

Religious Institutions and Their Role in Protecting Society from Deviance: Between Reality and Positioning “An Exploratory Study on the Fatwa and Reconciliation Committee in Batna Mosques”

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Abstract:

This research paper aims to examine mosque-based religious institutions and their position regarding deviations that constitute behavioral and ethical concerns in Batna society. This is particularly relevant given the challenges posed by globalization, modernity, and postmodernity on the Algerian family, which has experienced fragmentation and disarray. This has resulted in new forms of manifestations that may seem marginal or as a form of self-display. However, through analysis, study, and deconstruction, we realize the urgent need to construct a balanced reformist discourse directed towards these vulnerable groups.

The study adopted a case study methodology by selecting the Al-Arqam Institution for Fatwa and Reconciliation in the city of Batna, relying on the interview as a data collection tool. It concludes with a set of results, the most important of which is the emergence of new issues at the level of deviant behaviors, leading to the necessity of activating the role of competencies within the Fatwa Committee.

Keywords: Deviance; Religious Institution; Fatwa Committee.

INTRODUCTION

Religious institutions play an important constructive, functional and symbolic role in linking religion with various social institutions and all segments of civil society. Among the most important religious institutions is the mosque, which is considered an official social and religious institution that combines worship, education and protection of community members from deviance. It works to address negative behaviours that lead to societal disruption and instability, especially with the social changes brought about by modern technologies at the individual and societal levels. We have witnessed a fragmentation of social and family relationships, which has led to the emergence of many problems and deviations, thus forming an important area for academic and societal discussion. Any deviation from the sound ethical and value system with religious dimensions is indeed a fertile area for study.

The mosque-based religious institution, in its advocacy aspect represented by the Fatwa and Reconciliation Committees, is one of the official outputs of the religious and legal aspect to which the Algerian state adheres and to which social groups of all spectrums often adhere. It is therefore the religious space that works to lay the foundations of stability and social security, relying on well-studied and controlled mechanisms. Based on the above, the following question can be posed:

What awareness mechanisms does the institution of the Fatwa and Reconciliation Committee use to protect society from deviancy?

This leads to the following sub-questions:

1. What are the main deviant issues addressed by the Fatwa and Reconciliation Committee of the “Abu Huraira” mosque in Batna?
2. What are the means used by the Fatwa and Reconciliation Committee of the “Abu Huraira” Mosque to embody the awareness-raising function?

3. What are the obstacles faced by the Fatwa and Reconciliation Committee at the Abu Huraira Mosque in reducing the risks of deviance in society?

Significance of the study

The significance of the study lies in the topic itself, which is the role of religious institutions in protecting society from deviance. This has become particularly important in light of the excessive use of media and its technologies, which work to alienate individuals and make them feel a sense of non-belonging, leading to deviance. From this emerges the role of the mosque as a religious institution to address deviance and treat its members based on specific mechanisms.

Aims of the study:

This scientific paper aims to achieve scientific results by answering the problem defined above, which is the role of the religious institution in protecting society from deviance and the awareness mechanisms employed by this institution, represented by the Fatwa Committee. It therefore seeks to:

Identify the main deviant issues addressed by the Fatwa and Reconciliation Committee in the Abu Huraira Mosque in Batna.

Identify the means used by the Fatwa and Reconciliation Committee of the Abu Huraira Mosque to embody the awareness-raising function.

To identify the main obstacles that limit the work of the Fatwa and Reconciliation Committee at the Abu Huraira Mosque.

Case Study Methodology

The case study method is defined as a deep examination within a social framework, where its dimensions and areas are subject to the case being studied, whether it is an individual or an institution. It requires a large amount of information. A case study is an examination of a single category with reference to its characteristics;

it is a detailed study of one or more cases in a limited natural context¹.

We have chosen the Abu Huraira Mosque, located in the “Brothers Lembarakia” neighborhood in the city of Batna, because it is the second mosque to open a Fatwa House after the First of November Mosque. This house is called “Dar Al-Arqam,” which was inaugurated in October 2014. Its members are Sheikh Farouk bin Yahya, Sheikh Abu Bakr Al-Ayadi, Sheikh Lazhar Agoujil, Sheikh Muhammad Abir, Counselor Nawal Aissi, Counselor Zeinab Bouchrif, Counselor Al-Zahra Belkacemi, Counselor Laila Mashouma, and Counselor Malika Sawaleh. A set of objectives has been outlined, which are:

Fatwa: In the field of worship, transactions, and family matters, and decisions are made based on the resolutions of jurisprudence academies.

Reconciliation: Between spouses, reconciliation is achieved in more than 90 percent of cases.

Providing consultations

Family rehabilitation

The fatwa is an advocacy function that was associated with Sharia judiciary in our Islamic history, then separated from it to be practiced voluntarily by imams, sheikhs, and notables who are known for their piety, devotion, and Sharia education. It became an official function with the issuance of the Basic Law including the internal regulations of the mosque institution with Resolution No. 37/91, dated the first of Rabi’ al-Awwal 1412 AH, corresponding to September 10, 1991. The internal regulations of the mosque institution established under Executive Decree No. 91 dated 7 Ramadan 1411 AH, corresponding to March 23, 1991, were included.

The first scientific councils were at the level of the Old Mosque, to be transferred to the “First of November Mosque,” from which the “Fatwa and Reconciliation Committee” emerged. Then another

committee was opened at the “Abu Huraira Mosque,” which is administratively affiliated with the religious affairs sector.

The structured interview tool was used, which was conducted with members of Dar Al-Arqam from imams and counselors.

1. Conceptual Approach

1.1 The Institution: Derived from the Latin term “Institution,” it means establishment, methodology, and education. From a practical point of view, it may mean what is related to the transfer or delegation of authority. As Max Weber emphasized, it may also refer to the exclusive right of legitimate coercion and the return to a set of standards, sanctions, and knowledge specified within an associative framework. It may also indicate beliefs and patterns of behavior that already exist among individuals. In this study, it refers to the role of the Fatwa in the state of Batna.

1.2 Religion:

Without delving into the understandings of the ancients and the schools of thought, we say that religion is all the legal rulings revealed by God Almighty to His Prophet, peace and blessings be upon him, to convey them to his servants. It is the comprehensive, complete, and integrated Sharia, suitable for all times and places, manifested in Islam.

The religious institution is a self-contained structure with religious origins, whose goal is to address the issues raised based on Islamic religion². In this research paper, it is the Fatwa and Reconciliation Committee “Dar Al-Arqam” at the Abu Huraira Mosque in the city of Batna.

1.3 Deviance Linguistically:

From the verb “deviate,” meaning to lean, turn, and deviate from what it was. A person deviated, meaning he broke free from what he was, that is, his morals were corrupted³. Deviation is the corruption of morals and behavior.

1.4 Deviance Terminologically:

Deviance can be defined in several ways; it is opposing the righteous predecessors in belief or their method of reasoning, and this includes deviant sects, doctrines, and trends in the past and present⁴. It is also a person's departure from monotheism as stated in the Book of God Almighty and the Sunnah of His Prophet, without resemblance, representation, nullification, or distortion⁵. Departure from this belief is either disbelief or polytheism. However, the definition closest to this study indicates that deviation is a behavior committed by an individual that is inconsistent with the law and Sharia and receives a reaction from society that is contrary to his bad behavior. It is also defined terminologically as: a deviation from the recognized behavioral standards approved by society and is a manifestation of non-conformity with the social environment⁶.

Deviation, therefore, is the individual's departure from the sound innate nature, based on the Prophet's saying, peace and blessings be upon him, "Every child is born on the fitra (natural disposition), and his parents make him a Jew, a Christian, or a Magian."⁷ From here, it can be said that there are certain circumstances surrounding the individual that are responsible for these deviant behaviors, which are related to the fragility of the role of social institutions, which have declined compared to the challenges surrounding the individual and the transformations that have affected aspects of life. Deviation operationally in this study is an act that does not conform to society and a behavior that paves the way for falling into crime because its perpetrator has departed from the rules and standards approved by the Batna society system, which is based on Islamic Sharia, custom, and Algerian law.

1.5 Crime in Language: From the root "م-ر-ج," and "جرم-ال" is its source, which is the "جرم" who commits evil against himself and his people. It is said, "So-and-so has a crime," meaning a "jirm." It is said, "He has committed a jirm and a crime," meaning he has sinned. The "jarim" is the perpetrator, the criminal, and the sinner⁸.

As for the term in terminology, the view of jurists differed not in terms of its reality, but in terms of the effect resulting from it. We find that:

Ancient Jurists: Defined it as committing a prohibited act punishable for its commission, or neglecting an act commanded punishable for its neglect.

Contemporary Jurists: Defined it as committing a prohibited act punishable for its commission or neglecting an act commanded punishable for its neglect, and it is every act that entails an absolute punishment, whether it is a worldly or otherworldly punishment⁹.

The previous definition confirms that a crime is an act committed by a person in which he violates what God Almighty has commanded and forbidden. Because of committing this heinous act, he is punished in this world by the ruler legally and is also punished in the hereafter by God Almighty. A crime is an act and behavior that harms the public interest and violates all the moral standards commanded by God and the Messenger - may God bless him and grant him peace - and it is an act that society rejects completely and the legislator and the law punish it.

2. Theoretical Approach

2.1 Religious Institution and Societal Deviations: Relational Manifestations

Places of worship play an important role and a vital function in the process of socialization because of their unique characteristics, the most important of which is their aura of sanctity and the stability and positivity of the behavioral standards they teach individuals and the consensus on supporting them.

2.2 The Role of Religious Institutions

Religious institutions play an important role in the socialization of the individual in terms of:

Teaching the individual and the group religious teachings and heavenly standards that govern behavior in a way that guarantees the happiness of the members of society and humanity as a whole.

Providing the individual with a behavioral framework, stemming from the teachings of his religion.

Calling for the translation of heavenly teachings into practical practice and developing conscience in the individual and the group.

Unifying social behavior and bringing different social classes closer together.

Places of worship follow psychological and social methods in instilling their religious values, which have a great impact on socialization, such as:

a- Persuasion and intimidation, calling for correct behaviour in the hope of reward and self-satisfaction, and avoiding deviant behaviour in order to avoid punishment and dissatisfaction with oneself.

b- Repetition, persuasion and calling for collective participation.

c- Practical guidance and presentation of ideal behavioural models¹⁰.

2.3 Deviance in society:

Deviance is a social phenomenon that has been found in societies and the view of society towards this problem has differed and they have been divided into two opinions. There are those who see deviance as a problem whose owner deserves punishment, and there are those who see the deviant as a victim of certain social circumstances that have led them to deviate. It is therefore necessary to create the appropriate conditions for dealing with this phenomenon.

The manifestations of behavioural deviance vary and differ from one society to another and from one civilisation to another as a result

of differences in norms, laws and cultures, as well as the natural evolution of lifestyles. What may be considered an aberration in one society may not be considered as such in another society¹¹, except that there is a set of behaviours that one society does not differ from another and no legislation from another in considering it a deviation from the educational and social approaches and theories followed in violation of social expectations and standards. This phenomenon is considered a disturbance in human relations and a waste of values and customs and a violation of the authority of the law; therefore, its perpetrators are prevented by the authority of the law because of the danger these actions pose to society and the relations that prevail in it.

4.2 Religious Institution and Protecting Society

Religious institutions within society perform multiple functions and are considered among the important institutions in all human gatherings, as “religion is a fundamental pillar of social construction, and it can be said that it organizes the rest of the pillars of this construction.¹²” Among the most important functions performed by the religious institution within society is protecting it, ensuring its stability, and preserving it from disturbance by limiting the spread of crimes and deviations.

The religious institution is considered one of the means of social control and a supervisory body, as “religion influences the behavior of individuals and groups and makes them behave in accordance with the values, standards, and social systems prevailing in society.¹³” Among the most important official religious institutions in Algeria is the “Mosque,” which is called the “جامع” (gathering place), where various meetings are held for various religious and worldly topics and issues, and people gather in it. The mosque is the place designated for worship, where prayers, recitation, preaching, guidance, remembrance, and education are held. It is a religious, social, political, educational, and economic institution, whose role has recently been reduced to becoming a place of worship only. Thus, it has relinquished its pioneering role that distinguished it in

past eras, especially with the beginning of the Islamic state, where it was the first responsible for guarding the values of Islamic society and a central center for addressing problems with all their repercussions, and an effective means of controlling behaviors. Among the most important functions of the mosque, we find: the spiritual function, the educational function, the social function, the economic function, and the cultural function, and the reform function.

It is impossible to imagine a Muslim society without this religious institution, which preserves its equilibrium and protects it from any defect or disturbance within its members, fighting against prohibitions, deviations and all social ills, and ensuring that it seeks their causes and treats them, in order to produce a healthy generation to face the changes of life, especially in the light of the open skies and the increasing use of modern technology and the deviations it has created within Muslim society due to the visual invasion that modern technology is raining down on us.

Third: Study Results

The study, through the interview conducted, reached the following results:

1- The mosque, through “Dar Al-Arqam for Fatwa and Reconciliation,” has an important role in religious awareness, especially with the changes taking place in Algerian society. It is considered the most trusted institution by individuals, where various problems and deviations are discussed in a cooperative communication framework, characterized by solidity, belonging, comfort, and confidentiality that individuals tend to, (A mosque founded on righteousness from the first day is more worthy for you to stand in. Within it are men who love to purify themselves; and Allah loves those who purify themselves) [At-Tawbah, 108].

The most important deviant issues addressed by the Fatwa and Reconciliation Committee at the Abu Huraira Mosque in Batna:

- **Addiction:** This deviant behavior has emerged legally based on our definition of deviance, which we emphasized as a behavior outside of Islamic religious belief. Addiction is the consumption of alcohol and intoxicants of all kinds, such as hallucinogens and drugs. Reality has proven the spread of this scourge, in which several factors intersect, the most important of which is the real presence and ease of obtaining the narcotic substance, especially in traditional and popular neighborhoods at the level of the city of Batna, which is characterized by closure and secrecy, which constitutes a favorable framework for practicing deviation by vulnerable groups, by returning to the conditions they live in. The interviewees confirmed that addiction is exclusive to male adolescents and that parents are the ones who notice this during their parental monitoring, with reference to the emergence of a percentage of female addicts.

- **Marital Infidelity:** This deviant behavior has emerged in Batna society in an urgent manner; it has even become one of the most important abnormal behaviors addressed by the Fatwa Committees. Its severity has increased especially with social media, as the latter has created spaces for infidelity with all its concealment of digital identities and secrecy and what it carries of tools to help with that from pictures and videos. These platforms have provided alternative spaces for spouses from both sides and created emotional and sexual relationships away from the legal framework and the institution of marriage.

1- Witchcraft: It is considered one of the deviant practices rooted in Algerian and Batna society and is linked to popular culture, which interprets many phenomena through interpretations related to divination and fortune-telling. Witchcraft is linked to the visibility and image of the individual in front of others, so he explains his failure in studies, work and marriage, and the delay in his marriage or childbirth, among other things, by the presence of an eye or magic. Therefore, he resorts to what is commonly called “the student or the fortune-teller or the qazana”, who is the charlatan or the magician, to practice his deviant rituals in order to treat and solve the problems of his visitors. This is done by writing talismans and amulets and taking

drugs and herbs, which in many cases have led to the emergence of diseases that have reached insanity and forms of cancer, as well as the breaking of family ties and the disintegration of families and... And on the authority of Abu Hurairah, from the Prophet, peace and blessings be upon him, who said Avoid the seven destructive sins. They said: O Messenger of Allah, what are they? He said: Adultery, witchcraft, killing a soul which Allah has forbidden except with a just cause, usury, consuming the wealth of orphans, turning back on the day of battle, and slandering chaste, devout, and prudent women. Agreed.

And from the recent issues:

Homosexuality among children:

This phenomenon is more recent than the previous phenomena, and it has begun to emerge recently, especially with the transformations that have affected Algerian society. We have found through the interviews we conducted that the Batna family suffers from this behavior, which began to spread in primary schools in the complete absence of the educational family, as the virtual communication means provided them with spaces that embrace these deviations, especially with the ease of access to those sites and the reduction of linguistic gaps, as it relies on effects, images, videos, and temptations that have made it a phenomenon that raises the alarm for the family. The study has revealed that most of the homosexual children have been raped before, or violence has been practiced against them. This deviant behavior is considered an abomination approved by the Holy Quran in the verse: (And [We sent] Lot when he said to his people, “Do you commit immorality while you are seeing? (54) Indeed, you approach men with desire, instead of women. Rather, you are a people behaving ignorantly.” (55)) [An-Naml: 54-55]. Scholars have agreed on its prohibition based on the harms it causes to the individual and society, and because it is a departure from the innate nature with which God created His servants, which is the inclination of men to women and women to men, otherwise it is an abomination and a disruption of the

succession that God has obligated on His servants. On the authority of Ibn Abbas, he said: The Messenger of God, peace and blessings be upon him, said: “Whoever you find doing the deeds of the people of Lot, kill the doer and the one done to.”

Incest: This behavior is considered alien to Algerian society in general and Batna in particular, given the religious components and references on which it is based. However, with the gender hierarchical structure instilled by custom (male dominance), the phenomenon began to grow secretly in a terrible concealment by the family for fear of shame and the determinants of societal perceptions and representations that affect the victim woman. The media has contributed to the growth of the phenomenon through pornographic films and the justifications and colors presented for such practices, in the absence of a religious presentation in the dramatic programming. Zina is forbidden in Sharia, according to the verse (And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way) [Al-Isra, 32], whether it is with relatives or with others, and if it is with relatives, it is more severe on the family and society. The original is that the relative is a guardian of his relatives, defending them, preserving their honor and dignity.

Atheism and Irreligion: This appeared with the higher levels of education, especially the scientific ones. According to the interviews, the parents of the atheists are the ones who noticed this deviation in doctrine and they turned to the mosque because it is the main source for correcting false suspicions, deviations and imbalances. The problem raised here is that the atheist does not see himself as wrong, but is convinced that religion is only historical and not suitable for all places and times, and he comes to challenge the mufti, not to seek the correct opinion.

Doubt and rejection of Sharia rulings:

Such as inheritance, discrimination between men and women, Hadd punishments, and the Day of Resurrection. This issue is the beginning of doctrinal deviation, which mainly results from the complete absence of correct doctrinal education, where the family

relies on what the school provides in the subject of Islamic education or what the child simulates of religious rituals inside the house. Since our era is characterised by openness to different cultures, including laws and ideologies, the young man is confronted with questions and suspicions that make him reconsider his religion due to the lack of a correct foundation. Doubt is a scientific method used by our master Abraham, peace be upon him, to reach the truth, but for many young people, doubt was a way to deviate and apostasise from religion.

3- Reasons Leading to Deviation

Feminist and Gender Ideology:

The authoritarian thought that prevailed and characterized Batna society and its masculine hues has left behind many deviations, including the issue of rethinking family forces and rearranging roles based on the idea of equality and then the superiority of the female. Femininity is considered revenge from women for the verbal, material, physical, and symbolic oppression that was practiced on them before. Therefore, the deviants, according to the interview, rebelled to highlight and prove their identity and embrace new behavioral patterns that are contrary to the male.

Misuse of Technology:

With the technological developments in communication and media, which have been able to overcome spatial and temporal boundaries, and facilitated the process of circulating information and cultures, and brought about many changes at the level of social relations and communication habits, all this media explosion and its accompanying manifestations produced negative repercussions in terms of use, regardless of gender or age. The results of the interview revealed that among the negative uses of technology that were among the reasons for falling into deviation are stimulating video games that support aggressive behavior, drowning in pornographic sites, and simulating behaviors displayed on social media sites, especially dissolution at its behavioral levels.

Poverty: the Messenger, peace and blessings be upon him, used to seek refuge from it, saying, “O God, I seek refuge in You from disbelief and poverty.” Narrated by Abu Dawood and Ahmad. Poverty is a socio-economic condition characterized by deprivation and the inability to meet basic needs such as food, drink, housing, and clothing. It has several causes, such as unemployment, class differences, illiteracy, ignorance, and political and economic changes. Poverty came as the most leading cause of deviation and crime in the absence of psychological and social care for the unemployed, and this creates rebellion, revenge, self-display, affirmation of existence, and expression of identity as one of the important actors in society, but in a negative way.

Absence of Religious Deterrent:

The religious deterrent is the barrier that stands from a person as a monitor over the performance of duty and ends the shortcomings and holds accountable after the performance of the work, comfortable with goodness and denouncing evil. From here, it is clear that the religious deterrent is formed through sound and correct belief, because if the belief is correct, the actions that come after it are correct, and vice versa.

In addition to the dominance of material appearances and the shift towards consumption that has overwhelmed Algerian society in general and Batna in particular, there is also the spread of divorce, where the fragility of family ties and the disintegration of the family inevitably lead to a break between children and parents, causing the absence of family security, which in turn leads to falling into the arms of deviation.

Among the reasons that lead to deviation, according to the analytical study, is emptiness, whether at the level of the spiritual aspect or at the practical level, where recreational facilities in Batna society are lacking, or let's say they are few, which reduces the percentage of tensions and pressures that can lead to crime, in addition to the misunderstanding of the provisions of the Sharia and

the non-payment of Zakat and the transition from the countryside to the city, which causes a setback for some morals and principles.

4- The Most Deviant Segments

As for the segment that most frequently visits the Fatwa and Reconciliation Committees, they are young people from adolescence to their forties. Many studies have proven that this group is vulnerable to various deviant behaviors, due to their tendency to renew, break away from the familiar, and their love for appearance.

The results of the interview also proved that women are the most demanding of fatwas; whether as deviants or victims of others. This is due to the fact that women tend to be secretive in presenting their problems and to the prevailing custom in Batna society, which criminalizes women under the principle of honor and shame.

As for the educational level, there are no differences in that; as the lower levels as well as the upper levels intend to go to the “Fatwa and Reconciliation Committee”. This is due to the symbolism of the mosque reference and the trust it carries with the Batna individual and the preservation of secrecy and the credibility of its members, and also the tendency towards reconciliation, understanding, psychological support, and Sharia solutions.

5- Means Used by the Fatwa and Reconciliation Committee at the Abu Huraira Mosque to Embody the Function of Awareness

Advice and Guidance: This is done through the intervention of the Fatwa Committee with verbal directives aimed at psychological rapprochement with the deviant and his family, and it is sometimes by addressing the mind and sometimes the emotion. The Mufti also uses the method of good example. To achieve this, the Fatwa Committee seeks to understand the needs and feelings of the deviant, be kind to him, reconcile his heart, and encourage him to quit the deviant behavior. It has been shown from the interviews that the Fatwa Committee has provided a safe discourse that has enabled it to absorb and embrace those who suffer from deviant behaviors, by interacting with the groups that intend it.

Reconciliation Sessions Based on the “Reconciliation” Document Presented by the Religious Affairs Directorate

Friday Sermon:

It is one of the methods that distinguish Islamic society, where many worshipers meet in one place that brings them together in one communication situation, which is an opportunity for the Imam to give advice and preach based on real facts and by returning to their rooting from the Book, the Sunnah, and the biography of the righteous predecessors. Thus, he has achieved many goals through this faith meeting.

Evening Lessons:

The committee affiliated with the “Reconciliation” institution worked to give evening preaching lessons after Asr prayer and before Maghrib prayer, which are discussions and dialogues presented by imams and professors specializing in the legal and advocacy field.

Intervention of Notables:

Or what is locally called “الجامعة” (the group), as Batna society still maintains some of its characteristics that it inherited through generations; where the notables of the region have the authority to issue some decisions for many issues in order to reach a solution between the disputants without resorting to the courts, especially when the crimes are related to honor or unintentional killing.

Providing Material Care:

This is by collecting aid, whether through associations and civil society organizations, or through individuals, in order to take care of those affected by deviations (the deviant and his family and those who have been harmed).

Psychological Support:

The “Reconciliation” Committee affiliated with the Abu Huraira Mosque resorts to psychological support as a treatment for some

deviations, and sometimes specialists in the psychological field are called upon to identify the psychological effects and ways to address them.

Among the methods used is also integration within society through coordination between the deviant and community institutions, as well as holding study days and awareness seminars.

6- Sources Relied Upon in Reforming Discourse

The “Fatwa and Reconciliation Center” relies on several key sources in its reforming discourse, as follows:

1. The Quran and Sunnah: These are considered the foundation of Islamic legislation, containing Sharia rulings and correct methods for addressing deviant problems, whether through advice, deterrence, or punishments and boundaries.

2. Algerian Law: This law is considered the organizer of society and allows for achieving the justice that victims demand, which enhances the effectiveness of the institution in addressing the issues at hand.

3. Local Custom: reliance on established custom in Batna society helps in understanding the social and cultural contexts that affect behaviors and deviations.

7- Obstacles Faced by the Fatwa and Reconciliation Committee

The Fatwa and Reconciliation Committee at the Abu Huraira Mosque faces several obstacles that affect its ability to reduce the risks of deviation in society, including:

1. Psychological Obstacles: Preoccupation with problems and their repercussions on imams and guides leads to psychological effects, especially in cases of narrowing the circle of reconciliation or reaching the limit of deviations. Accepting the truth by the deviant and his family is also a major challenge.

2. Material Obstacles: The committee faces difficulties in providing material support, both for its staff who volunteer their time and effort, and for the families who turn to the committee for support.

3. Social Challenges: Deviants often withdraw and do not attend sessions dedicated to settling their situations, due to social pressures and the stigma that may haunt them.

4. Tribal Challenges: Tribalism and affiliation with the tribe still control Batna society, which has led to the exclusion of many competencies and the disruption of the committee's work.

All of these obstacles have limited the tasks and function of the committee, which worked in cooperation with the "Fatwa Center" affiliated with the First of November Mosque, but in the end, parties intervened under the pretext of tribalism and closed the center permanently.

Conclusion

Our study focused on the religious institution represented in "Dar Al-Arqam" and its role in addressing some manifestations of deviation within the Batna area, and reached a set of results as follows:

The presence of the religious and Sharia aspect of Batna society is still strong, and this is due to the credibility of those in charge of it, despite the symbolic perceptions that several parties are trying to promote about it.

The family of the deviant prefers to go to the mosque instead of resorting to issues or psychological clinics due to the privacy of the issues raised, which are characterized by being social taboos or "shame," which prompts its owner to remain silent (the mosque guarantees confidentiality).

The total of traditional deviations are still rampant in Batna society despite the high rate of education.

The emergence of new deviant phenomena under the principle of personal freedom (physical and intellectual).

There are no differences between deviants in material or educational levels.

We have seen an effective contribution from those in charge of it, who were included in the Fatwa Committee at the level of the first of November. Within this context, we have reached the need to mobilize various functional and scientific competencies to support the role of specialists in Sharia sciences, especially with the intellectual issues currently raised. We also see that there are practical mechanisms to approach the deviant and enable him to return to normal behaviors by establishing dialogical discussion spaces, as well as linking him to society away from the hierarchy that he avoids.

We also call on civil society institutions to cooperate and intensify efforts between them and the religious institution to limit and reduce deviant phenomena, by developing therapeutic methods that respond to the types of deviations currently raised.

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