

TEEN RELIGIUSITY: CASE STUDY IN TEENS IN SURABAYA, MATARAM AND KENDARI

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ABSTRACT

This research is motivated by concerns about the problems of teenagers who are heavily involved in free sex, drugs, alcohol, brawl and pornography. This condition is certainly not stand alone many factors that mempengaruhinya, family, community and school. This study attempts to describe the level of adolescent religiosity in Surabaya, Mataram and Kendari, what factors predominate and how strategies improve and increase adolescent religiosity.

From the results of the research conducted from May to October 2013, it was found that the level of adolescent religiosity in the three study cities was at a very high level. There is no significant difference between adolescent religiosity in Surabaya, Mataram and Kendari. In the aspect of youth religious knowledge in Surabaya is relatively better than adolescents in Mataram and Kendari, the religious attitudes aspect of adolescents in Mataram is relatively better than adolescents in Surabaya and Kendari, and the moral aspect of religious (akhlakul karimah) adolescents in Mataram is relatively better than adolescents in Kendari and Surabaya.

Religious conditions in the families in these three study cities are at good level (conducive), there is no significant difference between one city and another. Indicators of religious adherence of parents and habituation cultivate religious values in the family in Mataram lebih baik daripada in Surabaya and Kendari. The socio-religious level of society is at a fairly good level (conducive), there are significant differences in the three cities. In the city of Mataram it is better the social level of the religious community than in Surabaya and Kendari. The condition of religious education in schools is at a fairly good level, and there is no significant difference between the codes in the three study cities. In the aspect of availability of religious facilities and intensity of religious execution activities in Mataram city is relatively better than in Surabaya and Kendari.

The dominant factors influencing the religiosity of adolescents in Surabaya, Mataram and Kendari are religious education factors in school and religion in the family. Socio-socio-cultural factors become the determinants of youth religiosity in Mataram and supporting factors for adolescents in Surabaya and Kendari. It means to produce religious teenagers need attention from family, school and community. However, families and schools have not been able to portray themselves as character building places.

The fact that families and schools have not played a significant role in the formation of adolescent religiosity is evidence of failure or dysfunctional families and schools as character building actors. To that end, the need to improve the ability of families and schools in various aspects and areas as proposed in the quality improvement strategy of family, school and community.

Keywords: Youth, religiosity, Family, community and school

INTRODUCTION

Various phenomenon of moral decadence, crime and juvenile delinquency such as: drug abuse, alcohol, student brawl, pornography, rape, pre-marital sex, abortion, torture, prostitution, murder, ditching school, and others show weak social control, Education character kususnya religious education. Quoting what is said by Lickona (2007: 57) on the signs of the onset of the process of the destruction of a nation begins with the decline of moral-morality among adolescents, namely: (1) violence among adolescents, (2) the use of language and words, (4) the increase of self-destructive behavior, such as drugs, alcohol, free sex, 5) the escape of moral guidelines, (6) the decline of work ethic, (7) the lower respect for parents and teachers, (8) the low sense of responsibility as individuals and members of society-citizens, (9) increasingly brings about the value of dishonesty, (10) increased hatred and mutual suspicion.

In the assessment of Allen M. Gustafson in Syakrani (2004: 3-4), young people today have grown in an unfriendly and polite social context. This is due to the destruction of family structures, political and business scandals, the collapse of educational missions, rampant materialism and increasing national debt. All of this is a sign that the institutions, systems and structures of public life appear to have been shattered, cheated and not playing a role.

Ancok (1995) states that at this time coaching teenagers have not found the maximum format and appropriate. The behavior of adolescents as illustrated above is as a result of the alienation of adolescents from a reasonable life. Development that is too oriented to economic growth alone has changed the value of human life into hunters of material, property and office by ignoring the social consequences that occur. One result is that teenagers can become alienated from the affections and concerns of parents. The child becomes alienated and feels no right to express his wishes and opinions because the parents are too busy outside the home. Children are less given the opportunity to develop their desires so as to generate a sense of hate and resentment in children. As a result, he sought outpayment (compensation) outside the home with his peers, such as the above negative behavior.

Family theory argues that the cause of criminality and demoralization in society arises because the family is no longer a container that can menumbuhkembangkan human character because of the problems experienced by the couple husband and wife itself, in addition to pressure from the outside environment of the family including the mass media and the workings of women in The public sector. According to Bronfenbrenner (in Vasta, Haith and Miller 1992: 54-56) in his theory of family ecology and the child development, the child is a part of the family system whose growth and development is influenced mainly by later families from outside the family, From the micro environment, the messo environment, the exo environment and the macro environment. So that the irregularities that occur in the individual is a result of the influence of family systems and external environment.

The results of Masri's research (2008, 241-243) found that the low factor of adolescent religiosity was influenced by factors of religious education conditions in schools, the condition of the religious social environment of society and the religious environment of the family. The biggest factor of religious education in schools is the lack of support and intensity of religious extracurricular activities, from the socio-religious aspect of religious society, the obedience of peers, the adherence of the community and the participation of the society in religious activities, while from the family's religious condition the determining factor is the communication and Parents' motivation in family, parental obedience and availability of religious facilities in the family.

It is not ethical that the emergence of various problems in adolescents solely due to the failure of religious education in schools, families and society as part of the tripusat of religious character formation is also also punt andel is not small.

From the background of the above problem, the question that arises is why there is a gap between the value of religious teachings and the behavior of religious people? How should religious education be socialized or transformed in the family, in school and in society so that he can be a character and reference standard in behavior, especially in the life of adolescents?

Based on the above fact the researcher is interested in doing research on adolescent religiosity, the dominant factor influencing and the improvement strategy in three cities, namely Surabaya, Mataram and Kendari.

RESEARCH QUESTIONS

1. What is the level of adolescent religiosity in Surabaya, Mataram and Kendari?
2. How far is the difference of religiosity in adolescents in Surabaya, Mataram and Kendari?
3. What factors predominantly influence adolescent religiosity in Surabaya, Mataram and Kendari?
4. How does the strategy of adolescent religious improvement in Surabaya, Mataram and Kendari?

RESEARCH METHODS

The study was conducted from May to October 2016 at three locations of Surabaya, Mataram and Kendari cities. The research population is all high school and vocational students both public and private, Moslem, school in Surabaya, Mataram city and Kendari city

This study attempts to find the level of juvenile religiosity, the difference between one city and another and the factors that significantly affect the quality of religiosity / religiosity referred to in different cities. In addition, this study also wants to seek various forms of relationship between variables related to religious quality. Therefore, this research uses explanatory research design, that is survey research which aims to explain the influence and correlation between variables through hypothesis testing. The variables involved in the research of adolescent religiosity include aspects of knowledge, beliefs, rituals and religious morals (Y) and the free variables are composed of X1, X2, X3.

Simply, the skeleton thinks of this research as shown in Figure 1

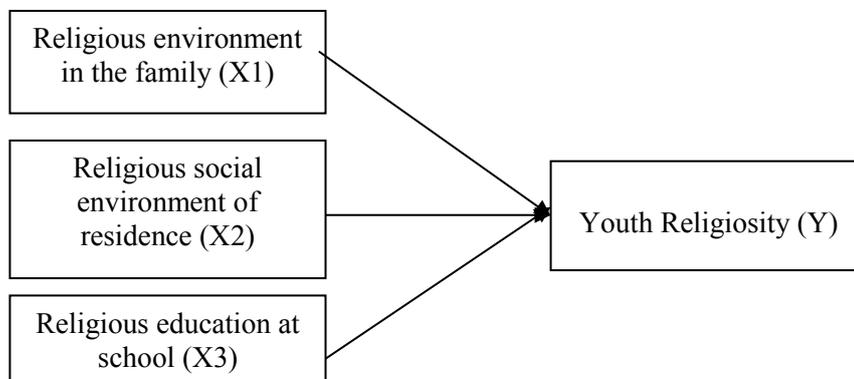


Figure 1: Research Thinking Framework

THEORETICAL REVIEW

1. Religious Conditions in the Family

The family is the first and foremost place for the child to achieve its development, including its religious development. Because the family acts as an institution that can meet the physical-biological and socio-psychological needs. Psycho-sociologically, the family functions as: 1) a safeguard for the child and other family members, 2) the source of physical and psychological fulfillment, 3) the source of affection and acceptance, 4) the appropriate behavioral model for the child to learn to become a member of the community Good, 5) guidance for the development of socially appropriate behavior 6) the child's shaper in solving problems faced for adjustment to life, 7) guidance in motor, verbal and social learning needed for self-adjustment 8) Stimulants for the development of children in achieving achievement in school and community, 9) mentors in aspiration development, and 10) source of friendship and playmate for children up to married age (Syamsu, 2002: 38).

Alexander A. Schneiders (Syamsu, 2002: 43) says that the ideal family is characterized by: 1) the lack of contention and disagreement among family members, 2) there is an opportunity to express desire and feeling, 3) affectionate, 4) the application of discipline (5) there is a chance to be independent, 6) love each other and respect (7) family deliberation in solving problems, 8) to form togetherness and cooperation, 9) parents have stable emotions, Economically sound, and 11) practice religious and moral values.

Dysfunctional family and coupled with erosion of religious values in the family will give birth to teenagers who: 1) misbehave, 2) experience depression, 3) commit acts of violence and crime, 4) engage in active free sex 5) increase HIV / AIDS among adolescents, and 5) the tendency toward alcohol and drugs (Syamsu, 2002: 41-45).

In addition to the above, other things that can affect the development of adolescent religion in the family is the treatment of parents of children (parenting style). In this connection, Diana Baumrind in (Syamsu, 2002: 51-53) conducts research to look at the contribution of parenting style (authoritarian, permissive and authoritative) to the students' social, emotional and intellectual competencies. The results found that 1) teenagers whose parents are authoritarian tend to be hostile and rebellious, 2) teenagers whose parents are permissive tend to behave freely (uncontrollably), and 3) teenagers whose parents are authoritative tend to avoid anxious, chaotic and naughty behavior.

2. Environmental Condition and Religious Society

The environmental conditions of the community referred to here are situations, social, socio-religious and socio-cultural interactions that potentially influence religious development or adolescent consciousness. In societies whose social interaction runs harmoniously, socio-culturally based on religious values and morality, it will produce civil society, which upholds human values, justice, honesty, equality and tolerance. On the contrary, people who are far from religious values and morality will nourish the growth of society with materialistic and hedonistic, hypocritical / hypocritical lifestyles, neglect of humanity, discrimination, intolerance and profane values.

The personal qualities in a society conducive to the development of adolescent religious consciousness are those that: 1) obey the religious obligations vertically and horizontally, and 2) avoid behaviors that are contrary to religious teachings and morality, such as hostility, suspicion, hypocrisy, stealing, corruption, Other vile and cruel acts. While the personal

qualities of society that are not conducive are characterized by: 1) materialistic, hedonistic and secularistic lifestyles, 2) attitudes and acts that harass religious teachings, and 3) individualistic and indifferent attention to poverty, ignorance and immorality occurring in society (Syamsu, 2002: 8).

The process of socialization occurs in everyday life through social interaction using a particular media or social environment. Therefore, the living conditions of the environment will greatly color and affect the input and knowledge absorbed. One theory explains the criminality in urban areas that the high crime rates in urban communities are generally located in poorer parts of the city, the impact of sub-standard housing conditions, overcrowding, low health status and unstable population conditions (Eitzen, 1986: 400).

Thus, a community environment conducive to the development of adolescent religion is a society that has the arrangement of housing that meets health standards, available social facilities and capital to run and improve the practice of religious values, obey the religious obligations vertically and horizontally, avoid behavior that is contrary to Religious teachings and morality, such as hostility, mutual suspicion, hypocrisy, stealing, corruption, other vile and cruel acts and have strong social control based on human and religious values.

3. Religious Education at School

The school is a formal educational institution that systematically conducts guidance, teaching and training programs in order to help students develop their potential in moral-spiritual, emotional, intellectual, and social aspects. Therefore, schools act as family substitutions and parent substitution teachers in order to develop student potential in the way of thinking, behaving and behaving. In other words, schools have roles and responsibilities in helping students achieve their developmental tasks.

There are five reasons why schools play a role in the development of students: a) students must attend school, b) schools have influence early on according to the development of their self-concept, c) students spend most of their time in school than elsewhere outside the home, d) Provide opportunities for students to succeed, and e) schools provide students with first opportunity to assess themselves, and their abilities are realistic (Syamsu, 2002: 55)

Allan C. Ornstein classifies the characteristics of teachers to: 1) Creative teachers tend to be imaginative, experimental, and original, while non-creative teachers are routine, exact, and cautious, 2) Dynamic teachers tend to be energetic, extroverted, and non-dynamic teachers Tend to be passive, avoid, and surrender, 3) Organized teachers are aware of purpose, good at solving problems, and control, otherwise unorganized teachers are less aware of purpose, lack the ability to control, and 4) warm, sociable, friendly and Patient, while the cool teacher tends to be unfriendly, hostile, and impatient (Syamsu, 2002: 57).

In relation to the development of students' religious awareness the characteristics of good teachers are:

- a. A noble personality such as honest, responsible, discipline, commitment to task, passion, creative, and respect for the students.
- b. Mastering the disciplines that are taught
- c. Understand the relevant sciences to support the ability to manage the teaching and learning process

- d. Have a broad insight to be able to mengkontektualisasikan Islamic Religious Education materials provided.

The approach taken for religious education to be the character of students is: 1) Schools should be viewed as an environment that has its own language and culture, but the school should also extend the moral education / character not only to teachers, staff and students but also to families / homes and (2) In running the religious education curriculum should: a) teach about values relating to the school system as a whole, b) be taught as an independent subject but integrated into the whole school curriculum, and c) all teachers and staff aware and Support the theme of values being taught, and 3) Emphasis placed to stimulate students to translate the principle of value into a form of pro-social behavior.

RESEARCH FINDINGS

1. Condition of Variables Affecting Youth Religiosity

Overall, variable circumstances that describe religiosity in the family that can affect adolescent religious behavior are at a conducive or good level. But in general need to get family attention on the provision of religious facilities, religious observance of parents and parenting. Overall the level of religious socialization in the family, adolescents in Mataram is relatively better than in Surabaya and Kendari, and in Surabaya is relatively better than in Kendari.

The urban community that has been characterized as being more concerned with the mundane and less religious aspect (Soekanto, 1982), lacks exemplary time and lack of time to guide and nurture adolescent religious education is no different from rural communities, respectively the level of conduciveness of each indicator Indicated by the mean, as illustrated in Table 1.

Table 1. *Level of Condition of Religious Socialization in the Family*

Information	Average		
	Surabaya	Mataram	Kendari
Availability of religious facilities	3.03	3.02	3.02
Older religious admonition *	3.80	4.04	3.88
Religious culture in the family *	4.35	4.38	4.21
Example of parent *	4.51	4.36	4.28
Parenting	3.86	3.83	3.74
Average *	3.91	3.92	3.83

* Based on real Chi-square different test at α 0.05

Overall the level of socio-religious conditions of the community where adolescents live can affect the religiosity at a good level (average = 3.66). But it is necessary to get the public's attention on the availability of religious social capital and community support for youth religious activities. The level of socio-religious condition of adolescent residence in Mataram city is relatively better than Kendari and Surabaya, in Kendari is relatively better than the city of Surabaya. This can be interpreted that the religious social conditions in urban areas are no better than in rural towns and the religious atmosphere in Mataram is better because this area is famous for the island of thousand mosques. In sequence, the circumstances of each indicator that describes the level of socio-religious social environment relation on table 2.

Table 2. Level of Religious Social Condition of Residence

Indicator	Average		
	Surabaya	Mataram	Kendari
Religious social capital *	2.74	2.80	2.52
The existence of places that are not good *)	4.44	4.68	4.61
Socio-economic community *	3.32	3.01	3.38
Religious adherence	4.06	4.33	4.08
Pro-social community *	4.19	4.17	4.21
Community Support for Youth activities *	2.96	3.33	3.01
Average *	3.61	3.72	3.63

*Based on the average difference test of anova, real at α 0.05

Overall, the table on the religious education environment in schools illustrates that in general the condition of education process and religious teaching in schools is relatively good (average = 4.32) seen from the competence of religious teachers, the exemplary of religious teachers, school support, the intensity of religious extracurricular activities. But not too good on aspects of the availability of religious facilities that support the socialization of Islamic behavior. The level of religious education in schools is better in schools in Surabaya than in Kendari and Mataram. The differences are seen in the availability of religious facilities, school support and student participation in religious activities. In other words the concern in religious matters to produce teenagers who are Islamic schools in the countryside are more concerned and commits than urban. Subsequently, the level of condusiveness of the conditions of educational process and religious teaching in schools is illustrated by the indicators in Table 3.

Table 3. Level of Condition of Religious Education in School

Information	Average		
	Surabaya	Mataram	Kendari
Availability of religious facilities *	2.868	2.539	2.738
School support *	4.242	3.882	4.612
Competence of religious teachers	4.313	4.484	4.288
Exemplary teacher of religion	4.323	4.375	4.207
Religious Extracurricular Intensity *	3.848	3.867	3.873
Participation in religious extracurricular *	4.141	3.015	3.414
Average *	4.030	3.679	3.900

* Based on the average difference test of anova, real at α 0.05

2. Youth Religiosity

Religious Knowledge

As a Muslim, there are six pillars of knowledge of faith (dogma) that must be possessed, namely knowledge of God, Angels, Apostles, Books, Providence and the existence of the afterlife. Knowledge of the existence of God and His Supreme, Supreme, Almighty, All-Maning, Hearing and Knowing and other attributes can be known by using the mind and the

senses to observe the events in the universe and what- What is in yourself. Likewise to gain knowledge of the other pillars of faith. In addition can be obtained by paying attention to nature and self is to read religious literature or engage in religious teachings. Level of knowledge of adolescent faith is at good level (average = 4.32), there are differences of adolescent religious knowledge in Surabaya, Mataram and Kendari. Teenagers in Surabaya and Mataram have higher knowledge of their religion than teenagers in Kendari.

In addition to having knowledge of faith, a Muslim is also required to know the five pillars or way of kaifiyat to realize their faith, namely knowledge of worship (ritual) prayer, fasting, shadakah / infaqzakat and how to read the Qur'an. The youth knowledge about worship / ritual is at a good level (average = 4.32). Knowledge of adolescent worship in Surabaya, Mataram and Kendari there is no difference.

Confidence or Religious Attitude

The religious attitudes that are meant are beliefs or beliefs or judgments one has for the truth of faith and worship in Islam as a result of knowledge or information about religion. Those who have a positive belief in the truth of religion will be positive about their religious teachings and vice versa those who have negative (no or less certain) religious beliefs about their religion will be negative about their religious teachings.

Religious attitudes of adolescents are seen from faith and worship. The aspect of faith is measured by a belief in the Creator, the Supreme, the Supreme, the All-Knowing and the All-Seeing, the belief in the control of the Angel of God, the belief in the Prophet Muhammad's compassion, the belief in the truth of the Qur'an as a source of guidance and guidance, Belief in what happens in nature and self as the destiny of God, and the belief in life in this world will be accounted for later in the hereafter.

While the attitude aspect about worship is measured with the belief that prayer makes life optimistic, healthy and orderly. The belief that fasting makes people have caring, self-controlling and energetic. The belief that by helping, berinfaq / shadakah will be eased the affairs and added a favor. Confidence by reciting the Qur'an will be protected and guided by God. Confidence by imitating and paying attention to Prophet Muhammad SAW will get intercession (help).

Level of belief / faith adolescent in aqidah (belief) very good / high (average = 4.56). There were no significant differences in religious beliefs or attitudes of adolescents in Surabaya, Mataram and Kendari. But the religious attitudes of adolescents in Mataram are relatively better than teenagers in Surabaya and Kendari.

Religious Practice or Ritual

Relationships with God are not merely knowing and confident about faith and worship. But he must be manifested in the form of charity and obedience. The signs of adherence in the adolescent faith aspect of this study are measured by how often they begin and end something done by calling on God's name, keeping the hands, feet, ears, mouths, eyes of the unkind, how often to read the Qur'an How often he tried to read the Prophet's sake / history and mencotohnya, how kesenjanya in learning or trying, doing good and keep away from evil.

Because this charity demands a real action, not just knowing, sure and willing, then the practice as a consequence of adolescent faith is at the level already bik (average = 4.14), level under the knowledge and belief. The practice of adolescent aqidah aspect is relatively different between Surabaya, Mataram and Kendari.

While deeds associated with worship or rituals are measured by obedience in performing obligatory prayers, sunnat prayers, congregational prayer, obligatory fasting, fasting sunnat, charity or helping others / infaq. The level of obedience in this worship is at a level also quite good (average = 3.51). Adherence to adolescent worship in Surabaya, Mataram and Kendari is no different. In other words, ritual or adolescent worship in the three research sites is relatively the same.

The low level of obedience compared to knowledge and attitude / belief is because religion requires a person to carry out religious teachings in the form of actions or deeds. So much in the reality of the life of a person who knows the way and wisdom of prayer and judgment of good / positive prayer, but do not perform the prayer well.

Religious Morals

The dimensions of Islamic teachings other than faith and worship are morals. In Islamic literature it is said that this morality is the fruit or result of faith and worship. People who are strong in faith will be orderly and obedient worship, people who are strong in faith and obedient worship will be good moral / behavior or behavior. Aspects of moral teaching is measured in this study with indicators, namely: caring / sharing, cooperation, honest, discipline, attention to the rights of others, tolerance, beretos and open. I am of course at a good level (average = 3.90) and relatively no significant difference between teenagers in Surabaya, Mataram and Kendari.

Findings on adolescent religiosity suggest that in general the adolescent level of adolescence is at a good level (average = 4.08). Aspects of cognition and affection as the basis of action or behavior level better than practice (practice of religion) and morality. It means not always knowledge, attitude in line or consistent with practice and behavior. Therefore, my behavior requires habituation and situations conducive to the birth of behavior in line with knowledge and attitude. The religious behavior of adolescents in Surabaya, Mataram and Kendari is relatively no different, significantly, the adolescent religious behavior in the city of Mataram is relatively more religious than in Surabaya and Kendari, as shown in Table 4.

Table 4. *Distribution of Respondents by Average Religibility Level*

Information	Average		
	Surabaya	Mataram	Kendari
Religious Knowledge	4.36	4.33	4.28
Religious Beliefs / Attitudes	4.53	4.60	4.53
Religious practice / ritual	3.52	3.51	3.52
Religious morals	3.88	3.93	3.91
Average	4.07	4.09	4.01

* Based on the average difference test of anova, real at α 0.05

3. Dominant Factors Affecting Youth Religiosity

The religiosity of adolescents in Surabaya gained a great influence from the religious education environment in their religious, school, family and religious homes. For Mataram adolescents, getting the greatest influence from the religious education environment in schools, the religious social environment of residence, and the religious environment in the family. For adolescent Kendari gets the greatest influence from religious education environment in school, religious environment in family and religious place of residence. It is interesting from these findings that in all cities the influence of religious education in schools

has significant influence, but for the city of Surabaya and Kendari followed by the influence of religious environment in the family and society, while the city of Mataram is followed by the social and religious influence of society and society, as shown in Table 5.

Table 5. Comparison of the Influence of Independent Variables on Youth Religiosity

Variable bound	Variable free	Surabaya	Mataram	Kendari
Youth Religiosity	Family religious environment	0.277**)	0.474**)	0.413**)
	Social-religious dwellings environment of religious education in schools	0.255**)	0.485**)	0.345**)
		0.354**)	0.536**)	0.549**)

**) Real at $\alpha = 0.01$

Together religious environments in the family, religious social community and religious education in schools determine the religiosity of adolescents in the three cities is 54.9%, and in each city as follows: the city of Surabaya amounted to 40.9%, Mataram city of 63.2% and the city of Kendari Of 60.5%, as shown in Table 6

Table 6. Results of Coefficients of Influential Factors on Youth Rejection

Variable bound	Variable free	Path coefficient	Standard error	Value t arithmetic	R2
Youth Religiosis Surabaya	Family religious environment	0.112*	0.043	2.617	0.409
	Social-religious dwellings environment of religious education in schools	0.090	0.049	1.846	
		0.220*	0.050	4.415	
Mataram Youth Religiosity	Family religious environment	0.179*	0.046	3.909	0,632
	Social-religious dwellings environment of religious education in schools	0.181*	0.054	3.346	
		0.250*	0.047	5.323	
Teens Religiosity Kendari	Family religious environment	0.175*	0.040	4.332	0,605
	Social-religious dwellings environment of religious education in schools	0.050	0.052	0.957	
		0.310*	0.045	6.824	
Youth Religius Surabaya, Mataram and Kendari	Family religious environment	0.224*	0.024	6.643	0,549
	Social-religious dwellings environment of religious education in schools	0.126*	0.029	3.580	
		0.349*	0.026	9.987	

*Real on $\alpha = 0.05$ t-Table = 1.96

Table 6 above illustrates that the religiosity of adolescents in Surabaya is significantly influenced by the religious education environment in schools of 0.220, and the religious environment in the family is 0.112, the non-tangible influence of the religious social environment is 0.090. In adolescents in Mataram their religiosity was significantly affected by the religious education environment in schools of 0.250, the religious social environment of 0.181 and the religious environment in the family of 0.179. The religiosity of adolescents in Kendari city is significantly influenced by religion education environment in school amounted to 0.310, religious environment in the family of 0.175 and not real by the social social environment of 0.050

Table 8 also informs that in these three cities there is a strongly evident influence of religious education factor in school and follow by family factor and socio-religious influence of society only signification in Mataram city and unreal in Surabaya and Kendari city. This is in contrast to the results of previous research in which the strong influence was for large cities is socially religious communities where adolescents live.

4. Structural Equalization Model of Youth Religious Education

The result of descriptive analysis shows that the level of adolescent religiosity is good. This is shown from the knowledge, attitude, practice of ritual and moral / moral that has been relatively good, but not too good on aspects of religious ritual practice. Based on the condition of religious environment in the family, socio-religious society has not run in accordance with the expected results and the condition of religious education in schools is relatively good. Therefore, a model of religious improvement for adolescents in big cities, towns and cities is homogeneous. So that in the future expected to be born teenagers who have qualified personal resources and have a religious level (Islamic behavior) that both believe and piety to God, obedient worship, nourish the things that are not good and the harmony of relationships with others, so the teachings Religion becomes functional in everyday life as individuals, citizens and citizens.

The structural equation model is used as the basis for formulating a model or strategy for improving religiosity (religious behavior) for adolescents to give birth to a qualified and capable person of faith, devotion and devotion to God, harmony or peace with oneself, neighbor and environment. Hypothesis testing has proved empirically that in adolescents Surabaya, Mataram and Kendari factors of religious education in schools, religious environment in the family, social religious dwelling positively influence on adolescent religiosity.

Religious education in schools affects the dominance of adolescent religiosity in Kendari, Mataram and Surabaya, the religious environment in the family has a dominant influence on the religiosity of adolescents in Mataram, Kendari and Surabaya. Socio-religious communities have dominant influence on adolescent religiosity in Mataram and are not dominant in adolescents in Surabaya and Kendari cities.

The structural equation model of teenage improvement strategy in Surabaya is by improving the quality of religious education in schools and religion in the family. The condition of religious education in schools can be increased by improving the quality and intensity of religious execution activities, increasing the competence and exemplification of religious teachers. Religious conditions in the family can be improved by increasing the habituation or culture of religious values in the family, exemplary in morality and obedience of people in worship and practice religious teachings.

In adolescents in Mataram the strategy of religious upgrading is to improve the conditions of religious education in schools, religious social and religious communities in the family.

Improving the condition of religious education in schools is through increased support of schools to create a religious atmosphere, improving the quality and intensity of religious execution, exemplary religious teachers in berakhlakul karimah and increasing the competence of religious teachers. Improving the social condition of religious society is through the improvement of exemplary by the community in akhlakul karimah (morality), support and public attention to the activities and problems of adolescents, and increasing the adherence of the community in carrying out religious teachings. Improving the religious condition in the family is to increase the habituation or culture of religious values in the family, parents in the presence of kamadul karimah karimah and democratic parenting.

The strategy of increasing religiosity in adolescents in Kendari city is by improving the condition of religious education in school and the religious condition in the family. Increasing the condition of religious education in schools is to improve the quality and intensity of religious execution activities, religious teachers competence, support for the creation of religious atmosphere and exemplary religious teachers in berakhlakul karimah. Religious conditions in the family can be improved through the increase of habituation or culture of religious values in the family, the obedience of the person in carrying out religious teachings and exemplary parents in berakhlakul karimah.

Factors of religious education in schools and religious in the family effectively improve the quality of Islamic behavior (religiosity) of adolescents in Surabaya, social religious community is a supporter. The factors of religious education in schools, socio-religious and religious in the family effectively improve the quality of Islamic behavior (religiosity) of adolescents in Mataram. The effective factor of improving the quality of Islami (religiosity) adolescent behavior in Kendari is religious education in school and religious in family, socio-religious community of supporting factor.

Religious conditions in the family do not have a strong influence on adolescent religiosity in Surabaya. This is proof that the family has not functioned effectively as a place for religious values, character formation or personality, but only at the stage of carrying out biological and economic functions. The function of the family is 1) biological function, 2) economic, 3) educative, 4) socialization, 5) protection (protective), 6) recreative, and 7) religious (planting religious values). Functional families are characterized by the following characteristics: 1) love and respect, 2) be open and honest, 3) parents receive feelings, listen to children and value their opinions, 4) there is sharing of problems or opinions among family members, 5) Work together to solve life problems, 6) adapt and accommodate, 7) protect and nurture children, and 8) good communication.

The personal qualities in a society conducive to the development of adolescent religious consciousness are those individuals who: 1) obey the religious obligations vertically and horizontally, and 2) avoid behaviors that are contrary to religious teachings and morality, such as hostility, suspicion, hypocrisy, stealing, Corruption, other vile and cruel acts. While the personal qualities of society that are not conducive are characterized by: 1) materialistic, hedonistic and secularistic lifestyles, 2) attitudes and acts that harass religious teachings, and 3) individualistic and indifferent attention to poverty, ignorance and immorality occurring in society (Syamsu, 2002: 8).

The process of socialization occurs in everyday life through social interaction using a particular media or social environment. Therefore, the living conditions of the environment will greatly color and affect the input and knowledge absorbed. One theory explains criminality in urban areas, saying the high crime rates in urban communities are generally

located in poorer parts of the city, the impact of sub-standard housing conditions, overcrowding, low health status and unstable population conditions (Eitzen , 1986: 400).

It is said by Eitzen (1986: 10) that one can be bad / bad by living in a bad society. It can be explained that in general people who experience symptoms of social disorganization, social norms and values will lose their binding power. Thus the social control becomes weak, thus allowing for various forms of behavioral aberrations. In socially disorganized societies, it is often not just the uncertainty and ebbing of the power of binding social norms, but more than that, the deviant behavior of not getting social sanctions is then regarded as normal and natural.

Because teens are mostly outdoors with peers as a group, it can be understood that peer influences on attitudes, speech, appearance and behavior, interests and values outweigh the influence of family or teacher. For example when they dress in accordance with peer groups, smoking, trying to do alcohol, wandering in the malls, and so forth. Then the opportunity to be accepted by the group gets bigger.

In order for school roles and responsibilities to be done properly, the school should seek a conducive climate, a healthy atmosphere, both regarding management aspects and professionalism of the managers. Michael Rutter characterizes a school conducive to the development of students: "schools that advance, improve or develop academic achievement, social skills, manners, positive attitudes toward learning, low absenteeism, provide skills that enable students to work."

Schools that are healthy for the development of students in addition to being marked by the things above are also strongly supported by the quality of teachers, which concerns personal characteristics and competencies. Therefore, progress in classroom learning is influenced by interpersonal relationships between teachers and students. The relationship may be warm or cold, calm or tense, cohesive or antagonistic, friendly or hostile, harmonious or not harmonious and stimulative or restrictive. According to Kerlinger, the characteristics of teachers who support the relationship with students are characterized by: 1) positive personal orientation, 2) systematic task organization efficient, thorough, thorough, and comprehensible, and 3) flexible in thinking, imaginative, sensitive, and tolerant.

In relation to the development of students' religious awareness the characteristics of good teachers are:

1. Kindness noble personality like; Honest, responsible, disciplined, committed to task, passionate, creative, and respectful to students.
2. Mastering the disciplines that are taught
3. Understand the relevant sciences to support the ability to manage the teaching and learning process
4. Have a broad insight to be able to mengkontekstualisasikan Islamic religious education materials provided.

CONCLUSIONS

The level of adolescent religiosity in the three study cities is at an excellent level in the aspects of religious knowledge, religious attitudes, but both at the level of religious practice and morality (akhlakul karimah). There is no significant difference between adolescent religiosity in Surabaya, Mataram and Kendari. In the aspect of youth religious knowledge in Surabaya is relatively better than adolescents in Mataram and Kendari, the religious attitudes aspect of adolescents in Mataram is relatively better than adolescents in Surabaya and

Kendari, and the moral aspect of religious (akhhlakul karimah) adolescents in Mataram is relatively better than adolescents in Kendari and Surabaya.

Religious conditions in the families in these three study cities are at good level (conducive), there is no significant difference between one city and another. Indicators of religious adherence of parents and habituation to cultivate religious values in the family in Mataram lebig obedient than in Surabaya and Kendari. The socio-religious level of society is at a fairly good level (conducive), there are significant differences in the three cities. In the city of Mataram is better social-religious level of society than in Surabaya and Kendari. The condition of religious education in schools seen from some indicators in this study is at a fairly good level, and there is no significant difference between the codes in the tinga of the research city. In the aspect of availability of religious facilities and intensity of religious execution activities in Mataram city is relatively better than in Surabaya and Kendari.

The dominant factors affecting the religiosity of adolescents in Surabaya, Mataram and Kendari are religious education factors at school and religious in the family. Socio-socio-cultural factors become the determinants of youth religiosity in Mataram and supporting factors for adolescents in Surabaya and Kendari. It means to produce religious teenagers need attention from family, school and community. However, families and schools have not been able to portray themselves as character bulding places.

The fact that families and schools have not played a significant role in the formation of adolescent resources and religiosity is evidence of failure or dysfunctional families and schools as character bulding actors. To that end, the need to improve the ability of families and schools in various aspects and areas as proposed in the quality improvement strategy of family, school and community.

SUGGESTIONS

To the school should build and raise awareness as a container of character bulding. Therefore, the support of the school to create a religious atmosphere, improving the quality and intensity of religious execution activities, exemplary, improving educational skills and the insight of religious teachers is a necessity. Parents should be aware of its function as a character forming of children and the first and main place of socialization of religious values. To that end, the ability must be improved in order to assist the task of development as well as a socialization agent and role model for children. In addition, to the community, because of its role as a supporting factor in shaping the character of adolescents should have attention, awareness, social control, exemplary and participation in religious activities. To the government, especially the Ministry of National Education can build a place of worship that can be used as a center for assessment and religious activities for students, teachers and school officials. To government agencies that have extension agencies would always seek integration of moral values and spiritual values in every program and Extension activities. The existence of integrity among departments concerned in building teenagers and society, very effective and strategic improve the spiritual, morality and welfare of the community.

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