

THE ROLE OF USTADZ IN INCREASING RELIGIOUS UNDERSTANDING AS AN EFFORT TO PREVENT ADOLESCENT DEVIANT BEHAVIOR IN THE DIGITAL ERA

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Abstrak

Penelitian ini bertujuan untuk menganalisis peran ustadz dalam meningkatkan pemahaman agama remaja sebagai upaya pencegahan perilaku menyimpang di era digital, dengan mengambil lokasi studi kasus di Desa Pucung Kabupaten Karawang. Penelitian ini dilatarbelakangi oleh kekhawatiran terhadap melemahnya pengamalan nilai-nilai Islam di kalangan remaja akibat dominasi pengaruh media sosial, meskipun remaja pada dasarnya sudah memiliki pengetahuan dasar agama yang memadai. Pendekatan yang digunakan adalah kualitatif dengan desain studi kasus, melibatkan ustadz dan remaja sebagai informan utama yang dipilih melalui teknik purposive sampling. Pengumpulan data dilakukan melalui wawancara mendalam semi-terstruktur, observasi nonpartisipatif, dan dokumentasi, kemudian dianalisis. Keabsahan data dijamin melalui triangulasi sumber dan triangulasi teknik. Hasil penelitian menunjukkan bahwa: 1) kondisi pemahaman agama remaja ditandai oleh kesenjangan antara pengetahuan dan pengamalan, yang dipengaruhi media sosial yang menyebabkan kelalaian dalam beribadah; 2) ustadz menjalankan peran sebagai pendidik, pembimbing ibadah, teladan akhlak, motivator spiritual, dan pencegah perilaku menyimpang melalui strategi pemisahan tempat dan kegiatan keagamaan positif; serta (3) efektivitas peran ustadz dipengaruhi oleh faktor pendukung berupa ketersediaan majelis taklim dan momen hari besar Islam, serta faktor penghambat berupa kuatnya pengaruh media sosial dan minimnya dukungan orang tua. Penelitian ini menegaskan bahwa kerjasama antara peran ustadz, keterlibatan orang tua, dan kesadaran internal remaja merupakan kunci keberhasilan pembinaan keagamaan yang berkelanjutan.

Kata Kunci: Peran Ustadz, Pemahaman Agama, Perilaku Menyimpang, Era Digital.

Abstract

This study aims to analyze the role of ustadz in improving adolescents' religious understanding as an effort to prevent deviant behavior in the digital era, by taking the location of a case study in Pucung Village, Karawang Regency. This research is motivated by concerns about the weakening of the practice of Islamic values among adolescents due to the dominance of social media influence, even though adolescents basically already have adequate basic knowledge of religion. The approach used is qualitative with a case study design, involving ustadz and adolescents as the main informants selected through purposive sampling techniques. Data collection was carried out through semi-structured in-depth interviews, non-participatory observations, and documentation, then analyzed. The validity of the data is ensured through source triangulation and triangulation techniques. The results of the study showed that: 1) the condition of religious understanding of adolescents was marked by a gap between knowledge and practice, which was influenced by social media which caused negligence in worship; 2) Ustadz performs the role of educator, worship guide, moral exemplary, spiritual motivator, and prevention of deviant behavior through a strategy of separation of places and positive religious activities; and 3) the effectiveness of the role of ustadz is influenced by supporting factors in the form of the availability of taklim assemblies and the moment of Islamic holidays, as well as inhibiting factors in the form of strong influence of social media. This study emphasizes that cooperation between the role of ustadz, parental involvement, and adolescent internal awareness is the key to the success of sustainable religious coaching.

Keywords: The Role of Ustadz, Religious Understanding, Deviant Behavior, Digital Era.

Introduction

The development of digital technology in the 21st century has brought very significant changes to the social, cultural, and religious life of people in various countries. Digitalization opens up wider access to information, communication, and learning, but at the same time also presents a variety of new problems, especially for adolescents as the most intensive group using digital media. International reports show that the increasing intensity of social media use correlates with the emergence of various psychosocial problems, such as decreased quality of social interaction, mental health disorders, exposure to violent content, *cyberbullying*, addiction to online games, and weakened moral control. This condition makes adolescent character development one of the important agendas in human resource development in the digital era (Putri et al., 2024)

This phenomenon also occurs in Indonesia which has a number of internet and social media users that continue to increase every year. Ease of access to digital technology not only expands learning opportunities and obtaining information, but also increases the risk of spreading negative content, deviant behavior, and degradation of moral values among adolescents. Adolescence is a transitional phase characterized by high curiosity, identity search, and unstable emotional maturity so that this group is more susceptible to receiving negative influences from the digital environment. From a sociological perspective, adolescent deviant behavior is a consequence of weak social control and the lack of optimal internalization of moral and religious values in the process of personality formation (Alwi & Jannah, 2025)

In this context, religious leaders have a strategic position as agents of moral education that function to transmit religious values as well as guide adolescents in facing the challenges of modern life. Ustadz not only plays the role of a conveyor of religious teachings, but also as an educator, guide, counselor, social mediator, and moral example in people's lives. Through recitation activities, da'wah, youth coaching, and personal mentoring, ustadz contribute to forming religious character, strengthening self-control, and preventing the emergence of deviant behavior among the younger generation.

In the last five years, academic attention to the issue of religious-based youth development has increased. Nurjannah's research shows that the coaching carried out by religious leaders through da'wah activities is able to significantly improve the quality of adolescent morals (Nurjannah, 2017) Salwa found that the involvement of religious leaders contributes to the improvement of religious understanding of adolescents through an approach tailored to the characteristics of the local community (Nasution et al., 2025) Afifah emphasized that strengthening religious moderation in the digital era requires collaboration between religious leaders, families, educational institutions, and the

government to face challenges in the form of negative content, misuse of social media, and digital identity crisis (Afifah, 2016) Meanwhile, Siregar stated that sustainable religious coaching is able to strengthen the moral resilience of adolescents in the face of social changes due to the development of digital technology (Siregar, 2013) In general, the results of the study show that religious leaders have a significant contribution to the formation of religious character of adolescents.

However, previous research still leaves some limitations. Most studies only focus on the effectiveness of da'wah or religious guidance in general, while the relationship between the role of ustadz, increasing religious understanding, and preventing adolescent deviant behavior in the digital era has not been studied in an integrated manner. Previous research has also been conducted more in the context of educational institutions or urban communities, so there are still few studies on the dynamics of adolescent development in rural communities that are undergoing social transformation due to industrialization and digitalization. Thus, there is still a need to present a study that is able to explain how the role of ustadz adapts to the moral challenges of adolescents in the digital era in the context of local society.

Pucung Village, Karawang Regency, is a relevant location to study this problem. As an area that is in the midst of accelerating industrialization and urbanization, Pucung Village has experienced social changes that affect the lifestyle of teenagers. On the one hand, adolescents already have basic knowledge about Islamic teachings, such as the obligation to pray, read the Qur'an, and participate in religious activities. However, on the other hand, the high intensity of social media use causes the implementation of these values in daily life to be not optimal. This condition makes the ustadz a central figure who not only functions as a religious educator, but also as a moral guide, social mediator, and companion for adolescents in facing the challenges of digital life.

Based on this description, this study offers *novelty* by integratively analyzing how the role of ustadz not only improves religious understanding, but also builds adolescent moral resilience in preventing deviant behavior in the digital era through a community-based case study in Pucung Village, Karawang Regency. In contrast to previous research that tended to examine these aspects separately, this study combines the dimensions of religious education, social development, and digital challenges in one analytical framework. Therefore, this study aims to analyze the role of ustadz in improving religious understanding and preventing adolescent deviant behavior in the digital era, as well as explaining coaching strategies applied in the context of rural communities that are undergoing social transformation.

Research Methods

This study applies a qualitative approach with a case study design. This approach was chosen because the researcher aims to explore in depth the meaning, process, and dynamics of the role of ustadz in improving the religious understanding of adolescents as an effort to prevent deviant behavior in the digital era, a phenomenon that is contextual and cannot be simplified to numbers alone. Qualitative research remains relevant in the midst of digital transformation, especially through a case study approach that is able to provide a holistic understanding of specific phenomena. The case study design was chosen specifically because this study highlights a single case, namely the youth community and ustadz in Pucung Village, Karawang Regency, thus allowing for a rich and detailed exploration of the unique local context (Sugiono et al., 2020)

The research was conducted in Pucung Village, Karawang Regency, West Java, which was selected purposively based on the relevance of the context: the village is located in an area that is under the pressure of industrialization and urbanization, so that its adolescents are vulnerable to the negative influence of the digital age, while the local religious institutions are still actively operating. The research participants were determined through the purposive sampling technique, which is by selecting informants who are directly involved and have in-depth knowledge of the phenomenon being studied. Participants include: a) ustadz who are active in fostering teenagers in local mosques or taklim councils; and b) adolescents aged 13–18 years who participated in coaching activities.

The main technique of data collection is in-depth interviews utilizing semi-structured interview guidelines, thus providing flexibility for researchers to dig deeper into information without deviating from the focus of the research. Qualitative methods through in-depth interviews, participatory observations, case studies, and document analysis are very effective in uncovering the experiences, values, and meanings that emerge in the practice of Islamic religious education. In addition to interviews, data was also collected through: a) non-participatory observation, to directly observe religious development activities organized by ustadz; and b) documentation studies, in the form of records of taklim council activities, recitation schedules, and village profile documents. Data collection techniques that include observations, in-depth interviews, and documentation studies were analyzed thematically using source triangulation to ensure the credibility and confirmability of the findings. The interviews were conducted face-to-face, recorded with the consent of the informant, then transcribed verbatim for analysis purposes.

Data analysis was carried out using the Miles and Huberman interactive model which consisted of three stages that took place simultaneously and continuously (Miles & Huberman, 1994) The process of data reduction, data presentation, and conclusion drawing is not a linear stage, but an

interactive process that can be done repeatedly to ensure accurate and reliable research results. In terms of research ethics, each participant was given an informed consent sheet explaining the purpose of the research, guaranteed identity confidentiality, and the right to resign at any time without any consequences. The validity of the data is guaranteed through four strategies: a) source triangulation, which is comparing data from ustadz and adolescents, b) technical triangulation, which is matching interview data with the results of observations and documents; c) member checking, where the results of the interpretation are confirmed back to the informant; and d) persistence of observation in the field to deepen the context of the findings. Triangulation is defined as a data collection technique (Supandi et al., 2024) that combines various data collection techniques and existing data sources, so that it becomes the main instrument in conducting a test of the credibility of qualitative research data.

Research Findings and Discussion

Conditions of Religious Understanding of Adolescents and Challenges of Deviant Behavior in the Digital Era in Pucung Village, Karawang Regency

Pucung Village in Karawang Regency is one of the rural areas that is undergoing socio-cultural transformation due to a strong wave of industrialization and massive digital technology penetration. Based on the results of in-depth interviews with ustadz and teenagers in Pucung Village, a complementary understanding was obtained regarding the condition of religious understanding among local teenagers. From the ustadz's point of view, the majority of teenagers in the village tend to show a lazy attitude in participating in religious activities, such as attending recitations and studying religious science. Factors that affect this laziness include fatigue after school activities, a high workload of study assignments, the absence of friends to invite you to, and the perception that religious material is too difficult. An ustadz stated: "Teenagers are mostly lazy to recite and study, perhaps because of fatigue, a lot of schoolwork, or no friends, or do not want heavy lessons related to religion". This statement is supported by direct confessions from teenagers, who say that reciting activities are only carried out on special occasions, namely when participating in routine recitation after Maghrib prayers, while outside of the schedule, independent recitation is almost never carried out. The implementation of the five-time prayer has also not reached the optimal level of consistency, adolescents admit the habit of delaying prayer times or even abandoning them in certain situations. The use of technology and social media has proven to be the main distraction for adolescents from the obligation of worship, thus damaging the regularity in performing the five-time prayer (Mahesha et al., 2024)

The main challenge faced by teenagers in Pucung Village is the dominant influence of social media in their daily routines. Both ustadz and teenagers agreed to mention the same thing, social media is the primary cause of negligence in worship. According to ustadz, teenagers often use social media for mere entertainment purposes, while content related to religion is rarely proactively searched for. Ustadz emphasized: "There are many negative impacts of social media, usually teenagers use social media more for entertainment, if it is religious it is rare, so what they are looking for is usually fun, while fun is negative". This view is in line with what teenagers express, namely that the habit of scrolling social media for a long duration triggers feelings of malaise, neglect in prayer and recitation, and adverse effects on physical health such as diminished vision. Teenagers revealed: "Social media has a great effect on behavior, becoming mager because of scrolling, rarely praying, making eyes minus, social media making them negligent in worship". The habit of using social media as an alternative source of entertainment produces concrete negative impacts, where adolescents become negligent of their religious obligations and experience increasingly worrying moral degradation (Oktaviana et al., 2019)

Interestingly, although teenagers rarely consciously search for religious content, they sometimes find material with religious nuances on social media. However, their critical ability to such content is still limited, and teenagers prefer to do self-checks through search engines to verify its validity, without consulting the ustadz. Therefore, adolescents need sufficient digital literacy to be able to filter religious information circulating on social media, so as to avoid exposure to misleading content or contrary to the pure teachings of Islam (Afifah, 2016)

To gain a more complete understanding of the condition of religious understanding among adolescents in Pudung Village, an initial mapping of the level of basic religious knowledge possessed by adolescents is needed before receiving intensive coaching from ustadz. Based on the findings of the interview, the teenagers in Pucung Village basically know the basic obligations in Islam, they are aware that the five-time prayer is mandatory, understand that reciting is part of the responsibility of a Muslim, and know the basic principles of Islamic teachings such as the pillars of faith and the pillars of Islam. Teenagers mentioned that this basic knowledge was obtained through religious lessons at school, the influence of the family environment, and the recitation they sometimes attended. Nevertheless, there is a striking gap between knowledge and practice, adolescents are aware of the obligation to pray, but still often postpone or even abandon it, adolescents know the importance of reciting, but only do it when there is a routine recitation led by the ustadz. Religious understanding that is limited to the cognitive realm without being accompanied by internalization of values and

worship habits will not be sufficient to form the character of adolescents who are moral and remain consistent in carrying out their religious teachings.

This kind of condition shows that the main problem experienced by the youth of Pucung Village is not a lack of religious knowledge, but a weakness in the internalization and application of religious values in their daily routine. Ustadz is aware of this gap and makes it the basis for developing a coaching strategy not only to increase the religious knowledge of adolescents, but also to focus more on strengthening awareness, forming worship habits, and instilling character through exemplary examples. Truly effective religious education must not stop at the delivery of cognitive knowledge alone, but must also be with practical guidance that encourages the internalization of values and the habit of worship in the daily lives of adolescents.

From the aspect of social behavior, the ustadz identified that the most common deviant behavior is promiscuity between men and women without restrictions in accordance with Islamic law. Meanwhile, teenagers admitted that they did not stay silent when they watched their peers behave inappropriately, they actively gave reminders or even lectures to their friends about the obligation to pray and the consequences of leaving them. However, teenagers admit that these efforts often don't work, because the friend in question stays busy with his gadgets. The teenager concluded: "So it must be from the consciousness of each teenager". This finding is strengthened by the observation of ustadz who found significant differences between adolescents who regularly attend recitation and those who do not see the level of politeness, choice of words, and the quality of manners in daily interactions. Juvenile delinquency in the digital age does not only appear in the form of physically deviant behavior, but also manifests in a decline in manners, communication ethics, and social procedures that are increasingly concerning among the younger generation.

The Role and Strategy of Ustadz in Improving Religious Understanding as an Effort to Prevent Deviant Behavior

Behavior refers to an individual's perceived response through activities, actions, or actions, whether physical or verbal. These responses can appear consciously or unconsciously, and may or may not be visible, in reaction to stimuli such as other objects or individuals. Meanwhile, deviant refers to actions that are not in line with applicable provisions. According to KBBI, deviation includes deviations from the rules or deviations in direction. Thus, deviant behavior is an act that violates the norms and regulations of a certain society or social group.

Interviews with ustadz and adolescents simultaneously provide a comprehensive overview of the role and strategies applied by ustadz in guiding adolescents in Pucung Village. Ustadz explained that coaching starts from providing education as the main basis, which includes three core areas,

namely morals, fiqh, and monotheism. After the education stage, followed by guidance that is applicable in the field of worship, adolescents are guided to carry it out appropriately; In the field of morals, Ustadz plays the role of an example (*uswah hasanah*), while in the field of monotheism, the focus is on strengthening the faith of adolescents. Ustadz said: "Initially education was given first, such as in the fields of morals, fiqh, monotheism, then from that education there needs to be guidance in terms of worship and guidance, in terms of morals to be a good example, in terms of monotheism to strengthen the faith". This view is in line with the experience of adolescents, which confirms that the main material presented by the ustadz does include the stories of the prophets, fiqh, monotheism, and morals, with the main emphasis on the urgency of maintaining the regularity of the five-time prayer. Islamic religious leaders play a crucial role in improving adolescents' religious understanding through an integrated approach to education and guidance, including aspects of worship, morals, and strengthening the faith as a whole.



Routine Recitation Activities for Teenagers with Ustadz at the Mosque

From the perspective of the use of digital media, a real phenomenon emerges: ustadz actively use the YouTube platform as a means of enriching da'wah materials, in order to expand and deepen explanations that are not described in detail in classical books. On the other hand, for teenagers, social media is more predominantly used for entertainment than religious learning. The difference in the pattern of digital media use between ustadz and adolescents is an important point that shows the need for a bridging strategy, namely encouraging adolescents to use social media more productively and with religious nuances, following the example of ustadz. The use of digital media by religious leaders in da'wah is an effective strategic adaptation to expand the scope and depth of religious coaching materials, so that Islamic messages can be channeled more optimally to the younger generation in the midst of the digital era.

The most dominant aspect of the results of the interview between the two parties was the influence of the ustadz lecture on the motivation of adolescents to worship. Teenagers firmly admit

that the lectures of the ustadz greatly affect their behavior changes. For example, when the ustadz lectures about the obligation of prayer, the teenager feels motivated and immediately encouraged to carry it out. The teenager stated: "If the ustadz lectures about prayer, well it makes me as a teenager enthusiastic about praying". Adolescents also felt other tangible benefits from the study, such as the increase in new religious knowledge, rewards, increased enthusiasm for life, and the development of an overall positive attitude. This fact underlines that the approach of lectures and direct guidance from ustadz is much more effective in arousing adolescents' religious awareness compared to the social media content they access regularly. An adaptive and contextual approach to religious education, delivered by local religious leaders, has been proven to be able to strengthen the understanding and practice of Islamic values in adolescents holistically, including cognitive, affective, and contive dimensions.

The strategy to prevent deviant behavior applied by the ustadz, especially related to promiscuity, is to separate the places for men and women in each religious activity. In addition, ustadz also take advantage of Islamic holidays to hold positive activities such as parades and religious competitions as a substitute for constructive activities for teenagers. A moderate and contextual approach to religious education, including through community activities at religious momentum, has proven to be effective in shaping the character of adolescents and preventing them from falling into behavior that deviates from Islamic values.

Supporting, Inhibiting, and Impacting Factors of the Ustadz's Role on Adolescent Behavior

The results of interviews with ustadz and adolescents simultaneously revealed various factors that affect the effectiveness of the role of ustadz in religious development in Pucung Village. From the ustadz's point of view, the most important supporting factors include the availability of sufficient facilities for places of worship, the existence of taklim assemblies as a structured coaching forum, as well as opportunities on Islamic holidays which are used as strategic momentum to hold attractive religious activities for teenagers. This is supported by the view of adolescents, who admit that the routine recitation held by the ustadz is the only structured forum that they regularly follow to obtain religious guidance. The presence of taklim assemblies and infrastructure of places of worship that are active at the community level are essential socio-religious elements that support the continuity of youth development programs by religious leaders in the local area (Siregar, 2013)

On the other hand, the most prominent inhibiting factor from both perspectives is the strong influence of social media and the lack of support from parents. Ustadz emphasized that without the active participation of parents, the coaching process will experience great obstacles: "If parents do not support it, it will be difficult, so parents and teachers must work together". From the perspective

of teenagers, the same obstacle is also felt as efforts to remind peers not to be negligent in worship often fail, because behavior changes cannot be forced from outsiders. Adolescents themselves conclude that religious awareness must arise from the internal consciousness of each individual. These two points of view reinforce each other, the transformation of adolescent behavior requires collaboration between encouragement from ustadz and parents as external factors, as well as initiative from within adolescents. The role of parents is a determining element in the success of preventing juvenile delinquency, because the family is the first and primary institution that forms moral and religious values in children.

Overall, the impact of the role of ustadz felt by both parties includes three main aspects. First, the cognitive aspect of adolescents acquires new religious knowledge that is not obtained from other sources. Second, the affective aspect of the ustadz lecture succeeded in arousing the spirit and motivation to worship that was immediately felt by teenagers. Third, the conative aspect is that there are concrete behavioral changes that can be seen in the differences in character between adolescents who diligently attend recitation and those who do not, both in terms of politeness, word choice, and the level of manners in daily social interaction. Ustadz conveyed his aspirations: "Children are increasingly enthusiastic to understand and learn religious knowledge, with the support of their parents, then there must also be a high will from their children". The success of youth religious coaching as a whole depends on the synergy between the internal motivation of adolescents, family support, and the active role of religious leaders as spiritual mentors at the community level, which collectively form a robust and sustainable coaching ecosystem.

Conclusion

This research shows that ustadz has a strategic role in improving religious understanding while preventing adolescent deviant behavior in the digital era. This role is not limited to the delivery of religious materials through recitation, but also includes the development of worship, the internalization of moral values, the provision of examples, personal assistance, and the strengthening of spiritual motivation in daily life. In the context of Pucung Village, Karawang Regency, the existence of ustadz has proven to be able to strengthen the implementation of religious values and bridge the gap between the religious understanding of adolescents and their religious practices in the midst of the challenges of digital technology development.

The results of the study also show that the effectiveness of religious coaching is not only determined by the role of ustadz, but is influenced by the synergy between ustadz, family, and internal awareness of adolescents. The involvement of parents as the first educational environment and the

commitment of adolescents in internalizing religious values are supporting factors that determine the success of religious character formation. In addition, the ability of ustadz to use digital media as a means of da'wah shows that technology is not solely a source of threats, but can also be an effective medium to strengthen religious education if used wisely and in accordance with the needs of the younger generation.

Theoretically, this study enriches the study of Islamic education by showing that religious guidance in the digital era requires an approach that integrates the example of religious leaders, family support, and the constructive use of digital technology. Practically, these findings can be a reference for village governments, educational institutions, religious organizations, and communities in designing youth development programs that are collaborative and adaptive to the development of digital technology.

This study has limitations because it uses a case study design at one research location so that the results cannot be generalized to the broader community context. Therefore, further research is suggested to involve several regions with different social characteristics and use a quantitative approach or *mixed methods* to test the relationship between the role of ustadz, family support, digital literacy, and religious behavior of adolescents more comprehensively.

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