

## Religion-Based Social Relations in Police Practice in Managing Klitih in the Special Region of Yogyakarta

Wahyu Agha Ari (1), Prawitra Thalib (2)

Universitas Airlangga (1,2)

Corresponding Author: [wahyu.agha.ari-2023@pasca.unair.ac.id](mailto:wahyu.agha.ari-2023@pasca.unair.ac.id)

### Abstract

In recent years, the phenomenon of *klitih* in the Special Region of Yogyakarta (DIY) has caused widespread public concern. Although the police have the authority to enforce the law, addressing this crime is insufficient when relying solely on repressive measures. This article examines how police practices in DIY utilize religion-based social relations—namely forms of collaboration involving religious leaders, *majelis taklim*, pesantren, and Islamic educational institutions—to manage *klitih*-related crime. Using a qualitative approach through literature review, interviews, and observation, the study finds that the police have developed various collaborative programs such as religiously framed public safety outreach, mentoring for at-risk youth through *majelis taklim*, and preventive partnerships with pesantren and dakwah communities. This religion-based approach has proven effective in engaging the moral dimensions of youth, strengthening community social control, and fostering a sense of solidarity between law enforcement, community members, and religious leaders. Nevertheless, its implementation faces several challenges, including limited resources, resistance among some youths, and uneven program continuity. This article asserts that religion-based social relations contribute significantly to expanding the police's role as inclusive, preventive, and contextually grounded guardians of public order within a religious society.

Keywords: social relations, religion, police, klitih, Yogyakarta

### Introduction

The phenomenon of *klitih* in Yogyakarta has become a complex and unique social issue. Formally, the police categorised it as a street crime committed by a group of teenagers. However, for the people of Yogyakarta, *klitih* is not just an ordinary crime, but a social deviation that reflects the cultural dynamics of young people amid the pressure of modernity. Nugroho's research (2019) said that *klitih* arose from the identity crisis of urban teenagers who tried to seek recognition through acts of violence. In other words, *klitih* is a social phenomenon that involves psychological, cultural, and structural factors.

The mass media also strengthens the construction that *Klitih* is a serious threat to public security. News about street attacks that killed or injured victims caused fear in the community. This is in line with the findings of Suprpto (2021), who stated that media framing plays a role in thickening the criminal stigma against students, even though not all perpetrators of crime come from the same background. Nevertheless, the public's perception of *klitih* as a threat is still reasonable because it directly impacts residents' security.

The police, as a state institution, have a formal responsibility to enforce the law and protect the community. Repressive efforts through arrests and judicial processes are important, but

empirical experience shows that this method has not stopped the cycle of *crime*. Data from the Yogyakarta Regional Police (2022) shows that although several perpetrators have been apprehended, criminal cases continue to recur similarly. This shows that law enforcement-based handling only touches the surface, while the root of the social problem has not been solved.

In the criminological literature, juvenile delinquency is often understood as the result of weak social control. Hirschi (1969), in the social bond theory, asserts that attachment to family, school, and religious community can prevent individuals from committing deviant acts. If social control is weakened, the chances of criminal behaviour are even greater. In this context, *Klitih* can be seen as an indication of the fragility of adolescents' social ties with normative institutions, including religion.

Yogyakarta, as a city with a strong religious life, provides opportunities for the birth of an alternative approach. The presence of Islamic boarding schools, mosques, churches, and various religious communities makes religion a source of strong moral legitimacy in society. As stated by Durkheim (1995), religion is a social glue that instills values and solidarity. By utilising the authority of religious leaders, the police have the opportunity to build social relationships that can touch the moral aspects of adolescents more effectively than just the threat of punishment.

Community-based policing practices have been introduced for a long time as a strategy to bring the police closer to the community. In Yogyakarta, collaboration between the police and religious institutions can be seen as a form of *contextual community policing* adaptation. Research by Setyawan (2020) shows that faith-based counselling in schools and mosques positively suppresses juvenile delinquency behaviour. Thus, religious approaches are relevant and have high cultural legitimacy.

However, integrating religious approaches in police practice does not always go smoothly. There are challenges in the form of resistance from some teenagers who feel alienated from religious institutions and have a limited understanding of the authorities' use of religious language and symbols. This emphasises the need for a more inclusive strategy so that religion is understood normatively and functionally in building a dialogue space between the police, youth, and the community.

With this background, this research focuses on the role of religion-based social relations in police practice in managing *criminal* acts in the Special Region of Yogyakarta. This study emphasises the importance of a new perspective in tackling crime, which is not only based on the power of the law but also integrates the social and spiritual forces that live in society. This approach is expected to provide a more comprehensive understanding of police strategy in the context of religious communities such as Yogyakarta.

This study employs a qualitative approach using a case study method. This approach was selected because it enables an in-depth exploration of complex social phenomena, particularly police practices in responding to crimes in the Special Region of Yogyakarta (DIY). In typical cases, *klitih* is not only understood as a criminal act but also as a social phenomenon closely connected to community relations, religious institutions, and law enforcement agencies. Therefore, a qualitative approach is considered the most appropriate for examining social practices and normative meanings that cannot be captured through quantitative methods.

The research was conducted in DIY, a region characterized by rich socio-religious practices and an active police community engaged in community-based prevention programs. The study took place over approximately four months, covering the pre-fieldwork phase, data collection, and analysis. A purposive sampling strategy was used to select three informants who met the following

criteria: direct involvement in youth mentoring or crime-prevention activities, a minimum of two years of experience in the relevant field, and willingness to participate openly. The informants consisted of two groups: (1) religious leaders (such as ustaz and kyai) actively involved in community-based religious education, and (2) police officers (e.g., Bhabinkamtibmas or PPA Unit personnel) who work directly in the prevention and handling of child-related crimes.

Data were collected through in-depth semi-structured interviews to gather information on perceptions, experiences, and forms of collaboration in preventing youth crimes. Secondary data were obtained from collections of hadith, child protection regulations, and program documentation from police institutions and religious organizations. Data analysis was conducted using thematic analysis with a combined inductive–deductive approach. Inductively, initial themes were generated from patterns emerging in the interview narratives. Deductively, the analysis was guided by established concepts in child protection, social practice theory, and ethical principles in policing and religious guidance. The coding process involved several stages: initial/open coding, categorization, and the identification of core themes.

Data validity was ensured through source triangulation (religious leaders, police officers, and documents) and methodological triangulation (interviews and document analysis), as well as expert validation from specialists in hadith and child protection. The researcher's positionality and reflexivity were also integrated into the study, acknowledging that the socially and morally sensitive nature of the topic may be influenced by the researcher's background. The researcher's academic training in religious studies and experience working with youth communities could shape interpretations of the data. To mitigate potential bias, reflexive notes, peer discussions, and continuous self-reflection were employed throughout the research process.

## Literature Review

Studying the relationship between religion and social order has long been a concern in classical sociology. Émile Durkheim (1995) emphasised that religion is not just a ritual belief system but also a source of social integration that maintains social order. Through religious symbols, individuals feel attached to a larger community, forming collective solidarity. This view places religion as an instrument of social control that works not only in the spiritual realm but also everyday behaviour.

In contrast to Durkheim, Max Weber (1963) saw religion more in its capacity to give moral legitimacy to social actions. For Weber, religion can be a motor of social change because it provides an ethical framework that encourages individuals to act according to certain values. A classic example of this is the Protestant ethic, which, according to Weber, gave birth to the spirit of modern capitalism. With this perspective, religion is understood as a maintainer of order and a transformative force that can shape new societal behaviours.

The debate then arises when religion is positioned as a determining factor in controlling deviant behaviour. Some literature states that religion effectively reduces the tendency to commit a crime. Johnson, Jang, Li, and Larson (2000), through a meta-analysis of various studies in the United States, found a negative correlation between the level of religiosity and juvenile criminal behaviour. This means that the higher a person's involvement in religious activities, the lower their potential for crime. However, other studies, such as those conducted by Stark (1996), question the consistency of these relationships. Stark believes that the effect of religion on crime depends heavily on the social context and institutional support surrounding it.

In the Indonesian context, studies on juvenile crime also show similar results. Hidayati (2018) noted that the weak internalisation of moral values in families and schools encourages some adolescents to be trapped in deviant acts. Yogyakarta, which is often referred to as a "student city," has become the birthplace of a distinctive *klitih* phenomenon. Nugroho's research (2019) emphasises that *klitih* is motivated not only by economic factors but also by the need for the existence of adolescent groups who feel alienated from the larger social structure. This shows an identity crisis among young people, where they seek recognition through symbols of violence in the streets.

The police, as a formal institution, play an important role in controlling juvenile crime, but their effectiveness is often limited if not balanced with a socio-cultural approach. The concept of *community policing, which has developed since the 1980s, emphasises the importance of social relations between the police and the community (Skogan & Hartnett, 1997). The basic principle is that the police cannot work alone but must build trust, communication, and cooperation with local communities.*

It is within this framework that religion is an important factor in Yogyakarta. A strong religious life gives religious leaders high moral authority in the eyes of the public. Setyawan's research (2020) shows that faith-based counselling in schools and religious forums is effective in suppressing juvenile delinquency behaviour. Furthermore, Supriyadi (2021) added that cooperation between the police and religious institutions can create a more inclusive social control pattern and is accepted by the wider community.

However, this approach also raises debate. Some academics remind us that making religion an instrument of the police has the potential to cause exclusivity bias if it is not managed wisely. For example, Habermas (2006) emphasises that religion in the public sphere must be managed deliberately to avoid the dominance of one group over another. In other words, integrating religion in police practice must ensure inclusivity and respect for religious plurality in Yogyakarta.

The theoretical framework of this research is based on several views of sociology, religion, and criminology. Durkheim (1995) emphasised religion as a social glue that maintains order through collective solidarity, while Weber (1963) placed religion as a source of moral legitimacy that can drive social change. This perspective is important to understand that police cooperation with religious leaders not only serves to instill norms but also provides ethical legitimacy for the authorities in responding to crime. In the context of juvenile delinquency, Hirschi (1969), through social bond theory, shows that weak social ties with family, school, and religious communities contribute to deviant behaviour. Thus, faith-based interventions can strategically strengthen fragile social ties, especially among juvenile delinquents.

On the other hand, Habermas (2006) reminds us that religion in the public space must be positioned deliberately and inclusively. This is crucial in Yogyakarta, which has a plural and religious society. The integration of religion into police practice needs to be managed wisely so as not to cause exclusivity or domination of certain groups. By combining the perspectives of Durkheim, Weber, Hirschi, and Habermas, this study sees religion as a private dimension and a social force that can strengthen solidarity, provide moral legitimacy, and maintain the principle of inclusivity in dealing with *crimes*.

By paying attention to these various views, it can be concluded that religion-based social relations in police practice offer moral legitimacy and present theoretical debates. On the one hand, religion serves as a reinforcer of social solidarity and moral control. On the other hand, its effectiveness is largely determined by the social context, institutional capacity, and how the religion

is positioned in the public sphere. This study is important to understand how the police in Yogyakarta utilise the potential of religion in responding to *the phenomenon of klitih*.

## Results and Discussion

The city of Yogyakarta is often seen as a unique social space in Indonesia. On the one hand, the city is known as the "student city", as thousands of students from different regions come to study in schools and colleges scattered throughout the region. This condition makes Yogyakarta a city with a very large population of teenagers and youth, and presents complex social dynamics. On the other hand, Yogyakarta also has a strong reputation as a "cultural city and a religious city", where palace traditions, art life, and religious activities are closely intertwined in people's daily lives.

In addition, Yogyakarta is also a tourist city with high community mobility. The diversity of immigrants from various regional and cultural backgrounds enriches the social character of this city, but it also poses its own challenges in maintaining social cohesion. The strong religious life of the community—whether Islam, Christianity, Catholicism, Hinduism, or local faith communities—makes religion the dominant source of value in shaping behaviour. However, this diversity also demands an inclusive and dialogical public space.

With these characteristics, Yogyakarta presents a paradox: a city that is synonymous with education, culture, and religiosity, but at the same time faces typical social problems such as cliques. This phenomenon shows that the city's identity as a centre of education and religiosity does not automatically guarantee the younger generation's avoidance of deviant behaviour. Instead, diverse and dynamic social conditions demand a more comprehensive crime management strategy involving law enforcement and culturally and religiously values-based approaches.

### 1. The *Klitih* Phenomenon in Yogyakarta

The phenomenon of *klitih* in Yogyakarta cannot be understood solely as a street criminal act. In the view of many researchers, *klitih* is more appropriately interpreted as a symbol of the failure of the adolescent socialisation process in the midst of the current social change. In general, the perpetrator of *the crime* is a teenager who is still a student or an early student, aged between 15 and 22 years. Data from the Yogyakarta Regional Police noted that in the 2020–2022 period, there were more than 80 *cases of crime*, with the majority of perpetrators coming from the school productive age group (Polda DIY, 2022). This fact raises its own irony because Yogyakarta is known as a "student city", which should be a space for the growth of an educated and characterful generation.

The root of *the problem* is often related to the fragile condition of the family, lack of parental supervision, and limited communication between family members. Nugroho (2019) shows that adolescents involved in *crime generally* come from families with extreme authoritarian or permissive parenting, so that children lose the opportunity to build self-control. On the other hand, social pressure from the peer environment also encourages adolescents to prove their existence through aggressive means. In this situation, violence becomes a kind of "symbolic language" to gain group recognition.

In addition to the family factor, the weak role of schools in internalising values also worsens the condition. Teachers often only focus on academic achievement, while character education runs inconsistently. Hidayati's research (2018) found that students who feel academically failing are more vulnerable to seeking compensation outside of school, one of which is through

involvement in a criminal group. This aligns with Hirschi's (1969) theory of social bonds, which asserts that adolescents' weakening bonds with family and school increase their potential to engage in deviant behaviour.

The mass media also play a role in shaping the image of the *klitih*. Intense and sensational news gives the impression that crime is a big threat, even more frightening than other forms. Suprpto (2021) said that media framing plays a role in strengthening the criminal stigma against students, even though not all perpetrators have similar backgrounds. As a result, there is a tension between the public's need for a sense of security and the reality of the social complexities that underlie such behaviour.

From the perspective of the sociology of religion, *klitih* can be understood as a failure to internalise moral and spiritual values that should be instilled from an early age. As a religious city, Yogyakarta has many sources of religious values, both through Islamic boarding schools, religious schools, and religious communities. However, the fact that *klitih* is still rampant shows that there is a gap between the potential religiosity of the community and the reality of adolescent behaviour. A religious leader interviewed stated, "These children may know about religion, but they do not live it. That value stops at memorisation, not becoming a guideline for life."

The police themselves view crime as a broader social problem than just criminality. In an interview, a police officer emphasised, "If you are only arrested and processed by law, the crime will not go away. They need space to be heard, directed, and back on track." This view shows the awareness that repressive strategies alone are insufficient; rather, an approach that touches on social and moral aspects is needed.

## 2. The Role of Religious Leaders in the Prevention of Child Crime

The study results show that religious leaders significantly shape the community's moral and social awareness, especially in preventing child crimes. Religious leaders became worship leaders in the areas where the research was conducted and functioned as references in various family and social problems. The public's trust in them makes every statement or invitation conveyed—whether in recitations, sermons, or daily interactions—have a strong moral weight. This is an important capital in conveying child protection messages. (Judge & Camel, 2013)

One of the dominant roles is teaching moral values in religious activities, such as routine recitations, Islamic lectures, and Friday sermons. On various occasions, religious leaders have inserted messages about the importance of treating children with compassion, avoiding violence in education, and accustoming children to virtue from an early age. They often quote the hadiths of the Prophet Muhammad, PBUH, such as "Whoever does not love, then he will not be loved" (HR. Bukhari), as a basis for building the ethics of parent-child relationships. The hadith is often used as a narrative in building parents' empathy for their children.

Another role that is no less important is in family counselling, especially when there is a domestic conflict that has the potential to endanger the psychological condition of the child. In practice, many religious leaders at the local level are a place for people to consult, even before they go to the village office or police officers. Religious leaders play the role of mediators, peacemakers, and sometimes as connectors between families and formal institutions such as the Child Protection Service or the police. This approach is a social intervention rooted in religious values and emotional closeness to the congregation.

In addition, religious leaders also play a direct role in strengthening children's morals. Some informants mentioned that they opened informal education spaces such as Al-Qur'an education parks (TPA), madrasah diniyah, and children's taklim councils. In this forum, children are

introduced to Islamic moral values through prophetic stories and hadiths appropriate to their age. For example, the story of the Prophet Joseph AS is often used to instill the value of self-care and honour since childhood. This is an example of how religious narratives are used in an educational way to shape character and prevent deviant behaviour.

Uniquely, the approach of religious leaders is more acceptable because it does not prioritise the element of punishment, but prioritises the value of compassion, example, and dialogue. This is very different from the repressive approach generally used by the state apparatus. One of the kyais said that in Islam, preventing child crime is not only a legal responsibility, but a form of trust that is spiritually accountable. Therefore, their da'wah emphasizes halal and haram and the social and psychological dimensions of the parent-child relationship.

However, religious leaders face challenges. Not all have access to information or training on child abuse issues, child developmental psychology, or legal protection procedures. This causes some of their advice or approaches to be traditional and ineffective in complex cases. Therefore, cross-sectoral cooperation, including joint training with the police and social services, is needed to make their approach more relevant and contextual.

These findings reinforce the argument that religious leaders are an important pillar in preventive approaches to child crime, especially in social environments that still uphold religious values. Their presence provides a gentler and more educational approach, while building the collective awareness of the community to take care of and guide children. Therefore, community-based child crime prevention strategies are highly recommended to actively and structurally involve religious leaders. (Alhasni Et Al., 2019)

### **3. The Role of the Police as Guardians and Educators**

In carrying out their duties as law enforcement officers, the police not only play a role as a repressive guardian of order, but also as an important actor in preventive efforts against crimes, including crimes involving children. Based on field findings, there is a growing awareness within the police to not only be present when crime occurs, but also to build prevention strategies that touch on the root of social problems. This role becomes increasingly important for children, who are vulnerable within the legal and moral framework and require a different approach. (Alhasni Et Al., 2019; Goddess Et Al., 2024; Judge & Kamelo, 2013)

One of the flagship programs that reflects this humanist approach is the "Police, Children's Friends". This program not only aims to bring children closer to the police figure but also builds the perception that the police are protectors, not scary figures. Activities in this program include school visits, educational games, and stories about the importance of safety and social ethics. Children are introduced to the values of discipline, responsibility, and courage in a fun way. Thus, this program is a preventive instrument that forms positive attitudes from an early age.

In addition, legal counselling in schools is another form of the educational role of the police that is increasingly actively carried out. In this activity, police members provided students with an understanding of the dangers of violence, bullying, drug abuse, and digital literacy to fight cybercrime. This counselling also teaches children about their rights as children, including how to behave if they experience violence or threats. The approach is adjusted to the age and psychology of the child, so that the legal material is not delivered rigidly, but is packaged in the form of an easy-to-understand narrative. (Ardian Syahputra & Pangestika, 2025)

Interestingly, in some areas, the police are also active in collaborating with religious leaders in various religious and social activities. This cooperation usually occurs through public recitations,

community forums, and commemorations of Islamic holidays, which are used as a moment to insert messages of child protection and moral values. For example, in religious lectures, the police are given space to deliver legal education after a *tausiyah* from the *ustaz*. This form of synergy shows that the police are beginning to respond to the importance of a value approach, not just a legal approach, in an effort to build a society that cares about child safety.

However, implementing this educational role is certainly not without challenges. Some officers revealed that there are limitations in time, energy, and special training to deal with children or manage educational activities at school. Not all officers have a child's educational background or communication skills appropriate for an early age. Therefore, it is important to continue to encourage internal training within the police so that this educational function can be carried out optimally and consistently in various regions.

Furthermore, the police's role as guardians and educators reflects a paradigm shift from power-based law enforcement to humanitarian-based services. In child protection, the police are not only present as officers who handle violations but also as social partners who help create a safe and healthy space for children's growth and development. By building positive emotional relationships with children and communities, police can break the chain of violence early on.

Based on the observations and interviews, there are indications that more and more police are aware of the importance of siding with children in every action. They begin to use friendlier language, avoid bullying, and involve children in community activities. This shows that the educational function of the police, if carried out consistently, not only prevents crime but also builds a humanist and moral legal culture.

Thus, the presence of the police as guardians and educators creates a new face of the police in the eyes of the public, especially children. When law enforcement officials can be present as figures who care, listen, and protect, the social space becomes more conducive to crime prevention efforts. This role becomes even stronger if supported by collaboration with religious leaders, educational institutions, and the wider community as a pro-child ecosystem unit.

#### **4. Synergy Model of Hadith Values and Legal Approaches**

The values of hadith are the foundation of social ethics in joint counseling. An effective child protection approach requires a combination of normative-legal and cultural-religious approaches. In religious Indonesian society, hadith values are vital in shaping collective consciousness, especially regarding moral responsibility towards children. Hadiths about compassion, leadership in the household, and the prohibition of mistreating the weak are sources of social ethics that can be integrated into crime prevention programs against children. This opens up a space for synergy between legal actors and religious figures, who can speak different languages but towards the same goal.

One of the tangible forms of this synergy is implementing a joint parenting program between the police and religious leaders. In this activity, religious leaders usually convey religious values sourced from the hadith of the Prophet Muhammad, such as the hadith "*Man laa yarham, laa yurham*" (Whoever does not love, will not be loved), as the basis for building a loving and violence-free family. On the other hand, the police filled the session by providing legal insight into the crime of violence against children and the protection of children according to the law. These two approaches complement each other—one touches conscience and legal awareness.

These collaborative family forums are an important space for the community to learn that child protection is not solely a matter of the state or the apparatus, but is part of the mandate of

faith. Religious leaders explained that children are God's entrust (divine trust) that must be guarded, while the police emphasized that there are legal consequences if the mandate is violated. Here, the value of hadith and law reinforce each other: law gives limits, religion gives meaning.

This synergy also helps overcome public resistance to state laws that are sometimes considered rigid or too formal. Hadith-based delivery makes receiving child protection messages easier because they are delivered in a language they know and believe. Religious values become an emotional and spiritual bridge that connects the message of the law with daily life practice. This is important, especially in traditional village or community settings, where religious narratives still influence behavior.

This model has even been developed in some areas as joint learning modules between the Office of Religious Affairs (KUA), the Police, and local Child Protection Institutions. The module contains a brief guide on the values of hadith related to parental responsibility, child protection in an Islamic perspective, and legal procedures in the event of a violation. This forum encourages parents to dialogue, convey their concerns, and find solutions together, not just listen to one direction.

From this approach comes a new awareness that law and religion do not have to be positioned in opposite dichotomies but can be designed to complement each other. Hadith provides basic values of compassion, responsibility, and justice, while law provides a structure that ensures those values are not violated. This synergy can shape a more grounded, contextual, and sustainable child crime prevention system if applied consistently.

Ultimately, this approach provides short-term effects in the form of violence prevention and encourages cultural transformation of families and communities. By making child protection part of worship, this forum builds a spiritual climate that gives birth to obedience not because of fear of punishment, but because of wanting to gain God's pleasure. The police and religious leaders, when working together, can be the two main pillars in forming a caring, law-aware, and compassion-oriented society as the foundation of living together.

## 5. Challenges and Obstacles

Although the synergy between religious leaders and law enforcement officials in child protection has great potential, its implementation in the field cannot be separated from various challenges. One of the main obstacles is the lack of effective communication between institutions, both between the police and religious institutions and between schools and communities. This disconnection often makes child violence prevention programs run partially without complete coordination. As a result, moral and legal messages that are supposed to reinforce each other run individually.

On the other hand, many religious leaders at the local level have not received sufficient training or understanding of the legal aspects of child protection. They may be very fluent in expressing religious values, but lack a clear understanding of legal limitations, violence reporting procedures, or children's legal rights. This inequality can cause the message to be biased or less on target. In some cases, religious leaders are not aware that actions that appear to be "educational" can be classified as legally violent, such as justifying physical violence as a form of discipline. (Ardian Syahputra & Pangestika, 2025; Primary Et Al. , 2023)

Another challenge is stigma and negative stereotypes towards policing, especially in communities that have had unpleasant experiences with the police. Some people still view the police as an apparatus that only appears when there is a major problem or action, not as an

educational partner. This perception makes the presence of the police in religious or family forums sometimes be responded to with a suspicious or awkward attitude. In fact, changing the role of the police as children's friends and educational companions is part of the institutional reform that is being pursued.

However, good practices in some areas, such as Lamongan and Sidoarjo, show that these challenges can be overcome if a third party plays the role of a bridge. In this context, the madrasah and pesantren communities have a strategic position because they are trusted by the community and, at the same time, have good relations with the authorities. In the region, collaborative forums between pesantren teachers, sector police (polsek), and child protection activists have produced a consistent synergy model. One of the forms is joint training and the preparation of a small curriculum on child protection, which is packaged in the form of halaqah or thematic recitation.

This model proves that the above obstacles are not absolute barriers but challenges that can be solved through communication, training, and openness between social actors. When all parties know that child protection is a shared responsibility, cross-sector collaboration can be carried out without sacrificing their respective institutional identities. The key is to build trust and equalize perceptions of children as valuable subjects in religion and the state.

## Conclusion

The synergy between religious leaders and the police in the prevention of crimes against children is an approach that is not only relevant but also very effective, especially in the context of a society that upholds religious values, such as in Indonesia. The presence of religious figures as moral agents trusted by the community allows the delivery of child protection values through a spiritual approach that touches the conscience. Meanwhile, the police, as a representation of state law, play a strategic role in overseeing law enforcement and providing legal education to the public.

As one of the main sources of Islamic teachings, Hadith stores a wealth of moral values that can be used to form social awareness of the importance of child protection. Prophetic narratives about love, parental responsibility, and the prohibition of violence become powerful educational media when conveyed in recitations, sermons, or parenting forums. Therefore, collaboration between police and religious leaders creates a holistic approach—combining legal, moral, and cultural aspects—and builds the foundation for more sustainable prevention.

To strengthen this collaboration, several steps need to be taken. First, regular inter-institutional communication forums are established so that religious leaders, the police, educational institutions, and the community can convey information to each other and design programs together. Second, it is important to integrate training for religious leaders to understand the legal aspects of child protection, and conversely, training for the police on cultural and religious societal approaches. Third, child protection materials should be integrated into sermons, lectures, and legal counseling so that child protection messages can reach the community widely and consistently.

With a planned and sustainable synergy, the prevention of child crime can be carried out not only with a repressive legal approach but also with a spiritual approach that touches the heart and a cultural approach that is in accordance with the character of the local community. This is a tangible form of child protection as a divine mandate and a constitutional obligation carried out together.

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