Review Paper

Role of Spiritual Intelligence in Delinquent Behavior among Juvenile Delinquents: A Review Study

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ABSTRACT

Background: A recurring social disturbance in young people or adolescents is known as juvenile delinquency. Juvenile delinquency represents a continual social challenge to the whole of society. This constitutes a way in which environmental factors and human behavior are interconnected. Because it predicts behavior and adaptability and objectives that help individuals overcome difficulties and achieve their objectives, spirituality could be considered as a form of intellect. When spirituality was seen to be a type of intelligence, the psychologist's facts were widened, allowing for its connection to logical cognitive processes like goal-setting and problem-solving. **Objective:** To review the role of spiritual intelligence in delinquent behaviour among juvenile delinquents. **Method:** The method used here is the systematic searching of papers and articles on ResearchGate, Google Scholar, PsychINFO, Pubmed with related keywords in the tiles, abstract and indexing fields. Result: The quality of life was significantly impacted by spiritual intelligence, and this is a delicate time that calls for special preparation to create a better future, tackle challenges and reduce issues of delinquency. **Conclusion:** In this review paper, we have discussed the worse impact of Juvenile delinquents and their corrective measures as spiritual intelligence. Developing spiritual intelligence for juvenile delinquency may help to lessen such offence, although further study is required to confirm this.

Keywords: *Delinquent Behaviour, Juvenile Delinquency, Social Challenge, Spiritual Intelligence*

J uveniles are defined as any person under the age of 18 years and regarded as the most significant part of society in any nation, as they are the future leaders of our society, as the adage "Today's Children are Tomorrow's Citizens" is often used to express. In India, the crime ratio are rising daily, we often discover that young people are used to blame for specific crimes that have been committed. For any nation to learn that its future leaders have engaged in crimes ranging from minor thefts to high-profile murderers, sexual offenses, smuggling, etc. is upsetting and surprising (Agarwal.D, 2018). These young people are committing crimes due to various reasons. The distinct reasons forcing a person would led to do such crimes due to improper guidance, easily loosing hope, lowered potential, aggressive behaviour, bad environment and many more. They are in control of future nation, and if they

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get the right education, they will utilize their abilities for improving India. The reasons as mentioned above can be addressed and the juveniles are provided with the correct environment by using corrective measure, they may develop their skills and abilities in positive way to overcome and by stopping these crimes. Since juvenile offenses have a significant chance of evolving into big ones, they shouldn't be ignored. Juvenile crime has become an issue on a national level, the government has expressed concern about both preventing juvenile delinquency and effectively punishing adolescents for the crimes they commit [57].

The purpose of the review was to improve the lives of juvenile offenders. When juvenile offenders in juvenile detention centres participate in religious activities, it affects their lives. The three pillars of wellness physical, emotional, and intellectual are effectively implemented by the spiritual healing, which enables individuals to live better lives as a whole and ultimately transforms them into assets for both themselves and others [20] Essentially, spirituality is about love and connection. Therefore, spiritual rehabilitation will provide young offenders new hope and motivation for living lifestyles that will give them another opportunity to become perfect in every way. Spiritual beliefs, practices, and commitments may have good effects on things like increased quality of life, psychological, physical, and marital health, as well as happiness and stability in relationships [56].

A factor that could be responsible for these positive results is that individuals that possess a religious perspective on life may be protected from unfavourable and nonadaptive behaviours like behaving badly in social or even personal environments (Emmons, 2000). There is a clear distinction between using spiritual information or sources to address spiritual difficulties and doing so for non-spiritual ones [10]. Having spiritual intelligence indeed requires more than just combining one's intellect with spirituality.

In contrast, it is a representation of the person's personality traits, brain functions, specific cognitive talents, and spiritual interests. It may assist in growing beyond to immediate self-ego and releasing hidden potential on a deeply. It enables to have an enhanced belief in their significance in life. They may use SQ (spiritual quotient) to debate issues of right and wrong, issues of life and death, the root causes of human pain [73]. Some of the characteristics of spiritual intelligence, such as honesty, self-awareness, creative thinking, wisdom, and asking "why" (Sisk & Torrance, 2001), may be said to apply to a far larger spectrum of problems and challenges than only spiritual or existential ones (Emmons, 2000). In contrast to develop concepts and resolve relationship-related challenges. This research examined beliefs relating to adolescence's relationship to spiritual intelligence. Because teenagers are searching for their identities and future personalities at this time, adolescence is the perfect time to cultivate good emotions and training skills.

JUVENILE DELINQUENCY
Crimes done by teenagers and children may be considered juvenile delinquency. In recent years, several behaviours that kids and teenagers engage in have come to be seen as undesirable and delinquent, even if they are not often thought of as crimes by adults. Like breaking the law, truancy are few examples of it. Even though 18year is the age limit for the defence of infants, smaller ages for crime are frequently noted. Those children under the age of 18year get varying levels of treatment based on their age. There are three distinct age categories for juvenile delinquency [14].

Children between the ages of 0 - 12 are not penalized since criminal responsibility doesn't start until that age. Based on their grasp of the legal implications of the offence, their capacity for self-control, and how they perceive the consequences of their behaviour, Penalties may be assessed at a lower rate for youngsters between the ages of 12 - 15. Similarly, adolescents between the ages of 15 - 18 may also get a reduced rate of punishment (Child Protection Law, 2005).

In other words, a juvenile delinquent is a minor, it is not subject to the same standards of criminal culpability or the same degree of charges as an adult for the same conduct [6]. Children under the age of seven are not considered to have committed crimes since children do not begin to perceive crime until they are seven years old. Due to their underdeveloped thinking processes and lack of understanding of the notion of crime, people under the age of twelve are not considered to have any criminal culpability. For youngsters under the age rehabilitation and watching household programs are necessary instead of punishment.

If education is mandated, the youngster must either be enrolled in a vocational training program, attend school every day, or be assigned to a job in the public or private sector. If care is required, the kid must get some kind of private or proactive family or guardian services, provided that the person normally in charge of the child's care is unable to carry out his responsibilities for any reason. For the sake of a kid's physical and mental health or to rehabilitate children or adolescents who use addictive drugs, healthcare might be required for the child so that he can get temporary or long-term medical treatment and rehabilitation. Counselling is required to help the kid with his educational and developmental issues as well as to educate people who are in charge of the child on ways to nurture children. In the context of supervised release, its goal is to make sure the kid is raised in a supportive family, social, and educational setting. On ways to use their rights and what rights they have, advice may be given. Decisions are put into action, and their results are seen. Every three months, the court is given information regarding the child's living circumstances, family and surroundings, and how he spends his spare time (Child Protection Law, 2005). The deliberate death and injury of juveniles, extortion, physical abuse, theft, starting of fires, encouraging prostitution, sexual abuse, and drug selling and usage are among the offences for which the aforementioned actions must be done. Of all crimes perpetrated by youth, 25% are those that they provoke, 45% are those that they plot with a small group of individuals, and 30% are those that they carry out by themselves [32].

FACTORS OF JUVENILE DELINQUENCY
Fajrin defined juvenile delinquency as illegal behavior or a crime that is often perpetrated by adolescents between the ages of 16 and 18; if this is committed by a teenager, it will be subject to legal repercussions [23]. Increasing the level of adolescent delinquency is not only happening in big cities, but also extended to small cities, according to the reality on the ground. This happens because of the characteristics of these kids, who at this age are in a time of transition and need direction and coaching to learn about good and evil behaviors in society.

According to Setiawan divides the cause of juvenile delinquency basically categories into two internal (intelligence, age, gender, and psychiatric experiences), and external (environment, household, economic, educational level, social, and mass media) [40], whereas Purba claims that internal factors, or the causes of crime/delinquency, come from the child's physical prowess and moral character. And outside forces brought on by a child's

unsettled spirit, which is often more susceptible to outside influences (Purba & Doly, 2014).

Internal Factors: The biological theories imply that a person's genetic make-up influences them. Although they are not strictly the product of biological design, it does make these people more prone to criminal behaviour. The impulsive and rebellious behaviour of juveniles is caused by hormonal changes in their bodies. Environmental, ecological, and economic factors can serve as significant stressors in the lives of young people. But typically, a scenario of adolescent delinquency is the result of a mix of these causes.

External Factors: The environment of parents, families, or less prosperous communities is where this factor originates. Thus, it can be concluded that juvenile delinquency, which is more commonly known as deviant behavior committed by adolescents, is a cell that originates from within itself or because it has already developed into a character but can also originate from outside itself, specifically from the environment and interactions.

The categories of risk factors for such crimes are person, peer group impacts, school, residence, and family-related variables. Individual factors include the existence of attention deficit disorder and hyperactivity, excessive risk-taking behavior, a lack of empathy, impulsivity, problems delaying pleasure, low IQ, lack of self-control behaviours, and a harsh temperament.

A few examples of family-related causes include having a large family, parental apathy, inconsistent and uncontrollable parenting, exploitation of family members, violence against children, coming from a divorced family, involvement in criminal activity among family members, conflict between parents, abuse in the family, low socioeconomic status, and the persistence of antisocial behavior across generations. Low academic success, lack of dedication, lack of drive, doubt in a teacher, absenteeism, and being bullied at school are examples of school-related reasons.

The two most significant markers of peer group impacts are having an antisocial group of friends and a buddy who is a troublemaker. The socioeconomic status, social unrest, sense of community, as well as the aspirations and skills of individuals who reside there, all have an impact on the child's cultural development [63]. There are several of them, including difficulty in transmitting values to others as well as the thinning of social and familial bonds, immigration, mobility within the country, group membership, and values.

A person in a fast changing culture feels alone after letting go of previous connections and beliefs. Four different indicators point to the departure from these values: (i) the disappearance and ineffectiveness of the laws dictating it is not appropriate social behavior; (ii) the rise of individuals as the primary social event planners; (iii) an increase in egotism; and (iv) the breakdown of religious, familial, and social communities and the weakening of traditional values.

This is consistent with Pinastik's assertion that "the condition of the surrounding community will influence the development of children towards adulthood, especially in the process of finding identity." Such is the case, according to Shanty, who claims that the society functionally structures its members' social views via a variety of recurrent encounters. This is due to how quickly information media is developing, making it simple for teens to get knowledge from a variety of sources, which may have both beneficial and harmful

consequences. This is undeniably in accordance with Syifaunnufush's assertion that adolescents who are successful in forming their self sense will have faith in ideology, religion, politics, and society (Ikhsan & Danial, 2013). Also, as there are some of the categories which defines the risk factors of juveline deliquents very well as shown in Figure 1.
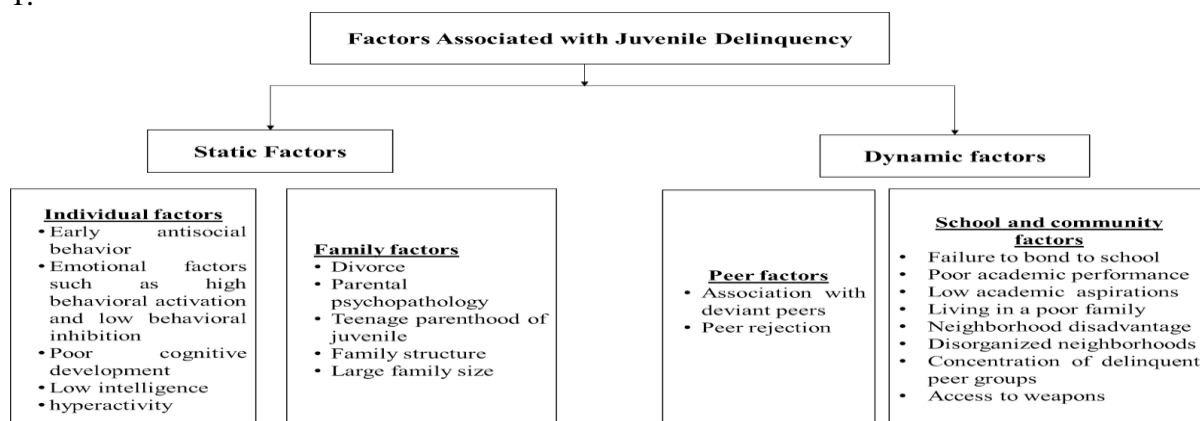
Fig. 1 depicts the flow chart of factors associated with JD

SPIRITUAL INTELLIGENCE

The term 'Spiritual Intelligence' was coined by Zohar (1997) and introduced the idea of it "it is the intelligence that makes us whole, that gives us our integrity. It is the soul's intelligence, the intelligence of the deep self." [70] [71]

Further Levin (2000) explains it as "Spiritual intelligence is exhibited when we live in a way that integrates spirituality into our daily life." [37]

The development of a beneficial structure for life and a deep awareness of attachment requires a set of interconnected mental skills known as spiritual intelligence, a profound sense of self-awareness, and a connection to the cosmos [35]. This kind of intelligence develops throughout the course of a lifetime [68] and aids in environmental adaptation and problem-solving. Over the last ten years, research on intelligence and learning has shown that there are three different types of intelligence that are only present in humans, including two types of general intelligence and two types of emotional intelligence.

In fact, it is now believed that spiritual intelligence, which is a third element, is necessary for human existence since EQ and IQ do not completely meet human requirements. The presence of a third intellect known as spiritual intelligence was hypothesized by a corpus of studies from the late 20th century in the disciplines of anthropology, neurology, cognitive, and psychology science [46]. Spiritual intelligence is unique to humans, unlike general intelligence, which is also possessed by computers, and emotional intelligence, which is also present in higher-order animals. The most basic and important of these three categories of intelligence, according to some, is spiritual intelligence. Both EQ and IQ encompass the same amount of biological knowledge and information, but SQ additionally includes fanciful and abstract concepts. The application of SQ relies on the rules of nature and spiritual understanding. Spiritual intelligence is more likely to be shown by persons with higher stages of awareness, peak experiences of consciousness, those who employ spiritual tools to solve problems, and those who exhibit qualities like humility, forgiveness, appreciation, and compassion [65].

CONCERNING THEORIES OF SPIRITUAL INTELLIGENCE

Theory by Emmons (1999) - According to him, the adaptive use of spiritual knowledge for problem-solving in daily life and toward the achievement of an intended goal is referred to as spiritual intelligence. He has ingeniously proposed five elements for spiritual intelligence as ability for transcendence, or the capacity to rise beyond the natural environment and transcend it, capacity to provide a sanctified air to everyday interactions, events, and activities. By the process of moving from the awareness to the spiritual world as their potential use to draw on spiritual resources to address issues in a person's life. Being capable to apply virtues including compassion, thankfulness, forgivingness, and modesty. However, he eliminated the fifth component of being virtuous (Emmons, 2000)

Zohar and Marshal Theory (2000)- The characteristics of highly developed spiritual intelligence have been highlighted by Zohar and Marshal like as Reluctance to tolerate harassment, the apparent tendency for raising Why or What happens if questions and looking for simple solutions also, a substantial amount of awareness of the individual. The ability to face and conquer hardship, quality of being motivated by ideals and ambitions, to endure pain and make effective use. With the propensity for identifying connections between many objects (holistic perception) by having independence in the sector, encourages unorthodox actions, by being versatile [74].

Wolman Theory (2001)- The seven components of spiritual intelligence, according to Wolman, in a way as Divinity: it implies an awareness of affinity with God or a Divine Energy source, Extra-sensory phenomenon: this term is often used to describe events that have been identified as an extrasensory or sixth sense component, Mindfulness: this term is used to describe bodily functions including eating, caring for, and yoga exercises, Community: this refers to performing spiritual practices such as giving or volunteering, Childhood spirituality: this describes the activities and concerns that a child had in religion at that time, Trauma: the spiritual awakening brought on by painful experiences one has had for individuals or others defined, Intellectuality: this entails fostering mental engagement via the study of and discourse on spiritual topics like Scripture [69].

Emrem Theory (2007)- He characterized spiritual intelligence as a collection of skills for expressing spiritual origins, values, and characteristics aimed at enhancing performance and everyday living. Asserts that the following components make up spiritual intelligence by Consciousness: this implies a type of undiluted and expansive consciousness, Attraction: love of life, faith, and sanctity, in it are all used to describe by the Meaning: This refers to finding importance in everyday life due to a sense of purpose, Transcendence: This entails putting away personal gain and accepting the collective total, Trust: Broad acceptance, curiosity, and inventiveness are referred to in this. Making peace with the individual.

They may identify recurring elements in the definitions given above by considering them. Extrasensory human experience, consciousness, transcendence, self-awareness, and perception are some of these characteristics.

King Theory (2008)- The term "spiritual intelligence" refers to a set of adaptable mental skills based on the transcendent and immaterial aspects of reality, especially those aspects related to the existential nature of the individual, individual significance, transcendence, and high states of consciousness (King, 2008). Assessing their capacity to support the distinctive techniques of problem-solving, abstract reasoning, and adaptation, these processes are indeed adaptive. King bases his assumptions on four different types of primary spiritual

intelligence capacities- Extending consciousness state: the capacity to access the highest levels of consciousness, such as total and limitless awareness, oneness, and integrity, as well as other arbitrary attraction techniques, such as extensive meditation and prayer, Creating personal meaning: the ability to derive personal meaning and aim from all material and spiritual events as well as the capability to establish and possess a life purpose, Transcendent awareness: the skill to observe, in normal conditions of mental state, the transcendent features or patterns of an individual's identity (such as the transpersonal or transcendent self), the physical universe, and their relation to someone's nature and personality, Critical existential thinking: This involves possessing the ability to think critically regarding the nature of the real world, the universe, space, time, and other existential and philosophical concerns, as well as having the capacity to think critically about non-existential areas while taking one's existence into account.

THE COMPONENTS AND IMPLICATIONS OF SPIRITUAL INTELLIGENCE

By expanding the psychologist's idea of spirituality as a kind of intelligence, it was possible to link it to logical cognitive functions like goal-setting and problem-solving [22] [23]

According to Nobel and Vaughan, the eight characteristics that signify a developed spiritual intelligence are reliability, transparency, ethics, modesty, kindness, generosity, resilience, and a commitment to serve others. Reich asserts that the following are traits of spiritual intelligence [53]. An awareness of diversity; a feeling of the supernatural, and a sense of sanctity; an individual's knowledge; consciousness and foresight; calmness in the face of turbulence and conflict; and dedication, sacrifice, and faith [46].

On the other hand Zohar explained, spiritual intelligence is made up of the following elements: self-awareness, which is the awareness of oneself and a sense of connection to the entire world; the ability to deal with challenges, which entails admitting mistakes and accepting pain and suffering for further learning; being comprehensive, which means noticing the relationships between things and being open to and interested in everything; diversity, which entails fostering the difference independence, courage, and the readiness [72].

Further according to Santos (2006), the universe's creator is connected to divine intelligence. This kind of intelligence is the capacity to identify and develop life in line with natural and spiritual laws. The following guidelines for spiritual intelligence have been provided: The requirement for identifying the purpose of life (the existence of something that requires for human beings) and accepting that certain abilities are genetically coded; acknowledging and confirming spiritual intelligence; believing that they are spiritual and that physical life in this world is finite; recognizing a belief with God[46]. Spiritual intelligence, in Wigglesworth's words, is "the capacity to act with compassion and wisdom as long as there is internal and external peace and tranquillity" [67].

Table 1 lists the studies done by different authors, in his opinion, demonstrate spiritual intelligence:

Author	Objective	Findings
Jackson et al., (2022)	To investigated mental well-being among youth after witnessing police stops.[25]	Their results together showed that seeing police stops could be a factor in juvenile mental health disparities.[25]
Sahare and Kotnala, (2020)	To observe the efficiency of spiritual and psychological strategies in building psychological conscience and resilience in JD[54]	by enhancing JD's spiritual view of life, spiritual practises like gayatri mantra and meditation combined with cognitive approaches are useful in promoting protective traits like conscience and resilience[54]
Fosco et al., (2012)	Studied how a multi - method of evaluation of family relationship quality (conflict and cohesion) in teenage years[17]	These results highlighted the significance of family functioning in teenagers and the continuation of effortful control throughout preadolescence for comprehending adjustment during the early adulthood era[17]
Rafedzi and Abrizah (2016)	To comprehend juvenile offenders' data needs in the prison setting [51]	The desire for information among offenders was substantially stronger in the early stages of jail than in the latter stages [51]
Nihayah et al., (2021)	To explore the association between pupils' levels of JD and spiritual intelligence (SI) [41]	The results of the correlation test showed a strong relationship among JD and spiritual quotient [41]
Midi et al., (2019)	To investigate the impact of SI on psychological wellbeing and young people's academic success [42]	They showed that a student's psychological health and academic success increased with their level of SI, and spiritual principles to solve difficulties and adjusting to new surroundings [42]
Petruta, (2015)	To examine the school setting impact on children's spiritual and psychological health [50]	A music therapist must assist children with impairments improve their academic performance by using music and all its resonances (aesthetic, spiritual, emotional, physical, cerebral, social). Ludotherapy, art therapy, and theatre therapy were the suggested treatments [50]
Ahmadi et al., (2013)	To study the students' life quality is correlated with their level of responsibility and SI [2]	They showed that transcendental recognition, one of the subscales of spiritual intelligence, contributed more to understanding students' quality of life, such that as transcendental recognition increases, so does the impact has on life quality[2]

In maintaining JD and the development of an emotional intelligence paradigm, spiritual intelligence includes a variety of skills drawn from spiritual resources. The SI combines the concepts of spirituality and intellect. SI brings forth the strength drawn on specific spiritual things in performance forecasting, usual modification, and development of good items

(Emmons, 2003). According to Gardner's concept of intelligence, spirituality is considered a kind of intelligence (Emmons, 2000).

So, spirituality depends on skills that culminate in positive consequences. In other words, spirituality is founded on the ability to produce crucial results. Regarding the relationship between spirituality, life direction, satisfaction, health, and alleviation (George et al., 2000). According to the studies examined, it has been shown that spirituality's impact on health contributes to a lower illness rate and a longer life span [11]. Spiritually inclined people seem to be more likely to intervene, constructively handle adversity, and experience depression at lower rates [38].

An indicator that spiritual health and general self-worth are positively correlated may be found in research (Trott III, 1996). SI is defined as the ability to grasp spirituality via an intelligence process and is characterized by an arrangement for acknowledging and handling the skill and strength required for practical spiritual application:
Spiritual Inteligence has five components: (a) an ability to use spiritual resources to address issues; (b) the strength to access states of acute awareness; (c) the efficiency to give sacred significance to daily interactions and relationships; (d) the carrying capacity to succeed in physical and material matters; and (e) the capacity to become righteous. However, virtue is more often associated with morality and character than with intellect [41]. By characterizing SI as a power to a thorough grasp of current concerns and perception of distinct awareness levels, [65] presented an alternative structure. Its significance is the knowledge of one's link to the environment and all living things. Due to the participation of the three SI components, a model emerges (a) the capacity to create meaning that is grounded in an in-depth awareness of observational issues; (b) SI has five components: an ability to use spiritual resources to address issues; the strength to access states of acute awareness; the efficiency to give sacred significance to daily interactions and relationships; the carrying capacity to succeed in physical and material matters; and the capacity to become righteous [65].

Additionally, SI is the ability to meaningfully evaluate a course of action or life pattern [71]. Regarding SI and its closer connection, the definition emphasizes and suggests [71]. The SI arises when a person integrates spirituality into his or her everyday activitiesto reduce JD [37]. SI advancement necessitates the capacity to engage one's perception while using perceptual faculties other than their five senses, the importance and intellect level that is unique from realistic reasoning, linear, and rational, as well as an understanding of all parts of existence, are interrelated on this additional level. The notion of spiritual intelligence includes the human capacity for asking important questions about the purpose of life and coming into touch with the ideal relationship between individuals and the world in which they live [68].

The ability to use one's spiritual resources and abilities for deeper understanding, the quest for purpose, and the resolution of specific existential, spiritual, and practical issues is known as spiritual intelligence). These resources and potentialities, whether they come from meditation, intuition, or transcendence, must be linked to it make it easier to identify responses to issues and enhance the ability for making flexible decisions. The SIS (Spiritual Intelligence Scale) has improved in the measurement of spiritual intelligence despite its generally satisfactory dependability, construct validity, and several limited analytical validities because of an exclusive set of two attitudes, individualistic (New Age) spirituality, and traditional faith.

The first attempts to build a spiritually based SI theory regarding Juvenile Delinquent were based on surveys of individuals from many religions who were considered to be spiritually intelligent by their friends [4]. Throughout the history of humanity, spiritual intelligence has been shown in a variety of methods and to various degrees [45]. It seems sense that people would vary in the ability they have become in manipulating, utilizing, and communicating knowledge connected to spirituality based on their potentials and proclivities. Therefore, it is plausible that personality traits are linked to individual variances regarding the way spiritual intelligence is organized and expressed.

This type of subjective experience, which is connected to spiritual intelligence, can appear as an instructive, awe-inspiring, or increased awareness sensation. This point of view might be considered an extension and subsequently Allport's postulates that religiosity should be seen as a prospect of the structure of the individual's personality since it exhibits a chosen, unified regime for guiding the individual's life and placing it in perspective [3].

It may be claimed that the idea of spiritual intelligence and its fusion with contemporary ideas about the individual develop a fresh psychologic model of intelligence and personality [9]. Particularly, it seems that reasoning or abstract cognition is not entirely a part of spiritual intelligence. The enormous cognitive construct of spiritual intelligence includes capacities for being aware of one's instinctive communications and inner dialogue, for imbuing one's interactions with a sense of sanctity, and for achieving higher states of consciousness or spiritual status.

Similar potentials and skills that compose a person's spiritual intelligence may also be used to practically overcome obstacles and/or deal with issues that come up in everyday life. A highly developed spiritual intelligence may be recognized by several general traits. Among them are significant self-awareness, flexibility, compassion, and openness. They also consist of the ability to motivate others. Thanks to the expansive framework offered by spiritual intelligence, the person may reflect on his quest for goals and purpose in life and move toward the goals that are personally significant. It helps the person concentrate their actions intentionally on a larger perspective and direct their concerns in that direction [65].

EXPLORING THE INTERPLAY BETWEEN CRIME AND SPIRITUALITY
For describing spirituality at this point, it is critical to understand how both of these terms are related. To have a strong connection to the holy is the aim of spirituality [33]. The majority of people exhibit their spirituality via their religious views, even though religious belief is not a prerequisite for spirituality [48]. The outcome is although appearing to be distinct concepts, spirituality and religion also intersect [61]. Forensic psychology and social psychology [5] have frequently investigated the connection between crime and spirituality [68]

These studies concentrate on how religion, belief, and spirituality may be used to deter and lessen criminal conduct as well as the theories that explain and describe how these factors relate to crime and spirituality [27] [28]. Teenagers who practice religion are said to commit less crimes than their non-religious classmates [7].

Fear of God's anger and the idea that committing crimes is incompatible with spirituality are two factors that contribute to this behavior. The complicated position brought on by this understanding leads to experiences of guilt when a crime is committed. Attending a religious group that focuses on religious issues can also discourage criminal behavior since these

groups do not encourage it. Loyalty, devotion to specific religious and secular practices, participation in rituals, and connections based on religion are all fostered by membership in a religious organization. Such social and religious repression aids in the prevention of crime. It has been shown that both a family's religious affiliation and its desire to impart religious values in its children serve to dissuade children from participating in criminal activities [15]

Teenagers are less prone to commit crimes when they have friends who can act as role models for them and from whom they may learn moral, ethical, and religious beliefs. Teenagers who use religion and spirituality as coping techniques are also more likely to link crime and adversity to negative emotions. Due to their conviction that God would not condone the crime, they come to the conclusion that crime is also wrong. [16]

When investigating the relationship between religion and juvenile delinquency, two main religious practices stand out as effective barriers against crime and deterrents against repeating the same crime inflicted against children. These techniques include continuing to attend a religious institution, house of worship, etc. and keeping one's religious life first, organizing one's life in accordance with one's religion, and taking one's religion into account while making decisions about conduct [27]. When children were involved in the religious organization beginning at the age of 15, they were less likely to commit crimes by the time they were 18 years old, according to a longitudinal study of the scenario of ongoing attendance to a religious organization (Salas-Wright, 2014). In a similar vein, kids who attend a religious institution are less likely than those who do not to have issues with their professors. Delinquent youngsters are also less likel to quarrel with their classmates as long as they are active in a religious group, which regulates their life and conduct in accordance with their faith [19].

It is thought that having one's religion at the core of one's life is the most effective safeguard against violent conduct among delinquent children. Less fighting occurs and no weapon-carrying conduct is seen in the youngster who chooses to govern his behavior in accordance with religion [56]. Religious coping mechanisms are key sources for decreasing and avoiding undesirable criminal activity in addition to these religious and spiritual resources. Children that are spiritually and religiously inclined are less likely than their classmates to commit crimes. Children who have developed religious coping strategies are able to forgive. The value of forgiveness is emphasized by all major religions. Forgiving others reduces the need for revenge and hides the self-inflicted crime (Powell, 1997). Children who learn to forgive others are also more able to empathize with those who are oppressed, treated unfairly, or suffer from any kind of injustice.

As a result, extending forgiveness to others is a practical spiritual coping strategy that discourages crime. Children without religious coping strategies are insensitive to religious and spiritual influences. Because they lack spiritual and religious sensibility, they often engage in risky behavior and like to hang around in places where crime is common. These young people lack confidence and are hesitant to engage in religious activities because they regard them to be monotonous and unsatisfying[1]. After examining the connection between juvenile delinquency and spirituality in terms of personal coping mechanisms [8], it is crucial to look at how the social environment and families see the connection between crime and spirituality. Here, posture refers to the existence of a secular or religious control mechanism over the youngster. Participation in family activities, limitation of friendships not endorsed by parents, parental dissuasion, family regulations, and the caliber of relationships in the house may all be considered religious or secular factors that control the

kid. With or without religious restrictions, the presence of these ideas in the family offers a judgment on the relationship between criminal conduct and spirituality. Families that follow these principles actively shield and prevent their kids from doing criminally (Johnson & Jang, 2010).

The changes and alterations that the kid has gone through come up as another phenomena when addressing crime and spirituality in terms of the social context. From a societal perspective, the outcomes of the shifts and transitions are examined and connected to crime and spirituality. Changes and transformations occur as a youngster reaches puberty, advances through high school, leaves their home, and other people's expectations about going to university. From a social perspective, the difficulties in passing down religious and spiritual values from one generation to the next, the delay in this transfer, and the neglect of social relationships with the adults who will teach religious values are the direct and indirect effects of religion on crime. Lack of religious understanding is the cause of the challenge, hold-up, and disdain in the transmission of religious values. The child's religious identity, attitudes, and involvement in worship services are influenced by the family's religiosity and religious identity [52]. Childhood changes and transformations cause the youngster to doubt illegal activity in addition to adopting religious ideas that are similar to those of his family. Children who practice religions other from that of their family are more likely to commit crimes than their peers who practice religions that are similar to their family's. Similar to this, there is a significant correlation between adolescent delinquency and the amount of importance placed on religion. The chance of the youngster committing a crime increases if he values religion less than his parents. In terms of criminality, it is riskier for a youngster to disregard religion than it is for him to practice a faith other than that of his family [49].

DISCUSSION

The concept of well-being is the first guideline utilized in the treatment of juvenile offenders. Psychiatric therapy helps to enhance these kids' mental health. the state of being physically, mentally, socially, and spiritually. The goal of work on spiritual health is to enhance the welfare of young offenders. To create completeness, hope, energy, peace, and tranquillity in delinquent children's lives, and give their lives balance, efforts are undertaken in the field of spiritual health [33]. To enhance delinquent children's wellness and address their social concerns, which include choosing the wrong friends, having unstable social bonds, and having difficulty communicating, spirituality and social support may also be used [56]. Social support networks must be a part of psychological therapy because young people who have trouble adjusting to adolescence and dealing with social challenges are more likely to commit crimes. To protect the child's mental health, supportive psychological treatment with a social component should be used, and spirituality should be effectively used.

A kind of intervention known as social support may help children feel less stressed, develop spiritually, and find purpose in their lives [43]. Combining spirituality with social support as a method aid in the development of a person's own internal processes and decision-making patterns. Another rehabilitation approach being investigated is teaching life skills to juvenile offenders. For these studies, psychoeducation and psychological treatment may be employed. A child may be taught life skills through being educated, bad behaviour, and receiving help in learning new abilities. The essential tenet of psychoeducation and psychological treatment given to delinquents to teach life skills is that the juvenile should be able to reconnect with his environment. To re-establish a relationship, use restraint. Sessions with a counsellor may include topics including sexual behavior, gender roles, drug use,

aspects of family life and crime, media's influence on behavior, decision-making skills, and social self-efficacy. Another skill that is discussed in therapy sessions where life skills are taught to empower kids via these skills is spiritual coping (Pargament, 2002). To transform fulfilling life experiences into spiritual empowerment to create a better life. The activities are designed to provide coping methods for the soul. Through the development of spiritual coping mechanisms, children enjoy an improvement in their quality of life and a reduction in recidivism [58].

For children who are misbehaving, positive psychology advocates using a group therapy strategy to teach them spiritual coping mechanisms. Sessions for delinquent youngsters employ drawing and emotional descriptions to teach them spiritual life skills. Additionally, the goal of psychological counselling is to assist such children in gaining a sense of justice, to help them see love and to be able to express love, to help them connect with a deeper spiritual world by giving them the power of choice, and to teach them how to behave appropriately. Table 2 illustrates the strategy employed to assist such youngsters in acquiring spiritual life skills (Singh & Bhadra, 2017):

Table 2. Approach to the Development of Spiritual Life Skills (Singh & Bhadra, 2017)

Life skill development activity sought	*Goal of Session*	*Spiritual Side of Session*
Innovation and narrative skills	To capture the attention of youngsters.	Children connect with their spiritual themselves, modify stories, and anecdotally express their dreams.
Exercises for relaxation and meditation	To aid in the development of bonds.	The first step is to meditate.
Sessions of questions and answers	To educate teenagers about important issues via dialogue.	Children's self-esteem rises via unrestricted conversation.
Considering previous work sessions in future meetings	To realistically examine the past and reflect on bad actions made in the past.	The growth of interpersonal abilities like forgiveness as well as spiritual qualities like hope and self-forgiveness.

CONCLUSION

Reviewing the literature revealed that spiritual intelligence may be developed through practice. Fortunately, many people have identified particular activities that encourage gratitude, making adolescence an essential phase for developing spiritual intelligence. For the preventative measure, rehabilitative, and developmental perspectives of social work, an integrated developmental strategy must be employed to reduce juvenile delinquency. Several kinds of social theories and integrated social work treatments are included. Young individuals are harmed by delinquent actions, which are the outcome of harmful behaviours that have a variety of reasons, such as the environment and earlier experiences. As a result, this approach could aid in selecting and developing preventive measures in the early phases of the issue. However, additional research will be needed to determine that developing spiritual intelligence for adolescent delinquency might help to reduce such offenses.

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