia contains a form of servitude to Allah which can be classified into mahdhah and ghairu mahdhah worship [11], and morals, both to Allah, fellow humans, and the environment [12]. These three values are a unit that has a close relationship and cannot be separated from one another [13]. This trilogy of values must be integrated into every Muslim because all three come from the highest truth, namely Allah SWT, and are a means to regulate all joints of human life [14].

The approach of Islamic educational values has great potential in rehabilitating former juvenile delinquents and directing them to a good and right path [15]. One of the tangible forms of this approach can be found in the activities of the Komunitas Pemuda Insyaf Karanganyar (KOPIKA), which is a forum for coaching and empowerment for former juvenile delinquents so that they can transform into better individuals [16].

The relevance of this discussion is also closely related to the global agenda of the Sustainable Development Goals (SDGs). The SDGs are a global agenda launched by the United Nations (UN) to end poverty, protect the planet, and ensure prosperity for all by 2030 [17]. This article specifically highlights the 4th Sustainable Development Goal (SDG), namely Quality Education [18]. The fourth goal in the SDGs, Quality Education, includes ten key targets that focus on providing inclusive and quality education for all. These targets include free and quality access to primary and secondary education, early childhood development, equal access to higher education and vocational training, improvement of relevant job skills, elimination of gender gaps and inclusion for vulnerable groups, and improved literacy and numeracy. In addition, SDG 4 also emphasizes the importance of education for sustainable development, the provision of safe and inclusive learning environments, and increasing the number of qualified teachers through adequate training [19].

SDG 4 emphasizes the importance of inclusive and quality education for all [20]. This includes vulnerable groups such as former Juvenile Delinquency perpetrators such as those who are members of the Komunitas Pemuda Insyaf Karanganyar

(KOPIKA). Quality education is not only a means of agent of change but also an agent of producer for the younger generation to create real change. The education in question is not only limited to formal education but also includes education that can change the mindset and perspective of the younger generation [21].

Initiatives such as the Komunitas Pemuda Karanganyar Insyaf (KOPIKA) reflect efforts at the grassroots level that are in line with the SDGs' targets, especially in creating a transformative non-formal education environment and strengthening social reintegration [22]. Non-formal education has a big role in reaching things that formal education cannot touch which is often only limited to the educational goals that must be achieved [23]. In addition, non-formal education has the flexibility to reach various groups of people, so it plays an important role in achieving Sustainable Development Goals (SDGs) [24].

Based on this background, this article is designed to answer the main question: “What are the Islamic education efforts carried out by Komunitas Pemuda Insyaf Karanganyar for its members as former Juvenile Delinquency perpetrators? What is the contribution of Islamic education in fostering members of the Komunitas Pemuda Insyaf Karanganyar as former Juvenile Delinquency perpetrators? What is the relevance of these Islamic education efforts to the achievement of SDG 4?” Thus, the purpose of this article is to systematically analyze Islamic education efforts in the process of social rehabilitation of adolescents who are former Juvenile Delinquency offenders at KOPIKA, explore the contribution of coaching practices implemented by KOPIKA, and assess their contribution to the achievement of global development goals contained in SDG 4.

LITERATURE REVIEW

Previous research has shown that individuals who have high levels of religiosity tend to engage less in deviant behavior. This is due to the role of religious values in strengthening self-control and internalizing positive social norms [25]. Research by Hamidi and Nurdin also emphasized that effective Islamic education can be a strategy for overcoming juvenile delinquency by instilling strong religious values [26]. Through this comprehensive approach, Islamic education can form a more mature adolescent personality, have social empathy, and understand the consequences of every action they take. Islamic education also encourages adolescents to internalize good values that are a fortress from negative environmental influences. In addition, the study by Muzayaroh confirms that Islamic education plays an essential role in shaping noble character and morals, which are reflected in their mindset and behavior [27]. Muzayaroh revealed that Islamic education is not only a means of knowledge transfer but also a medium for character formation and habituation of positive attitudes in daily life.

The thirst for religious values leads to many behavioral deviations among the younger generation. Psychologically, juvenile delinquency involves cognitive deviations, psychological numbness, and a reshuffle of beliefs [28]. In dealing with these cases, Yao F.'s research emphasizes that a restoration-oriented justice system rather than pure punishment is a more ideal approach for juvenile offenders [29]. Meanwhile, Mousavi's research highlights that the juvenile justice system that focuses on coaching and social reintegration has great potential to reduce the level of juvenile delinquency in a sustainable manner [30].

From the above presentation, there is a research gap regarding the specific contribution of Islamic education in the context of social rehabilitation of ex-juvenile Delinquency offenders, especially those carried out by community-based communities such as KOPIKA. Previous research has focused more on approaches to the psychology, law, and juvenile justice system that have not explicitly linked the

Islamic education approach to the achievement of Sustainable Development Goals. The role of religion in every line of human life is completely unavoidable. Therefore, a study is needed that combines systematic analysis with a conceptual approach to the contribution of Islamic education to the moral development of problematic adolescents [31]. In addition, the link between the achievement of SDG 4 and Islamic education efforts implemented through a community is a novelty aspect offered in this study. Thus, this research not only aims to fill the literature gap in the field of Islamic education and adolescent rehabilitation but also to expand the discourse on the effectiveness of community-based non-formal education in supporting the global agenda of sustainable development. This study is expected to make a theoretical and practical contribution in designing a contextual coaching model, based on Islamic values, and relevant to the social needs of vulnerable groups such as ex-juvenile delinquents.

Tabel 1. Literatur Review

Author/Study	Main Focus	Findings	Relevance to Current Study
General Studies	Religiosity and deviant behavior	High religiosity reduces deviance by strengthening self-control and internalizing social norms	Confirms the moral foundation built through religious education
Hamidi & Nurdin	Islamic education as strategy for juvenile delinquency	Islamic education instills strong religious values, maturity, empathy, and moral awareness	Supports the role of Islamic education in shaping positive youth behavior
Muzayaroh	Islamic education and character development	Islamic education forms noble character and habits beyond knowledge transfer	Reinforces character-building role of Islamic education
Yao F.	Juvenile justice system	Restorative justice is more effective than punitive approaches	Aligns with community-based rehabilitation models like KOPIKA
Mousavi	Juvenile reintegration system	Social coaching and reintegration systems reduce recidivism sustainably	Justifies the community empowerment approach
Gap Identified	Lack of focus on Islamic education in community-based rehabilitation programs	Existing research lacks specific analysis of Islamic education's role in non-formal, community contexts toward achieving SDG 4	Current study aims to fill this gap through the case of KOPIKA
Novelty of Current Study	Intersection of Islamic education and SDGs	Community-based Islamic education's contribution to SDG 4 is underexplored	Offers a new discourse on non-formal Islamic education as a tool for sustainable youth rehabilitation

METHODOLOGY

This study uses a qualitative approach with the type of field research. Qualitative research is used to uncover the facts behind a phenomenon [32]. The qualitative approach was chosen to explore in depth the efforts and contributions of Islamic education in fostering former Juvenile Delinquency perpetrators through activities carried out by the Komunitas Pemuda Insyaf Karanganyar (KOPIKA) and its relevance to the achievement of SDG 4. Field research is used so that researchers can be directly involved in the social context being researched and obtain actual and authentic data from the subject and the research environment [33].

This study chose the Komunitas Pemuda Insyaf Karanganyar (KOPIKA) as the object of the research. The subjects of this study consist of the founder, chairman, mentor, and two community members. The data in this study was collected through three techniques, namely direct observation, in-depth interviews with five informants, and documentation to further strengthen the data. The data that has been obtained is then analyzed using the Miles and Huberman model, which consists of three steps, namely data reduction, data presentation, and conclusion drawing [34]. Data reduction is used for the selection, focusing, and simplification of raw data from fields relevant to the focus of the research. In the next stage, the data will be presented to be arranged in the form of narratives, tables, or charts to illustrate patterns and relationships between variables. The drawing of conclusions and data verification was carried out by concluding findings related to the contribution of Islamic education at KOPIKA to the development of former juvenile delinquents and their relevance to SDG 4.

The research steps used in this study are systematically arranged and outlined in the form of the following flowchart:

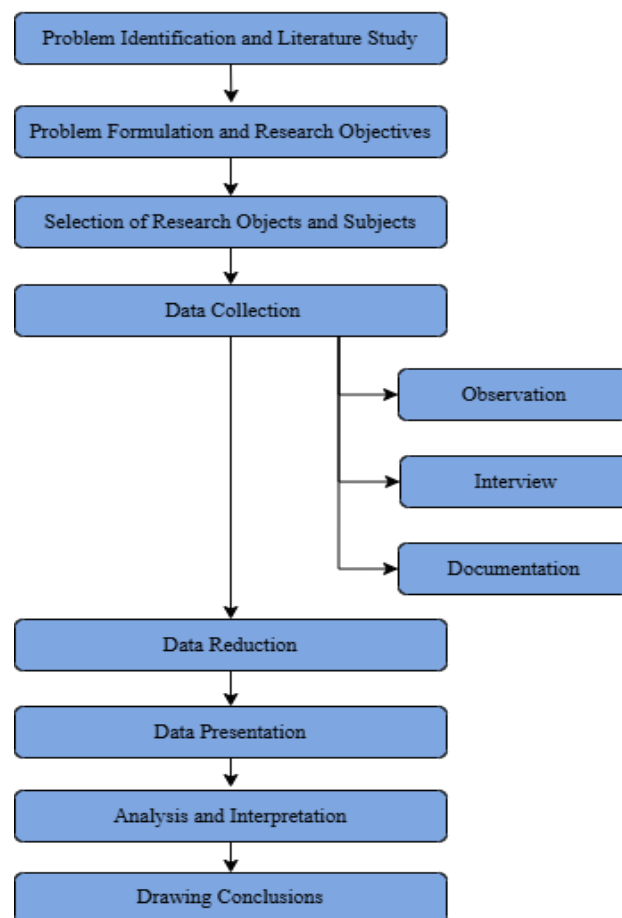


Figure 1. Research Flowchart

RESULTS AND DISCUSSION

A community is a forum that is formed based on what the members who will join it need. The individuals who are members of it are also characterized by having a high sense of concern for each other, forming close relationships between members, and having similar values or interests [35]. In this context, the community also acts as an agent of social and spiritual transformation, especially when the community is born out of a collective consciousness to improve oneself and the environment. A religious community has a strategic role in the formation of identity and the strengthening of

religious values amid the challenges of modern life [36]. Through collective activities that are educational and spiritual, the community can become an effective learning space in shaping the character and spirituality of its members.

Komunitas Pemuda Insyaf Karanganyar (KOPIKA) is a real example of a community based on Islamic values that is not only a gathering space, but also a space for coaching. This community was founded by a former Juvenile Delinquency perpetrator, namely Dwi Agus Daryono in October 2017. The establishment of this community is motivated by the absence of a friendly forum for those who have committed to improving their quality. There are many studies on mosques, but people with dark pasts like them feel unprepared because many still look with tattoos, pierced ears, and so on. Meanwhile, the study held in the mosque is identical to the style of Islamic clothes, sarongs, peci, and relatively formal events. Not to mention their fear of society's bad stigma against their past. Of course, this will bring a sense of discomfort.

Before joining KOPIKA, many members were experiencing a decline in faith [37]. Therefore, they are closer to disobedience and farther from obedience to Allah [38]. Their alienation from religion makes them unaware of the good and right rules of life, so they commit many deviations [39]. The members who are members of this community have various backgrounds, such as dealers or drug users, thugs, promiscuous sex offenders, tattoo makers and users, gamblers, street children, punk children, band children, and so on. All of these actions lead to forms of Juvenile Delinquency or juvenile delinquency [40].

Based on this reality, this community designs various programs that aim to educate and strengthen the Islamic side of its members comprehensively, starting from the aspects of faith, and sharia, to morals [9]. The various programs can be seen in detail in the following table:

Table 2. List of Komunitas Pemuda Insyaf Karanganyar Programs

No.	Program	Description	The Value of Islamic Education
1	Bikers Subuhan 	It is held every Sunday in mosques around Karanganyar.	Sharia (Mahdhah)
2	Bir Mizon (Belajar Iqra Minggu Zonten) 	It is held every Sunday after Isha at the Hidayah Mosque in Tegalgede, Karanganyar.	Sharia (mahdhah)
3	Mas Bro (Maos Qur'an Sesarengan Malem Rebo)	Held every Tuesday night in turn at the homes of KOPIKA members.	Sharia (mahdhah)

			
4	Sini Ramal (Sinau Iqra Rabu Malam) 	It is held every Wednesday night in the Pancasila Park area of Karanganyar.	Sharia (mahdhah)
5	Algojo (Al-Kahfi Go to Malam Jumat) 	It is held every Thursday night at the KOPIKA headquarters located in Jaten.	Faith
6	Sinabung Kopi (Sinau Ngaji Bareng Jumat Bengi karo Ngopi) 	It is a thematic study with themes around faith, morals, tafsir, Hadith, Fiqh, and sirah, which is held every Friday at the An-Nur Mosque, Popongan, Karanganyar.	Faith, Sharia, and Morals
7	Punk-Ngaosan 	It is held every Thursday after Maghrib at the Papahan red light intersection, Karanganyar.	Morality towards Allah and fellow human beings

8	Nge-Punk (Nge-bahas Permasalahan Anak Zaman Sekarang)	Held every Saturday night at the KOPIKA headquarters.	Morality to fellow human beings
			
9	Grand Study	Held at certain moments, for example the anniversary of KOPIKA.	Sharia (worship of ghairu mahdhah)
			
10	Open Donation	It is implemented to help those in need, for example when natural disasters occur.	Morality to fellow human beings
			
11	Alms at Red Lights	It is carried out by distributing basic necessities to those in need.	Sharia (Ghairu Mahdhah) and morals towards fellow human beings
			
12	Hijrah Camp, Ukhuah Camp, and Ngaji Alam	Implemented to strengthen the sense of unity and brotherhood among members.	Morality towards Allah, fellow humans, and the environment
			
13	Silatu Ride Sowan Kiai	It is carried out by visiting kiai, ustaz, or teachers in the Karanganyar area.	Morality to fellow human beings

			
14	Ramadan activities 	Includes mobile tarawih activities, takjil, and breaking the fast together.	Sharia (Mahdhah and Ghairu Mahdhah)

The Contribution of Islamic Education in Fostering Members of the Komunitas Pemuda Insyaf Karanganyar as Former Juvenile Delinquency Perpetrators

From the various programs organized by the Komunitas Pemuda Insyaf Karanganyar (KOPIKA), it is clear that all of these activities make a real contribution in the context of Islamic education, especially in fostering members who are mostly former Juvenile Delinquency perpetrators [26]. These programs not only focus on spiritual and religious aspects but are also directed at building character, strengthening morals, and fostering Islamic social awareness which is essential for social reintegration among youth [27].

KOPIKA has a program that is routinely run to educate members about Islam. The Bikers Subuhan program contributes to arousing the spirit of members to routinely carry out Fajr prayers in the congregation. Prayer is a very important worship for Muslims to get closer to Allah [41]. When a servant is with Allah, then they will be prevented from doing negative deeds [42].

This community also strives to help members learn the Qur'an as the main foundation in navigating life [43]. Programs such as Bir Mizon (Belajar Iqra Minggu Zonten) contribute greatly to helping members who are still unable to read the Qur'an properly and correctly, especially starting from the Iqra level as the basis for learning the Qur'an. In addition, there is a Mas Bro program (Maos Qur'an Sesarengan Malem Rebo) which makes an important contribution to training members' skills in reading and living the Qur'an. There is also a Sini Ramal program (Sinau Iqra Rabu Malam) as a means of learning the Qur'an for beginners.

The Algojo program (Al-Kahfi Go to Malam Jumat) is intended as a means of strengthening faith because this verse contains many faith values. Faith must continue to be nurtured because it has a fluctuating nature [37]. Faith can increase due to obedience and decrease due to many immoralities [44]. To expand Islamic insights, KOPIKA has a Sinabung Kopi program (Sinau Ngaji Jumat Bengi Karo Ngopi), which is a thematic study related to faith, morals, Tafsir, Hadith, Fiqh, and Sirah. The Punk-Ngaosan program has contributed to shaping the noble character of members. Meanwhile, the Nge-Punk program is intended to be a forum for discussion related to moral and social challenges among the younger generation.

In addition, several incidental programs are held to further strengthen the Islamic education process of KOPIKA members. First, there is a grand study that is oriented towards teaching and increasing understanding of Islamic law. Second, the open donation program plays an important role in fostering members' concern for people

who are experiencing difficulties. Third, alms at the red light to teach members that giving is always better than receiving. Fourth, the Hijrah Camp, Ukhuah Camp, and Ngaji Alam programs as a means to strengthen the spiritual, moral, and fraternal aspects between members, including morals towards the environment. Fifth, the Silatu Ride Sowan Kiai program contributes to strengthening the relationship with scholars in the Karanganyar area. And finally, programs in the month of Ramadan which include mobile tarawih, takjil, and breaking the fast together as a means of sharia education for members as a whole.

Through a persuasive and educative approach, KOPIKA succeeds in creating a safe and positive space for members to improve the quality and quantity of worship, improve themselves by getting to know the Qur'an better as a guideline for life, rediscovering the meaning of life, and building a new identity, both as an individual and a member of a community by increasing the sense of belonging to everyone. This change for the better is certainly based on Islamic values. The transformation journey experienced by the members is clear evidence that Islamic education carried out in a humanistic, contextual, and sustainable manner can be an effective instrument in the process of social and spiritual rehabilitation for ex-juvenile delinquents.

The Relevance of the Islamic Education Efforts of the Komunitas Pemuda Insyaf Karanganyar to the Achievement of SDG 4

One of the 17 Sustainable Development Goals/SDGs is SDG 4, which is Quality Education which aims to ensure inclusive, equitable, and quality education and encourage lifelong learning opportunities for all groups [20]. To realize this big vision, SDG 4 is elaborated into 10 main targets. These targets cover various aspects of education, ranging from access to primary and secondary education, gender equality, vocational skills improvement, and education for sustainable development, to teacher quality and safe learning environments. An overview of SDG 4 targets can be seen in the table below [19]:

Table 3. Targets in SDG 4 Quality Education

No.	Target	Purpose
1	Cost-free, equitable, and quality primary and secondary education for all.	The goal of this target is for all boys and girls to complete relevant and effective primary and secondary education.
2	Access to quality early childhood development and preschool education.	The goal of this target is for all children to be ready to enter primary education with optimal learning readiness.
3	Equal access to higher education, including vocational and technical.	The goal of this target is to increase participation in higher education for all groups, including vulnerable groups.
4	Improvement of technical and vocational skills for decent work and entrepreneurship.	The goal of this target is to provide relevant training so that youth have job skills according to the needs of the industry.
5	Eliminating gender and social inequalities in education.	The goal of this target is to focus on inclusion for marginalized groups, such as disabilities, indigenous peoples, and poor children.
6	All adults have literacy and numeracy skills.	The goal of this target is to eliminate illiteracy and numeracy, especially in developing countries.
7	Education for sustainable development, human rights, gender equality, a culture of peace, and the active role of global citizens.	Education is directed to form socially and ecologically responsible human beings.
8	Safe, inclusive, and effective educational facilities.	Included in this target is the availability of access to clean water, sanitation, electricity,

		technology, and disability-friendly facilities.
9	International scholarships for developing countries.	Increase study abroad opportunities, especially higher and technical education.
10	Increase in the number of qualified and trained teachers.	Supporting teacher training to be professional and able to respond to the needs of students.

Based on the description of Islamic education efforts through various KOPIKA programs and targets in SDG 4, the relevance between the two can be synthesized. Such relevance can be seen in the table below:

Table 4. The Relevance of the Islamic Education Efforts of the Komunitas Pemuda Insyaf Karanganyar to the Achievement of SDG 4

No.	Program	SDG 4 Targets Achieved	Reason
1	Bir Mizon (Belajar Iqra Minggu Zonten), Sini Ramal (Sinau Iqra Rabu Malam), and Mas Bro (Maos Qur'an Sesarengan Malem Rebo)	Targets 4.1 & 4.6: Improve literacy and basic literacy for all.	These programs improve the ability to read and write Arabic letters, especially for those who previously could not read and write the Qur'an. It is a form of non-formal basic education that is inclusive and gives access to anyone regardless of formal education background.
2	Punk-Ngaosan, Nge-Punk (Ngebahas Permasalahan Anak Zaman Sekarang), and Bikers Subuhan	Target 4.5: Eliminate gender and social gaps in education, including vulnerable groups.	This program targets marginalized groups such as ex-thugs, punk children, or delinquency-prone teenagers who are often marginalized from access to education. KOPIKA provides a safe space for learning and discussion, reducing the gap in access to religious and moral education.
3	Algojo (Al-Kahfi go to Malam Jumat), Sinabung Kopi (Sinau Ngaji Bareng Jumat Bengi karo Ngopi), and Grand Study	Target 4.7: Inculcate education for sustainable development, global citizenship, and appreciation of culture and religious contributions.	The program instills Islamic values of patience, honesty, social responsibility, and example. This is a form of learning about ethics, spirituality, and the contribution of religion to creating a peaceful and just society.
4	Nge-Punk (Ngebahas Permasalahan Anak Zaman Sekarang), Hijrah Camp, Ukhuah Camp, and Ngaji Alam	Targets 4.3 & 4.4: Provide access to technical education and life skills for the younger generation.	In addition to spiritual strengthening, these programs equip youth with life skills such as emotional management, self-reflection, solidarity, and teamwork. The approach is also contextual to the style of today's young people so that it is more accepted and applied in daily life.
5	Silatu Ride Sowan Kiai and Bikers Subuhan	Target 4.A: Create a safe and inclusive learning environment	Through a community approach and joint activities such as riding while sowan kiai or congregational Fajr prayers, KOPIKA creates a learning ecosystem that is not intimidating. Even those who were once anti-mosque now feel comfortable learning religion in a new, friendly environment.
6	Kajian Akbar and Sinabung Kopi (Sinau Ngaji Bareng Jumat Bengi karo Ngopi)	Target 4.B & 4.C: Support for capacity building of educators	Although informal, the joint study program presents competent resource persons or ustaz so that community members also get an educational and

		and training opportunities	inspiring role model. This is a kind of covert training for members in delivering da'wah or sharing knowledge with others.
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Overall, the various Islamic education programs and approaches used by Komunitas Pemuda Insyaf Karanganyar are very relevant to the spirit of SDG 4. Although it is carried out informally and community-based, their Islamic education efforts can reach those who are often missed in the formal education system. In addition, the religious values taught also strengthen aspects of character, spirituality, and social concern as important elements that cannot be left behind in today's quality education.

Analysis

The study presents a rich and practical examination of how community-based Islamic education can contribute meaningfully to rehabilitating former juvenile delinquents. Centered on the Komunitas Pemuda Insyaf Karanganyar (KOPIKA), the research highlights the integration of Islamic values—faith, sharia, and morality—into structured non-formal education programs that foster spiritual, moral, and social transformation among youth previously engaged in delinquent behaviors. The strength of this study lies in its contextual approach. Rather than focusing on formal schooling, the authors explore how grassroots initiatives rooted in Islamic traditions can reach marginalized groups often excluded from mainstream educational systems. The community's inclusive and personalized coaching programs—ranging from Qur'anic literacy, faith-building discussions, and thematic studies to social action programs—demonstrate the dynamic role of religion in identity reconstruction and behavioral reformation.

What distinguishes KOPIKA is its adaptive model. Its programs respond to the unique cultural and psychological needs of former juvenile offenders, offering a safe and non-judgmental environment for religious learning and personal growth. The blend of worship practices, social bonding activities, and moral development initiatives illustrates a holistic educational approach that transcends academic knowledge to foster a sense of belonging, purpose, and social empathy. The research also underscores the direct relevance of these efforts to Sustainable Development Goal 4 (Quality Education). It maps KOPIKA's educational practices to specific SDG 4 targets, such as improving literacy, promoting inclusivity, offering life skills, and creating safe learning spaces. This provides a strong argument for recognizing non-formal, faith-based education as a valid and effective strategy for social rehabilitation.

Furthermore, the study fills a clear gap in the literature, which has previously emphasized psychological or legal frameworks over religiously grounded community models. The authors' contribution is both theoretical and practical, offering a replicable model for other communities and suggesting policy implications for integrating faith-based education in national rehabilitation strategies. In summary, this study contributes significantly to Islamic education discourse and youth rehabilitation practices. It confirms that Islamic education, when applied contextually through community empowerment, can be a transformative force for achieving inclusive and sustainable development.

CONCLUSION

Juvenile Delinquency is a serious problem that requires comprehensive treatment, especially through an educational approach oriented to moral and spiritual development. Islamic education, with its trilogy of values of faith, sharia, and morals, has great potential in rehabilitating former juvenile delinquents towards positive change. The Komunitas Pemuda Insyaf Karanganyar (KOPIKA) is a real example of how the approach to Islamic

education in a non-formal form can have a transformative impact on former Juvenile Delinquency perpetrators. This community has a variety of programs to educate the Islamic side of its members, including Bikers Subuhan Bir Mizon (Belajar Iqra Minggu Zonten), Mas Bro (Maos Qur'an Sesarengan Malem Rebo), Sini Ramal (Sinau Iqra Rabu Malam), Algojo (Al-Kahfi Go to Malam Jumat), Sinabung Kopi (Sinau Ngaji Jumat Bengi Karo Ngopi), Punk-Ngaosan Nge-Punk (Nge-Bahas Permasalahan Anak Zaman Sekarang), Grand Studiyy, open donations, alms at red lights, Hijrah Camp, Ukhuah Camp, and Ngaji Alam, Silatu Ride Sowon Kiai, as well as activities that are often held in the month of Ramadan. These programs have a positive contribution to the process of social reintegration and the process of improving the quality of members. These contributions include improving the quality and quantity of worship, improving oneself by getting to know the Qur'an better as a guideline for life, rediscovering the meaning of life, and building a new identity, both as a person and a member of society by increasing a sense of belonging to all. The relevance of this initiative is also in line with the global goals of the SDGs, especially SDG 4 on quality education that is inclusive and transformative for all groups, including vulnerable groups. Overall, the programs run by the Komunitas Pemuda Insyaf Karanganyar (KOPIKA) show a significant contribution to supporting the achievement of the 4th Sustainable Development Goal (SDG) on Quality Education. Through an inclusive and contextual approach to non-formal education, KOPIKA has succeeded in improving basic literacy, eliminating educational access gaps for marginalized groups, instilling sustainability values and religious ethics, providing life skills training for the younger generation, creating a safe and friendly learning environment, and strengthening coaching capacity through the presence of competent educators. This proves that KOPIKA is not only a space for moral rehabilitation for former juvenile delinquents but also a real example of alternative educational practices that are relevant to the global agenda to create a more inclusive, transformative, and sustainable education.

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Author Contribution

Every writer is actively and equally involved in the process of writing this article. The roles carried out include the preparation of the main substance, team coordinator, executive members, funding supporters, translation of article content, and final editing. All authors have studied and approved the final manuscript that was compiled.

Conflicts of Interest

This article was compiled without any personal interest that may affect the content and objectivity of the article.

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