

## **The Role of Family in Mitigating Youth Social Violence from An Islamic Perspective**

**Thameem Ushama**

AHAS KIRKHS, International Islamic University Malaysia,  
Kuala Lumpur, Malaysia

**Helal Uddin**

International Institute of Islamic Thought and Civilization,  
International Islamic University Malaysia, Kuala Lumpur,  
Malaysia

**Mohamed Arkam**

International Institute of Islamic Thought and Civilization,  
International Islamic University Malaysia, Kuala Lumpur,  
Malaysia

### **ABSTRACT**

**This study examines within an Islamic framework while examining families' vital role in preventing societal violence among young people. In Islam, parents are the primary instructors, and the child's first school is the home. The research explores how families could stop the growth in juvenile social violence by looking at Islamic viewpoints on family structure, values, and teachings. Analytical and descriptive methods are used in this investigation. It explores the potential role of families as essential building blocks in fostering responsible and peaceful behaviour in the youths, highlighting the significance of family dynamics and values. It looks at how important it is to instil Islamic morals and social skills in the family to foster a feeling of belonging, compassion, and defiance of violent impulses. It offers a profound understanding of how families could function as preventative and corrective measures against social violence by fusing Islamic teachings with contemporary perspectives. The study's conclusions provide light on the relationship between Islamic principles, family dynamics, and the prevention of social violence. These insights can be used in debates and real-world community well-being initiatives.**

**Keywords:** Family, Social Violence, Youth, Islamic Perspective, Moral Values, Prevention.

### **INTRODUCTION**

Juvenile social violence is a widespread issue that affects society and communities on a variety of levels. Adolescent violence can take many different and complex forms, from physical altercations to cyberbullying and involvement in gang-related activities. The influence of the family on the behaviour of young people is a crucial factor that warrants more study, even though many other factors contribute to this problem.

Islamic teachings place a strong emphasis on the family since they consider it to be the cornerstone of social stability and moral development. In human society, the family is the fundamental social unit. A man and a woman get together to create this institution, and their interactions create a new generation. By training the next generation to uphold human civilisation, this institution seeks to preserve continuity.

Nevertheless, the family's nature, purpose, and structure are being questioned today. Many people view a single mother, a gay couple, and an extramarital relationship as equally acceptable examples of the family. Islam holds that Allah, the Almighty, created and inspired the family unit. That came into being with the creation of man. In Muslim civilisation, the institution of the family is fundamental. This institution's structure is also intended to operate as a scaled-down representation of society. Nearly one-third of the Qur'anic *ahkam*, or legal injunctions of the Qur'an, deal with the family and its proper management (Khurshid Ahmad, 1964, 16).

Several studies in psychology and sociology have demonstrated that families critically influence young people's behaviour. Experiences in early life significantly impact young people's views and behaviours. Family dynamics encompass the behaviours of parents, modes of communication, and social support systems. Furthermore, Islamic viewpoints on family responsibilities and values offer unique insights into addressing teenage social violence.

The purpose of this study is to investigate the potential contribution of families to the decrease of youth violence in society from an Islamic perspective. It looks at the fundamental reasons for teenage violence, explores the theoretical underpinnings of familial effect, and offers workable solutions for families to deal with these behaviours. The study additionally aims to offer actionable suggestions for lawmakers, community leaders, and families to effectively address this urgent issue based on research findings and Islamic beliefs.

Early prevention is a critical element to address because of its significance in the family unit and its role in fostering social peace. This study looks at how families help avoid conflict and reduce societal tension from a sociological standpoint for a complete understanding.

### **FAMILY FROM AN ISLAMIC PERSPECTIVE**

It is appropriate and essential to define and explain the term "family" in English at the outset of this discussion on family from an Islamic perspective. Merriam-Webster dictionary defines 'family' as the basic unit in society traditionally consisting of two parents rearing their children. Furthermore, any social unit differs from the traditional family but is regarded as equivalent to it. (Merriam-webster. n.d.).

Arabic words *ahl*, *āl*, and *usrah* describe the family. Among these words is *ahl*, which has numerous specific and generic connotations, much like the English word family. When the word '*ahl*' was first used, it meant 'the people of a house or dwelling' (*ahl al-Bayt*), and 'people' refers to the other humans who live with a man in that specific dwelling.

Subsequently, the word's definition is expanded to include concepts of larger homes. Given that a dwelling might be a home, a town, or a country, the term '*ahl*' can be used to describe the

people who live in any of these places: *Ahl al-Bayt* ('people of the house'); *ahl al-qurā* ('people of the town'); and *ahl al-balad* ('people of the country'). (Edward William Lane, 1984, 1:121).

The word family (*'āile*) is derived from the Arabic word root *'āle -'avele*, which means to diverge/leave the righteousness and to do injustice and oppress others, also used as *'āile* (*pl.'avāil-'āilāt*). In Arabic, the word "*Usra*" (*pl. 'user*), which is used more frequently in everyday language than the word *'āile*, means dynasty, lineage, tribe, clan, and kin as well as family. (Ibn Manẓūr, n.d., 4/19-20;11/481-486).

The research survey continues on to define teenage violence as acts of violence perpetrated by unrelated individuals, who may or may not know one another, between the ages of 10 and 29. These actions typically take place outside of the home. There are many different types of youth violence, including bullying, gang violence, and physical assaults with or without weapons. Nonetheless, there is proof that the 30- to 35-year-old age group has high rates of both victimization and perpetration. Therefore, this cohort of mature young people should be considered in attempts to comprehend and prevent youth violence

A family is a group of people united by a legal relationship, like guardianships, marriages, adoptions, or a blood bond, which denotes direct kinship through a shared ancestor. This is the most fundamental definition of a family. Family law relationships are subject to growth, modification, and dissolution. Legal family relationships are subject to growth, modification, and dissolution. However, blood ties might include distant or close relatives such as aunts, uncles, grandparents, cousins, nieces, nephews, and siblings. These ancestral connections can be traced through genealogical records or family trees. (Lovetoknow, n.d.).

A family is traditionally defined as a father, a mother, and their offspring. Fathers are the main pillars and sources of direction in building families. He is responsible for providing his kids with housing, security, and education. This type of financial help and protection falls under *nafaqah* in Islam. It is required, and if it is not performed correctly, the individual will be considered to have sinned (M. Afzal Wani, 2003).

The family, the cornerstone of civilisation, is vital to the peace and stability of society. Islamic teachings place a significant focus on it, delineating family responsibilities and promoting characteristics like empathy and compassion that are vital to the advancement of society. Islamic teachings regard the family as a sacred institution created by Allah that serves as the foundation for social cohesion and interpersonal relationships. Allah mentions the family in the Qur'an as a vital institution to provide support, love, and guidance. "*And among His Signs Is this, that He created for you mates from among Yourselves, that ye may Dwell in tranquillity with them, And He has put love and mercy between your (hearts): Verily in that are Signs For those who reflect.*" (Qur'an 30:21). This verse emphasises the divine goal of marriage and the creation of a family, stressing love, mercy, and peace within the family. Fulfilling religious, social, and emotional requirements is primarily the responsibility of the family unit, which includes parents, kids, and extended family (Al-Qaradawi, 2000). Islam maintains that God has ultimate sovereignty over every aspect of human existence. It sees life as an integrated totality and refuses to divide it between holy and secular domains, making sexuality and reproduction essential elements of the Islamic way of life.

Moreover, this institution is the cornerstone of the entire sociocultural structure and a self-sufficient system to maintain social, ideological, and cultural stability. (Zeenat Kausar. 1999, 1).

The Hadith literature also contains guidance on obligations and relationships within the family. The Prophet Muhammad (peace be upon him) placed a high value on maintaining family obligations and treating family members with kindness and compassion. In a Hadith by Abu Hurairah, the Prophet said, "*The best among you is the one who is best to his family, and I am the best among you to my family*" (*Mishkat al-Masabih*, 3252). Islamic teachings also emphasise the value of parents and children in the family. Islam places great value on parents, and the Qur'an instructs believers to respect and obey them. For instance, *Surat al-Isra* (17:23) states this. According to *Surat al-Ahqaf* (46:15), children are taught to respect and obey their parents.

Moreover, the rights and responsibilities of family members are emphasised throughout the Qur'an. One example is *Surat al-Nisa'* (4:1), which commands believers to maintain justice and equity in family environments. This verse recognises the links of familial ties that Allah has created and emphasises the respect and care that family members should have for one another.

Beyond biological ties, Islam sees the Muslim community as a whole (*ummah*). Prophet Muhammad (peace be upon him) emphasised the need for Muslims to stand together and support one another by comparing Muslims to a single body. In a *hadith* narrated by An-Nu'man ibn Basheer, the Prophet said, "*The believers in their mutual kindness, compassion, and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever*" (Bukhari and Muslim).

Islamic families strongly focus on support, love, compassion, and respect for one another. The *ahadith* and verses of the Qur'an provide a comprehensive framework for family duties that highlight the need to foster peaceful relationships inside the family and in the greater Muslim community and the sanctity of family ties. Furthermore, this perspective emphasises the concept of "*ummah*," or community, highlighting how entwined society is with each individual. Families are viewed as little replicas of more extensive social ties, with each member fostering social cohesion and well-being. Families who uphold Islamic values can aid in preventing social violence and advancing constructive change.

### **FACTORS CONTRIBUTING TO SOCIAL VIOLENCE**

Merriam-Webster dictionary defines 'violence' as the use of physical force to injure, abuse, damage, or destroy an instance of violent treatment or procedure. (Merriam-webster. n.d.). The World Report on Violence and Health defines violence as "*the intentional use of physical force or power, threatened or actual, against another person or a group or community, that either result in or has a high likelihood of resulting in injury death, psychological harm, maldevelopment or deprivation*", (Krug E et al., 2002, p.5).

A survey further characterises youth violence as acts of violence carried out outside of the house by unrelated individuals between the ages of 10 and 29. These individuals may or may not know one another. There are many different types of youth violence, including bullying, gang violence, and physical assaults with or without weapons. However, there is evidence that high rates of both victimisation and perpetration reach the 30- to 35-year-old age range.

Therefore, this cohort of mature young people should be considered in efforts to comprehend and prevent youth violence. (Mercy JA et al., WHO 2002).

Violence is typically described as aggressiveness with the intention of causing extreme physical harm, such as injury or death, as opposed to aggression, which is usually characterised as any behavior meant to injure another person who does not wish to be harmed. (Bushman & Huesmann, 2010) Hence, all acts that are intended to cause severe injury are violent, but not all hostile acts are violent.

The convergence of environmental, social, and personal elements often leads to several complex and interrelated reasons that generate youth social violence. It is imperative to understand these components to develop effective prevention and intervention strategies. Murder is the fourth most prevalent cause of death for teenagers and young adults between the ages of 10 and 29 worldwide, according to estimates of 200,000 deaths in this age group per year. Men make up 83% of homicide victims in this age range, and almost all of these fatalities take place in low- and middle-income nations (World Health Organization, 2014).

For every youth who passes away, numerous others suffer injuries that require hospital care. Juvenile violence can lead to more dangerous behaviours, such as drug and alcohol misuse, smoking, unsafe sexual behaviour, and mental health problems, in addition to deaths and injuries. Youth violence also diminishes productivity, devalues property in the places where it occurs, and generally erodes the foundation of society, which results in a massive increase in the costs connected with health, welfare, and the criminal justice system. Thus, successful youth violence prevention programs can enhance various health, educational, and social outcomes, which may also result in significant financial savings (World Health Organization, 2015).

Risk variables have varying degrees of impact on teenage violence depending on the stage of a person's life. Individual risk factors can include a history of criminal action, delinquency, or aggressive behaviour; psychological disorders such as conduct disorder or hyperactivity; and hazardous alcohol and drug use. Risk factors associated with close relationships include inadequate parental supervision during childhood, severe and inconsistent parental discipline, parental involvement in criminal activity, and peer affiliation with troubled youth. Community-level risk factors include local drug and gun markets, neighbourhood crime, gang activity, easy access to alcohol, joblessness, substantial income disparity, and concentrated poverty. (World Health Organization, 2015, & Elliott, D. S. 1994).

Learned behaviour also contributes to youth violence; many young people resort to violence since they have few other options for achieving respect and status. Some of the things that lead to this are having weak family bonds, witnessing domestic abuse, and lacking pro-social conflict resolution role models. Children in violent households may be neglected, and their behaviour may be monitored poorly by caregivers who lack the required resources and skills.

Neighbourhoods are crucial, too, because poor and chaotic regions often include gang activity, black markets, and a lack of social and cultural coherence, which all contribute to the development of violence. Young individuals in these environments are more prone to engage in risky behaviours like drug abuse and gang involvement since there are not many positive options available to them, which fuels the cycle of violence and dysfunction. Youth violence is

generally a complex issue that is influenced by societal, familial, and economic factors that both promote the adoption of violent behaviours and hinder young people's ability to maintain regular, healthy lifestyles.

## **FAMILY ROLE IN MITIGATING SOCIAL VIOLENCE**

### **Fostering Family Bonds and Communication**

Globally, there is growing concern over social violence, with young people frequently being regarded as major offenders. Governments, society, and religious leaders have attempted to solve this issue, but much remains to be done. Studies indicate that a comprehensive strategy encompassing families, schools, instructors, peers, and social organisations is essential for averting teenage social violence. Families, however, have the greatest impact on developing children's minds through strong ties and open communication. Adolescence is a crucial period for guidance since it is a time when people experience major physical and mental changes.

Families play a crucial role in shaping young people's attitudes, beliefs, and behaviours and assisting them in making wise judgments. By fostering respectful relationships, constructive conflict resolution, and effective communication, strong family ties serve as a barrier against adolescent violence. Sincere and honest communication between parents and teenagers promotes respect and understanding between the two parties, which in turn creates a nurturing atmosphere where kids feel appreciated. (Arias & Punyanunt-Carter, 2017).

Islam establishes numerous rules for family life and regards the family as essential to life. It emphasises the value of close relationships and open communication within the family, viewing these as essential for all members, particularly parents and kids. The rewards for preserving these connections are emphasised throughout the Qur'an and Hadith. (Parizi, 2017). Islam also emphasises maintaining a healthy balance between household duties and family responsibilities. Early childhood care is the responsibility of parents, and later in life, children are expected to take care of their parents. As stated in *Surat al-Isra*, verse 23, this obligation must be carried out with sincerity, honesty, compassion, and kindness.

### **Teaching Islamic Ethics**

The future of society depends on the youth, and Islam places a high value on raising them. Islamic teachings strongly focus on teaching children virtues like patience, kindness, compassion, respect, and honesty at a young age. These principles support social cohesiveness, foster strong character development, and prepare them to contribute to society (Elhadidy, 2024). The family, as the primary source of nurturing and education for children, is crucial in imparting Islamic values and ethics, hence mitigating the risk of social violence among young people. Children learn a variety of subjects in the home, which serves as their primary educational institution. These subjects include social, religious, ethical, emotional, and intellectual. Islamic education is, therefore, the family's primary duty since it has a significant impact on the character development of the children. Parents, in particular, have a big impact on whether their kids end up being positive or negative contributors to society as adults (Rusli, 2020).

Islamic values and ethics impact a child's behaviour and character because they help them grow into well-rounded people who can communicate peacefully and effectively. These lessons also help create a peaceful, compassionate community devoid of animosity. Islamic moral principles

offer a distinct moral framework that helps kids choose between good and bad and promotes integrity, humility, and honesty—all of which help kids develop virtue. Islam also places a strong focus on deference to, accountability to, and reverence for Allah, which fosters societal harmony, justice, and spiritual development. Juveniles who internalise these values are more likely to abstain from negative behaviours and are better able to have a good impact on their communities, encouraging compassion, empathy, and responsible citizenship (Elhadidy, 2024).

### **Providing Psychological Support**

Young age is a pivotal period in an individual's life, marked by various mental and psychological challenges that can contribute to violence in individuals, families, and society. The World Health Organization reports that approximately one in seven young people aged 10 to 19 suffer from mental health problems (World Health Organization, 2021). The family, particularly parents, are key in this critical era, offering essential emotional and psychological support. Since parents are the ones who know their children the best, they can comprehend, listen, and act in a way that is supportive of their child's emotional and psychological needs. Furthermore, a parent's emotional support has a major role in a young person's well-being and life quality. Positive family dynamics are fostered by this support, which encourages security, self-assurance, and closeness. Additionally, it supports children's emotional development by teaching them how to control their emotions and manage social interactions. According to research, teens who live in loving homes with parents who support them emotionally are more likely to have better mental health and be happier with their lives (Gaspar et al., 2022; Wilkinson et al., 2011).

### **Monitoring Youth's Social Interactions**

Youth social violence has become ubiquitous in many nations despite legal, social, and religious contexts, indicating a serious problem. Although regulations by themselves might not be enough to stop teenage violence, families can be extremely important because they are the main source of protection and education. In order to promote healthy behaviours and positive interpersonal connections and discourage aggressive behaviour, one essential strategy is to watch over and direct young people's social interactions. Teenagers are particularly vulnerable during adolescence when they might be exposed to hazardous content and peer pressure. This is mostly due to their unrestricted use of social media. To lessen these effects and stop teenage violence, families must actively participate in directing and supervising their children's interactions.

In Islam, parents have a big part to play in raising devout Muslim kids, and part of that responsibility includes watching over and mentoring them. This is guided by the Hadith and the Qur'an. *Surat al-Tahrim* emphasizes the value of supervision and guidance by telling believers to shield themselves and their family from the hellfire. In addition to teaching their kids etiquette, education, and the right knowledge of Islam, parents also have the responsibility of keeping an eye on their friends and the content they access on social media. Selecting a spouse in accordance with Islamic principles is the first step towards raising devout children. Islamic beliefs, as stated in *Surat Al-Imran* verse 38 and *Surat al-Furqan* verse 74, advocate performing du'a to Allah for a variety of purposes, including rearing children. Islam also guides duties during pregnancy, after birth, and in upbringing through Islamic education. Family formation in Islam is interconnected, and comprehensive guidelines are provided for each aspect (Erhamwilda et al., 2021).

Their peers and friends primarily influence youth, and Islam provides guidelines for choosing friends. Parents should teach their children about making friends online and in real life and monitor them accordingly. Islam encourages befriending those who are pious and honest, as mentioned in a Hadith of the Prophet (peace be upon him). Abu Hurairah reported: The Prophet said, *“A man is upon the religion of his best friend, so let one of you look at whom he befriends”* (Sunan al-Tirmidhī 2378). Another related Hadith reported by Amr bin Said bin Al Anas states: *“Of all that a father can give to his children, their good education and manners are the most important”* (Tirmizi, Sunan, Ahmad Shakir et al., 1937).

In contemporary times, youth face various challenges both in real life and online, which may lead to social violence. They require proper monitoring and guidance from their families, particularly from parents, to prevent violence in society.

## CHALLENGES AND SOLUTIONS

### Families' Challenges in Preventing Social Violence

In the modern world, peer pressure, social media, print and electronic media, and other external forces make it difficult for families to prevent social violence among young people. These effects have the potential to incite young people to emulate aggressive and violent behavior, which poses a serious risk to people as individuals, families, societies, and countries. Particularly social media contributes significantly to the promotion of radical and aggressive behavior in young people. Anyone may post and spread violent information on websites like Facebook, Twitter, and YouTube, which can have a negative impact on impressionable young minds. Forbes reports that 84% of individuals aged 18 to 29 use at least one social networking platform. Sentiment.io's 2024 estimate indicates that a vast majority of teenagers, 93%, engage with social media platforms daily. According to a study by the UNESCO Commission on “Youth and Violent Extremism on Social Media,” young people, especially women, are vulnerable to being influenced towards violent behaviour through social media (Belle Wong and Cassie, 2023; Leao, 2024; UNESCO, 2023).

Numerous studies show that parental abilities and communication are frequently problematic in households. When parents connect with their adolescent children, they frequently lack effective positive communication skills, which can lead to miscommunications and disputes within the family. Youth social violence may ultimately result from this communication gap. On the other hand, there is a great chance to lessen these confrontations by encouraging positive relationships between children and their parents through efficient communication, understanding, and acceptance (López et al., 2019). There is a great deal of socioeconomic rivalry and a growing wealth divide in today's society. Families face a problem in preventing youth social violence due to socioeconomic circumstances. Poverty-stricken families find it difficult to obtain needs, which causes stress and suffering that young people may find intolerable. Families may experience discord, dysfunction, and strained parent-child interactions as a result of this. In the end, these circumstances may exacerbate young unrest, societal inequity, and instability (General, U. S. (2001).

### Strategies to Overcome the Challenges

Modern parenting comes with a lot of difficulties, especially when it comes to preventing youth social violence. Even though experts have put out a number of remedies, families—especially parents—continue to struggle with this problem. Some advocate feeding kids halal food,



pointing to its beneficial effects on their lives and moral upbringing (Rusli, 2020), while others advocate for instilling religious values early and educating children (Ikhwan, 2019). Setting a good example is crucial, though. From birth, children learn from and emulate their parents' behavior, as they are the primary educators in the family. According to research, a lot of kids imitate their parents' behaviors both through interaction and observation. A study conducted in 2008 showed that approximately 50-62.5% of youngsters replicate their parents' behaviours in both interactive and observational situations. For example, a study showed that 90% of 24-month-old children who watched a video of someone dismantling a toy replicated the action (Shimpi, 2013).

Youngsters pick up skills via seeing adults, including how they speak, walk, engage, and converse with friends and parents. Frequently, they mimic these behaviors without fully appreciating their pros and cons. Children who witness their parents acting negatively are likely to follow suit and develop a pessimistic outlook. On the other hand, kids are more likely to internalize virtues like healthy communication, compassion, respect, and kindness if their parents exhibit them. Moreover, social media and television have a big impact on young kids. Studies reveal that they frequently imitate the attitudes and deeds portrayed in these mediums. Parents must so keep an eye on and limit the stuff that their teenagers are consuming. Children who are exposed to violent content may emulate violent behavior (Michigan State University, 2014). Parents need to understand that kids watch them all the time and pick up lessons from what they do. They ought to be conscious of their actions, words, and interactions with others. It is crucial to set a good example for children and young people, as they will probably imitate the actions they witness in adults.

Islam holds parents to the highest standards of care, education, and guidance, and they are expected to act as role models for their children. Parents should set an example of ethical behavior for their children by acting with integrity, kindness, respect, and responsibility. Children learn via observation (Admin BFI, 2023). The Hadith and Qur'an place a strong focus on teaching kids by deeds rather than just words so they might emulate and practice these behaviors when they get older. Surat al-Tur's verse 21 emphasizes the value of family ties by implying that believers would follow their ancestors' moral path and may even enter heaven based on their ancestors' good acts, even if those deeds are not sufficient (Admin BFI, 2023). This underscores the idea that parents play a crucial role in shaping their children's moral and spiritual development through their own actions and behaviour.

As stated in *Surat al-Baqarah*, verse 133, parents are encouraged to set a good example for their children in Islam. This verse reminds parents to model righteousness in their conduct so that they can raise moral children. Furthermore, as demonstrated by his own life, the Prophet Muhammad (pbuh) emphasized the significance of treating children with kindness, mercy, forgiveness, and equitable justice. A Hadith narrated in *Sahih Muslim* (5660) states, "He who does not show mercy (towards his children), no mercy would be shown to him." This emphasizes how crucial it is for parents to be fair and compassionate. In order to avoid sentiments of unfairness and inequity in their children, which can escalate into hostility and violence, parents—Muslim parents in particular—should make sure that all of their children are treated equally. The Prophet Muhammad (pbuh) emphasised this point by saying, "Do justice among your sons," repeating it thrice (*Sahih Muslim*).

Effective parenting and the reduction of violence require training and courses in parenting. Parents are extremely influential in determining the direction society will take because they are a child's first teachers. Nonetheless, parents could find it difficult to raise and educate their children for the future if they lack the necessary information and experience. Abuse, poisonous relationships, and dysfunctional family settings can result from this. Raised in these kinds of situations, adolescents may become violent and contribute to social violence. Studies reveal that parents who take part in parenting programs have enhancements in multiple facets of parenting. Better communication with their teenagers, awareness of their emotional well-being, handling of disagreements, and constructive behavioral adjustments are some of these advancements. These programs also give parents the knowledge and assurance they need to deal with important adolescent challenges including peer pressure, risky behavior, and emotional shifts (Salari, 2014).

Learning practical skills and knowledge—including parenting skills—is essential in Islam. The Qur'an and Hadith highlight children's rights to appropriate education, training, and upbringing even if they do not specifically mention taking parenting classes. They advise parents to teach their kids how to resolve conflicts, love, compassion, and kindness, and to bring up their kids as better Muslims. The Qur'anic *Surah Lukman*, which depicts Lukman counseling his child on important life lessons including the Oneness of God, thankfulness, filial piety, worship, humility, and modesty, is a model for parents. Most importantly, Lukman instills in his child a positive outlook, kindness, and compassion (Nabila & Amir, 2022).

Preventing youth social violence requires providing Islamic religious education and instilling values in children from a young age. Islam holds that this is a child's right as well as a family obligation. It is the parents' primary responsibility to instill Islamic education and values in their children, as the household is regarded as the primary school and parents are the children's first teachers. According to a Hadith reported by Amar bin Said bin al Anas relates that the Prophet Muhammad (pbuh) said, *"Of all that a father can give to his children, their good education and manners are the most important"* (Tirmidhi, 1937). Therefore, families and parents must instill core Islamic values such as faith (*Iman*), submission (*Islam*), good manners (*Adab*), piety (*Taqwa*), excellence (*Ihsan*), and sincerity (*Ikhlas*). By doing so, parents can help children resist negative influences that promote violence, making these values protective factors against violence and contributing to a peaceful society (Ikhwan et al., 2019).

### **Approach to Mitigate Social Violence**

To stop youth social violence, schools, teachers, communities, and families must work together comprehensively. Teachers and their families play a vital role in the lives of young people as they spend so much time in school starting in kindergarten. Families are also essential components of larger communities, which can offer direction and assistance in preventing social violence. Since childhood, communities, instructors, and schools have a significant influence on the lives of adolescents. These organizations can work with families to coordinate a range of youth well-being initiatives that enhance the work done by families to stop societal violence. Schools may, for example, set up after-school activities. Simultaneously, communities can organize activities at community centers that address adolescent violence, peer relationships, decision-making abilities, and physical and mental well-being. Young people participating in these programs can benefit from improved attitudes, peer relationships,

problem-solving abilities, parent-child relationships, and increased understanding and awareness regarding violence. (Drabick & Baugh, 2010).

### CONCLUSION

From the explanation above, it is clear that the family is the foundation of society. Parents should lead by example in all facets of life to reduce social violence in adolescents, as families are thought to be children's first schools and parents their first teachers. Furthermore, kids start copying their parents at a young age. Second, in order to parent effectively, parents must enroll in parenting classes and obtain parenting training. Third, instilling Islamic religious principles and instruction in kids from an early age. A comprehensive strategy is an additional crucial step. Since schools, instructors, and the community are the social settings in which young people spend a large portion of their time, they must assist parents in their efforts to avoid social violence among kids. The family's other responsibilities include fostering strong bonds and good communication, teaching morality and Islamic values, providing emotional and psychological support, and monitoring and guiding young people's social relationships.

### References

- Ahmad, Khurshid. (1964). *Family life in Islam*, London: Islamic Foundation Leicester.
- Al Qaradawi, Yusuf. (1960). *The Lawful and the Prohibited in Islam*. Indianapolis: American Trust Publications.
- Al-Hibri, A. Y. (2003). An Islamic perspective on domestic violence. *Fordham International Law Journal*, 27(1).
- Azizah, Zahratul. (2019). "The Development of the Role of Women as Islamic Educator in Family Through Activity of the Qu'ran Recitation Forum," *Advances in Social Science, Education and Humanities Research*.
- Baker, Osman. (2010). In *Focus Family Values, The Family Institution, And the Challenges of The Twenty-First Century: An Islamic Perspective, Islam and Civilisational Renewal*, ICR 3.1, Produced and distributed by Pluto Journals.
- Belle Wong and Cassie, (2023). *Top Social Media Statistics and Trends Of 2024*. Retrive 13 of March 2024. <https://www.forbes.com/advisor/business/social-media-statistics/#:~:text=84%20of%20people%20aged%2018%20to%2029,skewed%20toward%20the%20young%20demographic%2C%20with%2084%>
- Bushman, B. J., & Huesmann, L. R. (2010). Aggression. In S. T. Fiske, D. T. Gilbert, & G. Lindzey (Eds.), *Handbook of social psychology* (5th ed., Ch. 23, pp. 833-863). New York: John Wiley & Sons.
- Bushman, B. J., Coyne, S. M., Anderson, C. A., Björkqvist, K., Boxer, P., Dodge, K. A., ... & Ybarra, M. L. (2018). Risk factors for youth violence: Youth violence commission, International Society for Research on Aggression (ISRA). *Aggressive behavior*, 44(4)
- Drabick, D. A., & Baugh, D. (2010). A community-based approach to preventing youth violence: what can we learn from the playground? *Progress in community health partnerships: research, education, and action*, 4(3), 189.
- Elhadidy, Horera. *Islamic Morals, Values, and Ethics for kids: 15 teachin gs and 15 importance*. Sahlah Academy. March 24, 2024. <https://sahlahacademy.net/Qu'ranic-ethics/#:~:text=These%20values%2C%20derived%20from%20the,be%20responsible%20members%20of%20society>.
- Elliott, D. S. (1994). *Youth violence: An overview*, Center for the Study and Prevention of Violence, Institute of Behavioral Science, Regents of the University of Colorado.

Erhamwilda, E., Suhardini, A. D., Afrianti, N., & Tazkia, A. H. (2021). Islamic parenting paradigm. In 4th Social and humanities research symposium (SoRes 2021). Atlantis Press.

Gaspar, T., Cerqueira, A., Guedes, F. B., & de Matos, M. G. (2022). Parental Emotional Support, Family Functioning and Children's Quality of Life. *Psychological Studies*, 67(2).

General, U. S. (2001). Youth violence: A report of the Surgeon General. Washington, DC: US Department of Health and Human Services. <https://www.ncbi.nlm.nih.gov/books/NBK44293/>

Global status report on violence prevention 2014. Geneva: World Health Organization; 2014

<https://www.merriam-webster.com/dictionary/family>. (n.d.). In <https://www.merriam-webster.com/dictionary/family>. Retrieved March 22, 2024, from <https://www.merriam-webster.com/dictionary/family>.

Ibn Manzūr, Muḥammad b. Mukarram. (1964). *Lisān al-‘Arab*. 15 volumes, Beirut: Dār as-Ṣadr, n.d.

Ikhwan, A., Biantoro, O. F., & Rohmad, A. (2019). The Role of the Family in Internalizing Islamic Values. *Dinamika Ilmu*, 19(2), 323-335.

Kausar, Zeenat. (1999). Family system in Islam, Saudi Arabia: World Assembly of Muslim youth.

Krug E, Dahlberg L, Mercy J, Zwi A, Lozano R. (2002). World report on violence and health. Geneva: World Health Organization.

Leon, (2024). What Percentage of Teens Use Social Media? (2024). Retrived 13 of March 2024. <https://www.sentiment.io/how-many-teens-use-social-media/#:~:text=According%20to%20recent%20statistics%2C%20a%20daily%20basis%20in%202024>.

López-Martínez, P., Montero-Montero, D., Moreno-Ruiz, D., & Martínez-Ferrer, B. (2019). The role of parental communication and emotional intelligence in child-to-parent violence. *Behavioral Sciences*, 9(12), 148.

Lovetoknow, "Meaning of Family," accessed March 20, 2024, <https://family.lovetoknow.com/about-family-values/meaning-family>.

M. Afzal Wani, (2003). "Maintenance of Women and Children Under Muslim Law: Legislative Trends in Muslim Countries," *Journal of the Indian Law Institute* 45, no. 3/4: 409–428.

Mercy JA, Butchart A, Farrington D, Cerdá M. (2002). In World report on violence and health 2002. Geneva: World Health Organization, 23–56.

Michigan State University, (2014) [https://www.canr.msu.edu/news/young\\_children\\_learn\\_by\\_copying\\_you#:~:text=Of%20the%2024%20month%20olds%20that%20saw,percent%20took%20it%20apart%20on%20their%20own](https://www.canr.msu.edu/news/young_children_learn_by_copying_you#:~:text=Of%20the%2024%20month%20olds%20that%20saw,percent%20took%20it%20apart%20on%20their%20own). Retrived 15 March, 2024.

Nabila, S., & Amir, A. N. (2022). Parenting in Surah Luqman verses 11-19 (Historical Study of Luqman al-Hakim's Family). *AQWAL Journal of Qur'an and Hadis Studies*, 3(2), 188-202.

Nevisi HM, et al. (2022). The Role of the Family in Preventing Youth Crimes. *Mathews J Foren*. 3(1):9

Parizi, M. S. Impact of Observance of Family Member' Rights on Strengthening Family Bonds from Islamic Perspective. International Conference on Literature, History, Humanities and Interdisciplinary Studies (LHHISS-17) Bangkok (Thailand) July 11-12, 2017

Rusli, R. (2020). The role of family in preventing social conflict in society from Islamic perspectives. *Hunafa: Jurnal Studia Islamika*, 17(1), 108-122.

Rusli, Rusli. "The role of family in preventing social conflict in society from Islamic perspectives." *Hunafa: Jurnal Studia Islamika* 17, no. 1 (2020): 108-122.

Sahih Muslim, Book 30, number 5660

Salari, R., Ralph, A., & Sanders, M. R. (2014). An efficacy trial: Positive parenting program for parents of teenagers. *Behaviour Change*, 31(1), 34-52.

Shimpi, P. M., Akhtar, N., & Moore, C. (2013). Toddlers' imitative learning in interactive and observational contexts: The role of age and familiarity of the model. *Journal of experimental child psychology*, 116(2), 309-323.

Tirmizi, Sunan, Ahmad Shakir et al., Mustafa Babi Publisher, Cairo, 1937, Vol. 4, p. 338, hadith No. 1952; Ahmad, Musnad, Maimaniyah, Egypt, 1334 H. Vol. 3, p, 412 and Vol. 4, p. 77,78.

UNESCO, (2023). Youth and violent extremism on social media <https://www.unesco.org/en/articles/youth-and-violent-extremism-social-media>. Retrived 13 March, 2024

Wilkinson-Lee, A. M., Zhang, Q., Nuno, V. L., & Wilhelm, M. S. (2011). Adolescent emotional distress: The role of family obligations and school connectedness. *Journal of Youth and Adolescence*, 40, 221-230.

William Lane, Edward. (1984). *Arabic-English Lexicon*, Cambridge: Islamic Texts Society, 1:121.

World Health Organization. (2015). Preventing youth violence: an overview of the evidence. World Health Organization.

World Health Organization. Mental Health of Adolescents. <https://www.who.int/news-room/fact-sheets/detail/adolescent-mental-health#:~:text=Globally%2C%20one%20in%20seven%2010,illness%20and%20disability%20among%20adolescents>. Retrive 17 November, 2021.

Zur Raffar, I. N. A., Hamjah, S. H., Hasan, A. D., & Dahlan, N. N. N. (2021). Parenting Skills According to The Islamic Perspective Towards Family Well-Being. *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, 5(2), 552-578.