

# THE ROLE OF ULAMA DAYAH IN ANTICIPATION ACTS OF VIOLENCE IN LHOKSEUMAWE CITY

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## ABSTRACT

Acts of violence such as brawls, robberies, motorbike gangs and the like have increased from year to year in Lhokseumawe City. This phenomenon was disturbing and disrupts public order because it had caused many victims. Based on data from the Head of Public Relations of Lhokseumawe Police, it was known that acts of violence in the form of fights between students occurred very frequently from the end of 2022 to August 2023. According to him, brawls between students have occurred several times, where in October-December 2022 had occurred in six cases, and in January-August of 2023 there had been twenty cases. Acts of violence should not occur in Lhokseumawe City, which is one of the areas that has implemented Islamic Sharia qanun for ten years. This research aimed to anticipate the phenomenon of juvenile delinquency and acts of violence in Lhokseumawe City by exploring and synergizing the perceptions of ulama Dayah regarding strategies, policies and procedures for prevention. Qualitative and quantitative research was carried out by using interview methods and distributing questionnaires to ulama and dayah teachers. While the collected data was analyzed descriptively, with stages; classification of data, analysis, description and conclusions. Based on the results, it was known that ulama had an important role in minimizing the number of violence in Lhokseumawe City. The role of Ulama Dayah was not only limited to the mosque pulpit, but was also active in various socio-religious activities through *tausiah* activities, *ta'lim* assemblies, *muzakarah*, and the creation of Islamic *sharia qanuns*. There were a number of strategies to prevent acts of violence, namely; increasing Islamic understanding, increasing attention to religious knowledge, increasing family supervision of children, strengthening coordination with village officials, optimizing both the role and function of ulama, empowering village government, optimizing character and moral education, as well as the government's commitment to establishing regulations that mobilize the community to take part in recitation of Islamic teachings in the dayah or recitation hall, and imposing a curfew for school-aged children on the other hand.

**Keywords:** Role, anticipating, act of violence, ulama dayah

## 1. INTRODUCTION

Acts of violence and the phenomenon of juvenile delinquency have occurred several times in Lhokseumawe in the last of six months. Based on data from the Head of Public Relations of the Lhokseumawe Police, acts of juvenile delinquency, especially in the form of brawls, had occurred very frequently from the end of 2022 to March 2023. According to him, brawls between students or certain groups had occurred several times, where in October-December 2022 it occurred in six cases, then in January-March 2023 there were around 16 cases.<sup>1</sup> This was also confirmed by the Lhokseumawe Police Criminal Investigation Unit, that in February 2023 there were a number of brawls with weapons, namely on February 1 in Langcang Garam which resulted in 2 people being stabbed, then on February 12 in Mon Geudong resulting in a police officer being stabbed, as well as The last brawl between two groups of students took place in Ulee Jalan village on February 25 2023.

Lhokseumawe City is one of the areas that had implemented Qanun Islamic Sharia. In fact, acts of juvenile delinquency in various forms including brawls as well as acts of violence did not occur in the city of Lhokseumawe, but in fact were often occur where were carried out by certain elements of society, from student groups, adults and even parents. In this case, it means there is a problem that must be investigated and resolved. In this case, the author searched to resolve this problem by conducting research on the perceptions of Ulama Dayah regarding strategies for

preventing acts of violence in Lhokseumawe. The views or thoughts of Ulama Dayah regarding this problem have been widely conceptualized or put on the agenda, but have not yet been systematically socialized in community life.

This research tries to explore the perceptions of Ulama Dayah regarding procedures for preventing acts of violence, and then synergize them with various policies that have been implemented by institutions and the Lhokseumawe City Government. Based on this description, the problem formulation of this research is; 1) what are the factors that influence the occurrence of acts or acts of violence in Lhokseumawe City?; 2) What is the perception of ulama Dayah in efforts to anticipate acts of juvenile delinquency and acts of violence in the city of Lhokseumawe? Meanwhile, the aim of this research is to anticipate all acts of juvenile delinquency and acts of violence by knowing the causal factors and exploring the perceptions of ulama Dayah regarding procedures or strategies for preventing these acts in the city of Lhokseumawe.

## 2. LITERATURE STUDY

### *The Perception of Ulama Dayah*

Perception is the experience of an event obtained by inferring information and interpreting messages. According to Sumanto, perception is the process of understanding or giving meaning to information regarding stimuli obtained from responses to objects, events or relationships.<sup>2</sup> Based on this understanding, the perceptions of Ulama Dayah referred to in this research are the views or interpretations of Ulama Dayah regarding procedures or strategies for preventing acts of violence that occur in society. Furthermore, Ulama Dayah is a special community among Acehnese ulama who are alumni of Dayah. Ulama Dayah are considered more honorable than people who study at other educational places/institutions such as madrasah or school graduates.<sup>3</sup> Ulama Dayah referred to in this research is ulama as leaders of modern Dayah in the city of Lhokseumawe. Furthermore, the dayah is a classical Islamic educational institution in Aceh, whose learning system adopts the *zawiyah* education system. Dayah is also one of the oldest Islamic education institutions in Aceh with a curriculum that teaches yellow books, educates students to become ulama cadres in the future. The Dayah referred to in this research are integrated Dayah (modern of boarding Islamic school) in the city of Lhokseumawe

### *Juvenile Delinquency*

Juvenile delinquency is the actions of teenagers who are contrary to order, or violate norms, rules or laws in society which are committed when they are teenagers.<sup>4</sup> Juvenile delinquency is a social pathological symptom in adolescents which is caused by a form of social neglect which ultimately causes deviant behavior. The phenomenon of juvenile delinquency includes all behavior that deviates from norms in society, status violations, and violations of criminal law. If status violations are things like running away from home, skipping school, smoking, drinking alcohol, and racing illegally, and violations are things like driving a motor vehicle without a driver's license, taking things from parents or other people without permission, and then special delinquency is like abuse. Illegal drugs, free sex, and theft.<sup>5</sup>

According to research conducted by the Research and Development Ministry of Social Affairs (2002), it indicates that emotional maturity in adolescents who are still unstable is one of the factors in the occurrence of juvenile delinquency. A person's emotional immaturity is characterized by explosive emotions in front of other people, not being able to look at situations critically, and having unstable emotional reactions. Juvenile delinquency can also be described as a failure to fulfill developmental tasks. Failure in this developmental task will cause adolescent individuals to become less sensitive to applicable norms and rules, and cause adolescent individuals to become

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vulnerable to behavior that violates the rules and even commits criminal acts, such as brawling, mugging, sexual violence and drug use.

There are two factors that cause juvenile delinquency, namely internal and external factors. Among the internal factors are such as; 1) Identity crisis: biological and sociological changes in adolescents allow two forms of integration to occur. *First*, the formation of a feeling of consistency in one's life. *Second*, achieving role identity. Juvenile delinquency occurs because teenagers fail to reach the second integration period. 2) Weak self-control: Adolescents who cannot learn and differentiate between acceptable and unacceptable behavior will be drawn into 'naughty' behavior. Then, the external factors are; 1) family and parental divorce, lack of communication between family members, or disputes between family members can trigger negative behavior in teenagers; 2) Wrong education, such as pampering children, not providing religious education, or rejection of the child's existence; <sup>6</sup> 3) Bad peers. From several definitions that had been explained, the author concluded that violence was a real action or intimidation (semi-actual) carried out by the perpetrator against the victim, which results in the victim suffering physically, materially, mentally and psychologically.

### **Previous Research**

The results of Kemal Fasha's research on the condition of female women's Dayah or Islamic Boarding Schools in North Aceh which was later published with the title "*The Bitter Truth: Women and the Future of Dayah Education in Aceh*" stated that Lhokseumawe and North Aceh were considered to be one of the largest Dayah granaries in Aceh, especially towards the management of non-formal and traditional dayah. <sup>7</sup> Through his research, Kemal Fasha succeeded in documenting 3 dayah who were revealed to have committed cases of sexual violence against women. The three cases have a uniform flow, namely the existence of strong Dayah authority so that cases reported by students to the police were not forwarded, pressure to receive compensation for women victims, stigmatization of families and victims as not good people, protection from the authorities gampong so that it was not policed, until there was a *Perwal/Perbub* which calls for amicable resolution for cases of violence in the Dayah. This means that the construction of violence cases boils down to the patriarchal model of men's thinking. Then, Roy Farma, in his research entitled "*The Views of Tengku Dayah Darul Huda Kab. South Aceh regarding Bullying Behavior*" stated that bullying behavior was disgraceful behavior in the form of the habit of insulting and acting disgracefully or rudely towards weak parties. <sup>8</sup> Rahmawati in her research entitled "*The Role of Sociological Learning in Preventing Juvenile Delinquency*," stated that educational institutions play a major role in overcoming juvenile delinquency in schools. <sup>9</sup>

Furthermore, Muh.Sidiq, in the results of his research entitled *The Role of Parents in Juvenile Delinquency (Case Study in Mananti Village, Sinjai Regency)* stated that the role of parents in dealing with juvenile delinquency was not only limited to material problems, but also matters of a spiritual nature such as forming children's personalities, teaching religious values and social values. <sup>10</sup> Zainuddin, in his research results, wrote down several causes of violence cases, namely; economic factors or poverty, education, social media, and family condition factors. <sup>11</sup> Poor economic conditions will result in people or communities ignoring their environment, including families, especially children, because parents are busy working to meet their daily needs so that children are not paid attention to.

This was different from a number of studies mentioned above, namely regarding assertive techniques in dealing with acts of violence, the issue of the psychological and psychological impact of acts of violence as well as positive social actions and behavior for victims of acts of violence.

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Meanwhile, this research examined the perceptions of ulama dayah regarding strategies or procedures for preventing acts of violence that often occur in Lhokseumawe City.

### 3. METHOD

This research used qualitative and quantitative methods by inputting the opinions both leaders and dayah teachers regarding strategies in preventing acts of violence through interview and questionnaires. Due to the large of population, a research sample of ten Dayah institutions was determined with a target of a hundred respondents. The sample selection was based on purposive sampling with the following inclusion criteria: a) willing to be a respondent; b) the leader or deputy leader of the Dayah; c) head of administration in the school. The data was analyzed descriptively, describing information regarding the status of existing symptoms, and the state of the symptoms according to what they were at the time the research was conducted.<sup>12</sup> Data analysis resulting from this research was carried out in 3 stages, namely; coding, description, comparison, and drawing conclusions.

Data obtained through interview techniques were coded and grouped based on type and purpose. Then it was explained descriptively and analyzed comparatively between data on integrated Dayah which stated as a sample. Next, as the final stage, conclusions were given which would be used as recommendations to related parties in efforts to prevent acts of juvenile delinquency in the city of Lhokseumawe. Meanwhile, questionnaire data analysis was carried out using the 25th version of the SPSS application, which is one of the software applications used to carry out advanced statistical analysis. Through the use of the SPSS application, it was hoped that the quantitative data processing process from this research would be carried out quickly, accurately, complexly and easily.

### 4. RESULT AND DISCUSSION

The data categorized as the result of this research program activities are the ideas, thoughts or perceptions of the ulama and dayah teachers obtained through both interviews and distributing questionnaires. Interviews and questionnaires were given to the Dayah leaders and teachers who were used as research samples in this research.

#### Interview Result

Sama'un Risald (the leader of the Integrated Dayah Ulumuddin). According to Risald, Ulama Dayah had a significant role in preventing acts of violence. This role was as a drafter of qanuns regarding social relations to be implemented by the community and government. However, according to him, the ideas and policies conveyed by the Ulama Dayah were rarely responded to and implemented by society and the government for the reason that many people had been influenced by secular western culture. Factors causing acts of violence in the Lhokseumawe city environment were shallow religious knowledge, lack of family supervision and lack of community concern in developing the younger generation. Priority programs or policies that need to be enforced in an effort to minimize acts of violence were by actively developing children to have good morals and noble character, as well as by enforcing the law consistently, firmly and continuously. So far, the concept of Islamic Sharia law had been substantially enforced, but it was still not fully, systematically and organized.

Furthermore, according to Zulkifli Ibrahim (Deputy Chair of MPU and one of the leader of Darul Ulum boarding school) that the ulama had carried out their role actively throughout the indefinite period for the benefit of the ummah and the Muslim community in particular. Long before the government gave them the task of preaching, the ulama who were members of the MPU organization had carried out their roles actively in various strategic programs, approaches and policies. Among the programs that had been implemented in the field of *da'wah* and community development were such as; cadre formation of groups of preachers, preachers and religious



preachers, empowerment of *ta'lim* assemblies to always provide teaching and counseling in the religious field to members of the community, formation of the Dayah Agency, activation of the MPU package discussion program which was held periodically and continuously in terms of answering and resolving the problems of the people, *muzakarah* program, and strengthening coordination with Forkopindo.

However, according to him, the implementation of the ulama's role was still only theoretical (verbal *tablig*, writing and *bi al hal*), and did not extend to the field in a pro-action manner. The Ulama who were members of the MPU actively study, look for solutions to the problems of the ummah with various personal *ijtihad* and *ijma'* then convey them to the authorities to be followed up and implemented for the benefit of society and humans in general. Regarding the factors that caused acts of violence (brawls, robberies, motorbike gangs) in Lhokseumawe City, according to him, this is due to lack of religious knowledge, lack of attention to religious knowledge, economic pressure, and because had been involved with illicit goods such as alcohol and crystal methamphetamine (narcotics). According to him, if teenagers had religious knowledge, they would not easily commit acts of violence because they understood that these activities were harmer than good. Likewise, in the modern era, many people, including school-aged children, payed little attention to religious knowledge, so sometimes they were not afraid to commit violations of religion and Islamic law in general. Furthermore, increasing economic demands also sometimes caused someone to take actions that violate applicable religious norms and cultural customs.

Therefore, there were a number of solutions that must be implemented to prevent acts of violence in Lhokseumawe City. Among these solutions was that the government must be consistent and highly committed to enforcing Islamic law in a comprehensive manner. This means that the government, through the Islamic Sharia Service, had to be realistic in enforcing Islamic Sharia, not just limited to discourse and conceptualization. According to Zulkifli, enforcement of Islamic law must be balanced between material support (capital), moral and spiritual aspects. The second solution was that law enforcement based on Islamic law must be supported by all social organizations. Meanwhile, the third solution was the need for government activity morally, conceptually, materially and spiritually in terms of implementing Islamic law.

Then an interview with Syarifuddin (Leader of Integrated Dayah Misbahul Ulum Meria Paloh). According to him, the role of ulama was only in conveying *da'wah* through mosque pulpits by means of sermons, lectures and recitations in various places of worship, educational institutions including Dayah and study halls. Ulama played an important role in providing guidance was not only periodically, such as during the celebration of Islamic holidays, but also at any time, day and night in order to encourage community members to do good for the benefit of the ummah in a wise way, (*hasanah*), persuasive and professional. According to him, clerics must always be sincere in their preaching and must use themselves as models, or figures (good role models). This was because currently there were so many people who were smart but did not act correctly so they could not be used as role models. At this time, according to him, social conditions were in a crisis of confidence not only in (government) leaders, but also in ulama and community figures. Therefore, ulama must portray themselves as good and correct figures in accordance with the religious norms, customs and ideology. This was so that whatever the ulama convey would be easily believed and followed by the ummah. Furthermore, what was an obstacle in efforts to implement programs in an effort to prevent acts of violence was that Islamic sharia laws that had not been implemented consistently and firmly by the authorities. When Islamic Sharia law was not implemented strictly, violations continue to occur in society. The government should have a commitment to implement Islamic Sharia law in a comprehensive manner so that it provided a deterrent effect for members of the public who commit violations.

Based on this phenomenon, the solutions offered in an effort to minimize acts of violence were; 1) optimizing the role of ulama in *tablig* with various methods and approaches, such as through lectures, *ta'lim*, *muzakarah*, and in the authority to advise umara; 2) boarding school, namely the mobilization of children so that they like to board at various Dayahs, because if they were at the

Dayah, children would be protected from promiscuity, the influence of the external environment, and would be protected from the negative influence of cellphones and smoking; 3) increase Islamic studies for groups of housewives because mothers were the main teachers in family educational institutions; 4) strictly enforce Islamic law; 5) empowering families as *madrasiatul 'ula*; 6) empowering gampong government such as; *imam chiek*, *imem mukim*, *tuha peuet*, and other elements; 7) actively conducting routine patrols by security forces to create fear among perpetrators of violence.

Furthermore, according to Zainal Yaqob (Leader of integrated Islamic boarding school Yapena) the role of ulama in efforts to minimize acts of violence was not just limited to lectures, but must be handled by collaborating with various related parties, including by empowering three models of educational environments, namely the family, school and public. Meanwhile, among the factors behind the occurrence of acts of violence were; lack of knowledge or religious understanding, lack of religious study activities, this was because most children were busy doing homework after coming home from school, as well as a lack of support from parents.

Therefore, the policies that must be implemented in an effort to minimize acts of violence were; 1) activate Islamic study activities for teenagers or school-age children; 2) strengthen cooperation between families, ulama, government officials and community members. 3) Provide strict sanctions against perpetrators of acts of violence; 4) enforce the law firmly, fairly, consistently and systematically between the government, security forces and the community, this was because there were concerns that the perpetrators of these violations were also supported by "gangs", "thugs", or individuals who were uncomfortable with social conditions. safe and peaceful society. According to Zainal Yaqob, law enforcement in an effort to prevent acts of violence would not be carried out effectively and efficiently if there was no solid coordination or cooperation between all parties, namely; between the community, security forces, government and ulama.

As was the case with the perception of the Ulama Dayah above, according to Zainul Arifin (the leader of Dayah Ihya 'u Sunnah, Lhokseumawe City) the role of Ulama Dayah was through optimizing the development of the character and morals of students, where from the start of entering the Dayah the emphasis had been on them to always be disciplined and noble character in learning and relating to others. The development of moral character and morals was very urgent because currently the phenomenon of juvenile delinquency and acts of sexual harassment were rife in society. In Islamic scholarship, the moral and moral aspect was one of the priorities, because if a person has noble morals, then he would be diligent and disciplined in worship, and always did good towards himself, others and his environment. Furthermore, according to Arifin, the factors behind the increase in acts of violence and juvenile delinquency in the city of Lhokseumawe were a lack of attention or supervision from parents, a lack of control over the use of social media among young people, as well as the large influence of external culture where most people were still unable to understand, filter the flow of cultures coming from outside based on science, ideology, religious values, prevailing norms and customs.

Then, the obstacles faced in efforts to prevent acts of violence in the general public were the lack of coordination between community officials (gampong heads, *kadus*, *tuha peut*), as well as a lack of concern from various elements of society, where currently socio-social conditions were more individualistically oriented where didn't ever care (apathy) about the conditions of others. Based on this, the solution that needs to be implemented was to strengthen parental supervision of their children, strengthen relationships between community members, improve the communication network between village officials, and expand the network through the use of social media, so that it would strengthen relationships, open up openness, and could increase mutual care, support and advice in both patience and truth.

Then, according to Saifannur (leader of the Ulumuddin Cunda Lhokseumawe Integrated Madrassah Dayah) that Ulama Dayah played a very important role in dealing with acts of violence and the phenomenon of juvenile delinquency in Lhokseumawe City. If violence occurs within the Dayah institution, it was due to the child's inability to follow the Dayah rules, so they often commit

violations with the aim of being expelled from the Dayah. In this case, to minimize acts of violence in the Dayah environment and the wider community, was to actively carry out socialization about the dangers of acts of violence in the community and Dayah institutions carried out by the authorities and Dayah teachers. Likewise, according to Suwarman, M. Pd (Head of MA Dayah Terpadu Darul Ulum Lhok Mon Puteh) that Ulama Dayah played a big role in providing peace for the younger generation, especially in developing moral character and morals through Islamic science studies at Dayah institutions. Meanwhile, among the factors causing acts of violence were the uncontrolled influence of social media, lack of parental guidance, promiscuity, and lack of concern from community members. For this reason, the programs or policies that must be implemented were increasing children's discipline in filling their time and carrying out all daily activities, increasing religious programs or activities, enforcing a curfew with the *halaqah* of the Qur'an and limiting and controlling the use of social media (social media) by people, elderly and community members.

Fachrurrozy (Deputy Leader of Dayah Tahfizdul Qur'an Imam Syafi'i Lhokseumawe City). According to Fachrurazy, Ulama Dayah played a big role in socializing moral values and take part in educating, developing and producing young generation cadres with noble morals. Factors causing the increase in the phenomenon of violence were due to promiscuity, uncontrolled and value-free viewing of social media, as well as the influence of modernization which was sometimes incompatible with cultural values and religious norms. In this modern era, teenagers sometimes indulge too much in their desires (lusts) for pleasure, and lack the intention or enthusiasm to improve themselves and did good deeds. To deal with this phenomenon, it was necessary to streamline the role of parents or families as *madrasatul ula* in developing and forming a pious generation who were faithful, pious and had an Islamic outlook. There was a need to empower the existence of the family because children were more likely to be in the family and community environment rather than the Dayah or school environment. Dayah teachers played more of a role only as motivators and facilitators so that children acted and behaved in a noble manner in accordance with religious teachings and applicable customary norms.

Likewise, according to the head of the integrated Dayah Madrasah *Tahfizdul Qur'an* Raudhatul Hasanah in Lhokseumawe City, Ulama Dayah had an important role in anticipating all violations of Islamic sharia law in Aceh, including in Lhokseumawe City. The implementation of this role was not only theoretical, such as *muzakarah* ulama (formulating sharia rules in various aspects), but also practically, namely through optimizing *tablig* and *ta'lim* for the general public. The mission of ulama as heirs of the prophets was to spread Islamic teachings in a *kaffah* manner which had the principle of *rahmatan lil alamin*. Furthermore, related to the strategy for dealing with acts of violence in Lhokseumawe City, it was to build and empower recitation halls in every hamlet, school and government institutions. In every hamlet, public school and government institution a study hall must be built which focuses on issues of morals, faith and worship. According to him, so far various acts of violations and disobedience had occurred due to a lack of understanding and religious awareness among the community, especially the younger generation. On the other hand, this was due to the lack of parental supervision and guidance towards their children, especially in socializing and using social media. Therefore, if children were busy studying religious sciences in various study centers, they would have religious awareness and would avoid immoral behavior that violates religious teachings, applicable norms and customs.

## Questionnaire Result

The results of the research through distributing questionnaires to all dayah teachers who had been designated as research samples were as shown in both table 1 and 2 at appendix one. Based on the table 1 in appendix one, it was known that among the factors causing acts of violence in Lhokseumawe City were the lack of effective implementation of moral for students (60% strongly agree) and 40% (agree), lack of concern for all elements of society, in the sense that society was apathetic (64% strongly agree), and 36% (agree), then economic factors/poverty, lack of

supervision from parents, and factors of shallow faith and pious values with an average of 60% (strongly agree) and 40% (agree).

Based on the table 2 in appendix one, it was known that the programs, or policies offered by Dayah teachers in an effort to prevent acts of violence in the Lhokseumawe city were; 1) prioritize moral development, morals and character education; 2) equipping self with the ability to defend from an early age; 3) Investigate groups who commit acts of violence and strengthen cooperation with authorized stakeholders; 4) Limit and control the use of social media; 5) Optimizing supervision of students; 6) Strengthening coordination between parents, educational institutions, law enforcement officials, ulama and the community; 7) Increasing praiseworthy practices (reading the Qur'an, *dhikr*, prayer, fasting, supplication and *istigfar*), and 8) Optimizing routine police patrols in communities and schools.

## 5. DISCUSSION

Based on the results of research through interviews and distribution of questionnaires as described above, it was known that the perception of ulama and dayah teachers regarding procedures for preventing acts of violence in the city of Lhokseumawe in general was through the implementation of moral and moral character education, both in formal educational institutions such as schools and informal institutions. such as family, community, and non-formal educational institutions such as study halls, mosques, and Dayah institutions. In moral and moral development activities for teenagers, ulama had a significant role which was not only limited to the mosque pulpit by means of sermons, lectures and oral *da'wah*, but also active through empowering the *ta'lim* assembly, through socio-religious discussion forums, *muzakarah*, and active provide contributions in writing and good models (*uswatun hasanah*) for the wider community.

Apart from strengthening and improving character education, it was also through enforcing Islamic Sharia law in a comprehensive manner, especially with regard to social rules. Therefore, according to him, what must be done to prevent acts of violence was to enforce Islamic law firmly, consistently, comprehensively and sustainably. Furthermore, based on the results of research as described above, it was known that among the causes of acts of violence were a lack of supervision from parents and a lack of understanding of religious knowledge. This reason was logical because the occurrence of various acts and acts of violence was not caused by the indecisiveness of the police, officials and teachers at schools, but also due to a lack of attention and supervision from the parents in their respective families. The family was the first educational institution that had a major and determining role in developing children's potential and behavior. Parents as teachers in family educational institutions must always be active in fostering, educating and supervising all their children's actions and interactions. Parents must limit their children's social interactions and activities, especially after returning home from school until the evening with the aim of developing and progressing their children's behavior (aptitude), potential, character (attitude) and skills (life skills).

Apart from empowering the roles and responsibilities of the family, it was also done by deepening insight and religious knowledge. When children had an understanding of the boundaries between halal and haram, as well as about socio-religious theories based on the Qur'an, al-Hadith, and *ijma'* ulama, then children would be able to differentiate between actions that had positive and negative values. Even with the knowledge that a child had, they would tend to behave positively in accordance with the promptings of conscience and faith in their chest. This was because faith and knowledge were interrelated, complement each other and support each other towards the birth of a good person, namely righteous deeds and righteous deeds. For this reason, as stated by Ustadz Syarifuddin, leader of the Misbahul Ulum Dayah, empowering the Dayah as a place to gain religious knowledge on the one hand and ward off external influences and promiscuity on the other hand, needed to be considered in this modern era.

Based on the research results, it was also known that there was a need for commitment from the government and all authorities in efforts to deal with the phenomenon of acts of violence and acts of



sexual harassment that occur in the city of Lhokseumawe. This was as stated by Zulkifli, the leader of Dayah Raudatul Ulum and Deputy Chair of the MPU, that the Lhokseumawe City Government must be committed to making regulations in the form of a *Perwal* which regulates the implementation of a curfew on the one hand and orders to recite the al Qur'an at various Dayah institutions or studied halls on the other hand. The commitment of the City Government and all related institutions in terms of limiting curfews was necessary because currently most of the young generation were in coffee shops and cafes at night, even before midnight. The habit of staying up late and staying in entertainment places such as coffee shops until late at night was something that was not good, because it could cause you to be influenced by the temptation of Satan and criminals who often act at night.

According to him, the increase in acts of violence and acts of sexual harassment was caused by a lack of religious understanding and awareness, especially Islam. Therefore, according to most of the Ulama Dayah, the city government should establish legal regulations in the form of a *Perwal* that mobilizes the younger generation to recite the al Qur'an in various Dayah and study halls. If young people were busy and engrossed in studying and learning at various study institutions, it would prevent them from promiscuity which could lead to crimes such as brawls, robberies, gangs, and the like.

Furthermore, based on the results of research through distributing questionnaires to Dayah teachers, it was also known that there were a number of programs or policies that need to be implemented to minimize and prevent acts of violence, especially in Lhokseumawe City. These policies and programs were such as; optimizing supervision by parents, teachers, community elements and security forces, strengthening faith and piety, increasing coordination between parents, teachers, ulama, community leaders and law enforcement officers, empowering moral education, as well as the need for regular patrols by security forces in schools and in the community environment. Parents must provide optimal and maximum supervision to their children starting from social procedures, use of celluler/phones, and supervision of learning activities outside of school. So far, many parents did not care about their children's activities and relationships after coming home from school. The family, as a *madrassatul 'ula*, should always be active in supervising and controlling the various activities of its children. According to the perception of the Dayah teachers, parents, in addition to providing material support to their children, were also obliged to provide spiritual and spiritual support by nurturing and developing their children's talents and abilities in accordance with their nature, namely by teaching the material on religious beliefs, morals, worship and other material, related to children's skills to be able to achieve prosperity in life in this world and the hereafter.

Apart from increasing supervision of children's relationships and activities, based on the results of the questionnaire, 80% of respondents also agreed on strategies to strengthen faith in an effort to prevent acts of violence. Various approaches and techniques to increase religious awareness or faith were by increasing acts of worship, such as; *dhikr*, reading the Qur'an, performing prayers, fasting and *iktikaf* in the mosque. According to the Dayah teachers, spiritual practices like those mentioned above could foster peace of mind on the one hand, and increase faith on the other hand. Furthermore, when someone had faith, it would cause them to avoid various despicable behaviors such as acts of violence. If a person often purifies himself (*tazkiatun nafsi*) by means of *dhikr* (remembering Allah SWT), reading verses of the Qur'an, praying, fasting (controlling emotions and desires), and *muhassabah* through *iktikaf*, his heart would be calm and pure, his mind was focused, his behavior was organized, and he had character starting from his words, actions and thoughts. In such an emotional and spiritual condition, it was impossible for someone to carry out despicable practices and behave badly, such as committing acts of violence and sexual harassment that harm other people.

Furthermore, according to the perception of the Dayah teachers, the policy that must be implemented to prevent acts of violence was to increase coordination between parents, teachers, communities and law enforcement officials. This means those parents, teachers, the community and

security forces had to interact with each other, establish communication, support each other, look after each other and lead to order and peace. According to the author, the perception of Dayah teachers to establish communication and understanding between each party, starting from parents in the family, teachers at school, and community leaders in the wider environment was something that is urgent. This was because the socio-cultural reality in the current era which was apathetic, individualistic and materialistic was actually one of the factors behind the increasing number of cases of violations in Lhokseumawe City.

Then, apart from the theoretical policies as described above, the respondents also agreed on a practical approach, namely that security forces such as the Police, WH and Satpol PP should always actively carry out routine patrols in the community and schools on a regular and continuous basis. According to the author, this was natural so that it created fear for a person or group who would commit a crime. According to the author, the lack of routine patrol activities by security forces means that groups of "motorcycle gangs", robbers and brawlers were free to carry out their bad actions, especially at night. Routine patrol activities should not only be carried out by security forces, but also by community members by forming village security teams as well as by various mass and youth organizations. This was because if the burden was only placed on the security forces, it would be limited, whereas if there is togetherness and unity between members of the community as a whole, then the burden, no matter how heavy would be easy to carry out. If the routine patrol activities of security forces and community members during the day and night were empowered acts of violence, juvenile delinquency and all other immoral acts would be prevented and minimized.

## 6. CONCLUSION

Ulama Dayah had an important role in efforts to prevent acts of violence in Lhokseumawe City. The role of ulama was not only limited to the mosque pulpit, namely as preachers, and lecturers, but also as initiators and drafters in producing qanuns of Islamic law, as well as actively empowering *amar makruf nahi munkar* verbally and in writing through the institution of Dayah, *majelis ta'lim*, and collaboration with *umara*. According to the ulama dayah, there were a number of obstacles that cause the phenomenon of violent, namely; lack of supervision from parents, shallow knowledge and faith, and because of being involved in illicit goods. A number of priority programs that need to be implemented to prevent and minimize acts of violence were; strict law enforcement, empowering character and moral education in various educational institutions, increasing supervision by parents, strengthening coordination between all elements of society, government commitment to implementing a curfew and mobilizing the community to various study institutions.

Furthermore, according to the Dayah teachers, a number of policies that needed to be implemented in an effort to prevent acts of violence were prioritizing moral development, morals and character education; providing knowledge about reproductive health and the ability to defend oneself from an early age; and carrying out investigations into groups of perpetrators of violent acts and strengthening cooperation with authorized stakeholders; and also limiting and controlling the use of social media. Furthermore, through optimizing supervision of students; strengthening coordination between parents, educational institutions, law enforcement officials, ulama and the community; increasing praiseworthy practices (reading the Qur'an, *dhikr*, praying, fasting, prayer and *istigfar*), as well as optimizing routine police patrols in communities and schools.

Based on the description above, several things were recommended in preventing act of violence, namely: *first*, that the ulama carry out their role optimally and maximally, not just limited to the mosque pulpit, but also actively contribute their thoughts verbally and in writing through *ta'lim* assemblies, workshops, *muzakarah*, problematic discussions *ummah*, as well as being a stabilizer for the *umara*. *Second*, every parent should improve their function and role as supervisors, educators and coaches of their children. Children were a gift from God who when they were born, were pure from stains and sins. Therefore, in order to have good character and behavior in accordance with their nature, children should always be nurtured and directed towards good things

in accordance with Islamic teachings and cultural customs. *Third*, leaders should have a commitment to carrying out their responsibilities in accordance with those entrusted to them by their people. In this context, the Lhokseumawe City Government had to have a high commitment to enforcing the rules of Islamic law in a strict manner. The derivative of the Islamic sharia qanun was the creation of a *Perwal* regarding the implementation of a curfew, as well as regulations that mobilize young people to recite the Koran in Islamic schools and prayer halls. Then, it was recommended to all elements of society to care about social situations and conditions by looking after each other, developing and strengthening relationships, and working together to maintain a peaceful and comfortable climate. The results of this research were still limited, both in quality and quantity, therefore it was recommended to all parties to create and develop similar studies with the aim of creating a social climate that was peaceful, comfortable and serene in the sense of supporting each other in truth, patience and progress.

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