

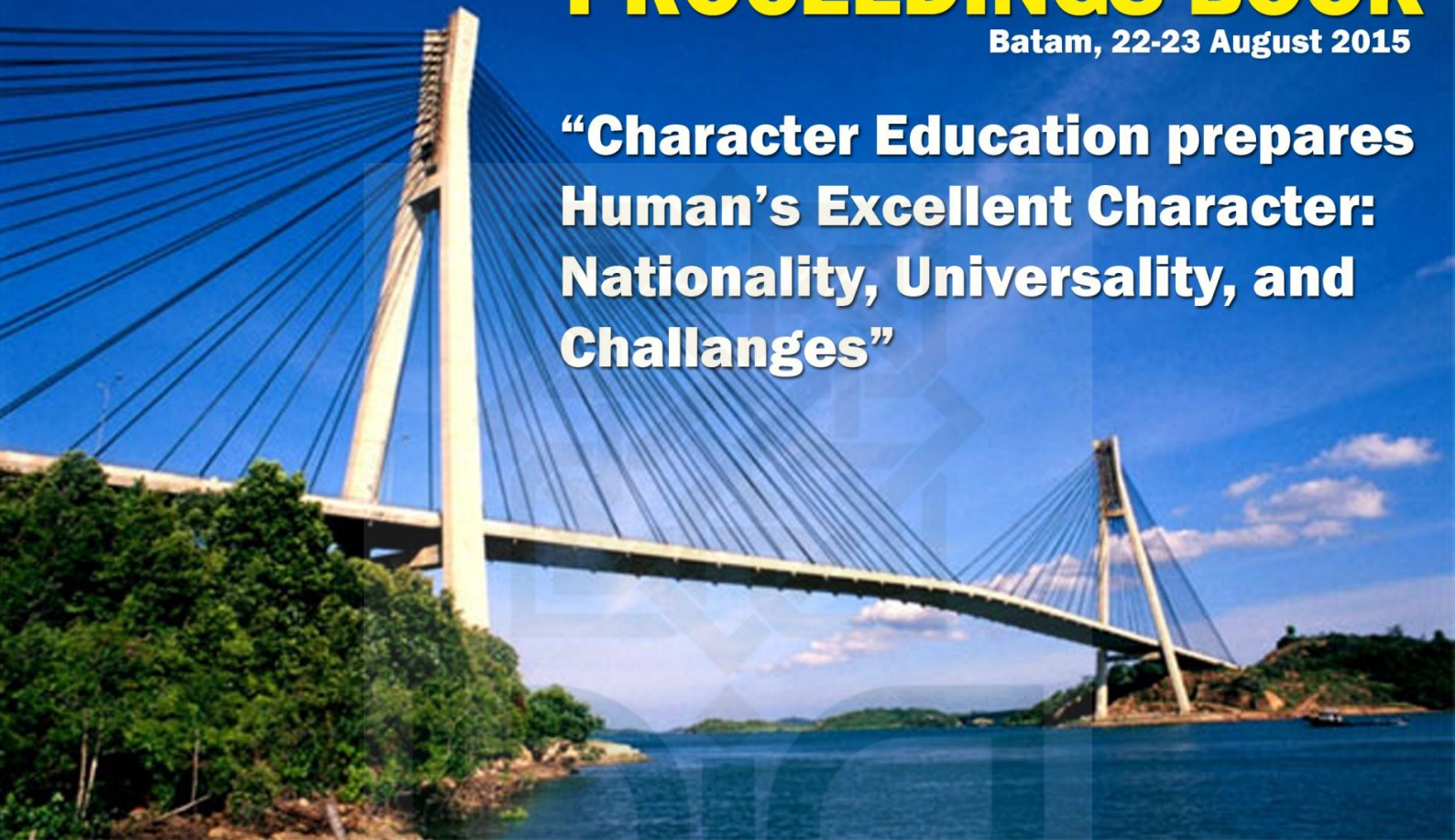
1st ICCE

Proceedings of the 1st International Conference on Character Education

PROCEEDINGS BOOK

Batam, 22-23 August 2015

**“Character Education prepares
Human’s Excellent Character:
Nationality, Universality, and
Challenges”**



Organized by:



**Sekolah Tinggi Agama Islam
(STAI) Sultan Abdurrahman**



**Universiti Tun Hussein Onn
Malaysia (UTHM)**

ISBN 978-602-73043-0-7



Excellent Character Education of Students Lecturing a Concept and its Implementary

Na'imah

Sunan Kalijaga State Islamic University Yogyakarta Indonesia

ABSTRACT

This study is about excellent character education, what methods should appropriate be used and how to achieve the aims of education. The findings are that the character building education needs specific methods, systems, and attention of professional lectures. Those methods that can be implemented are role model method, habitual method, and rewards or punishment. Religious education and civic education have been aimed to real strengtening. Religious education is directed to the formation of excellent character or manners, and civic education is directed to the formation of personality or citizenship. If the two subjects can be implemented in real lectures and focus by the appropriate approach to the formation of excellent character and personality, it must be able to be a far better hope for improving the student excellent characters.

A. INTRODUCTION

Strengthening educational characteris relevant to address the moral crisis that has engulfed students of Sunan Kalijaga State Islamic University Yogyakarta now today. The crisis is in the forms of undisciplined attitudes, cheating habits, disrespectful attitude toward friends/ staff/ lecturers, and increasing promiscuity. This has become a social problem that until now has not been able to be completely resolved.

The crisis that looks at the students is based on bad culture /bad habit, lack knowledge of religiou, and bad ideology. The conditions are because of their lack of education about them. Factually, the moral crisis that attack violently people in the world is much more dangerous and apprehensive about killing, butchering, raping, robbery, violence, corruption, and so on.

Demoralization also occurs at University because the learning process tends to teach moral education and character to the point of texts. Therefore, students do not get enough material about how to solve their problems well, how to have good attitudes in facing their contradictory lives. In the context of formal education on campus is that one of the reasons why it also happens because the education is emphasized more only on the development of intellectual or cognitive. Whereas, soft skills aspects that is the main element of moral education is not considered optimal.

In fact, the achievement of student learning outcomes can not only be seen from the cognitive and psychomotor aspects, but also the affective aspect, as long as this happens in the practice of education at campus. The three aspects are related to each other reciprocally, although the strength of relationship varies from one case to another. Some research findings indicate that the effectiveness of cognitive achievement occurred in accordance to the effectiveness of affective aspect achievement.²

At the Ministry of National Strategic Plan 2010-2014 has been proclaimed the vision of the application of character education, it would require hard work by all parties,

²Zubaidi, 2011. *Desain Pendidikan Karakter*, (Jakarta: Prenada Media Group, 2011), pg. 2.

especially about programs to be contributed to civilization to be completely optimized. However, the implementation of character education in this campus needs to be understood of the concepts, theories, methodologies, and applications which are relevant to the formation of character building and character education.

Furthermore, it is said that there is no single script for effective character education, but there are some important basic principles. The following eleven principles serve as criteria that schools and other groups can use to plan a character education effort and to evaluate available character education programs, books, and curriculum resource.³

1. Character education promotes core ethical values as the basis of good character.
2. "Character" must be comprehensively defined to include thinking, feeling, and behavior
3. Effective character education requires an intentional, proactive, and comprehensive approach that promotes the core values in all phases of school life.
4. The school must be a caring community.
5. To develop character, students need opportunities for moral action.
6. Effective character education includes a meaningful and challenging academic curriculum that respects all learners and helps them succeed.
7. Character education should strive to develop students' intrinsic motivation.
8. The school staff must become a learning and moral community in which all share responsibility for character education and attempt to adhere to the same core values that guide the education of students.
9. Character education requires moral leadership from both staff and students.
10. The school must recruit parents and community members as full partners in the character-building effort.
11. Evaluation of character education should assess the character of the school, the school staffs functioning as character educators, and the extent to which students manifest good character.

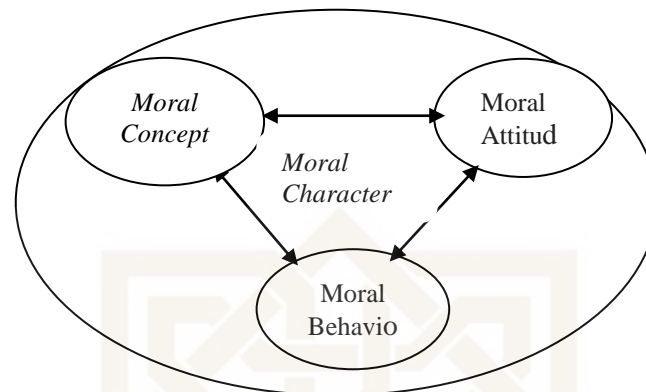
Based on the above issues, it is discussed about Excellent Character Education in this paper: Concepts and Implementation in Learning.

B. CONCEPT OF CHARACTER EDUCATION

Character education has become a concern to some countries in order to prepare better quality of the next generation. In this case, the benefit in improving the character education is not only for the individual or a citizen but also for the citizens as a whole. Character education can be defined as our deliberate efforts of all life dimensions to help the formation of our next generation character optimally.

³Lickona at. All., *Eleven Principles of Effective Character Education*, <http://digitalcommons.unomaha.edu/cgi/viewcontent.cgi?article=1065&context=slcestgen>, on June 30th 2015.

According to Lickona, related to the concept of moral character, it is among the moral knowing (moral concept), moral attitudes, and moral behavior. Based on the three components, it can be clarified that good character is supported by knowledge of kindness, the desire to do well, and do deeds of kindness. The ideas can be described below, notice the framework of their connection.



Picture 1: Good Character, by Lickona

Based on national education aims, character education is a program of education that is designed and based on psychological considerations for educational considerations.

The aim of character education is to teach certain traditional values that are widely accepted as the basis of good behavior and responsible. These values are also described as moral behavior.⁴ Really, the character education has been being implemented since (pre-school education) or at least from primary school level to University. But, it looks that the curriculum in Indonesia still does not contain aspect of excellent character optimally, although there have been the subject matter of Pancasila and Citizenship already. Whereas if the Indonesian people want to improve the quality of human resources and immediately rise from its remainder, Indonesian people must directly improve the education system, and strengthen excellent character education.

According to Unesco (2000 in Mursidin: 2011) that education makes good world and it has four pillars. They are learning to know, learning to do, learning to be, and learning to life together. Furthermore, all the ideas of education makes learning to be morally.⁵ In this case a good education should have five pillars, they are learning to know, learning to do, learning to be, learning to life together, and learning to be morally.

The learning outcome is the formation of thinking habit in terms of students have good knowledge, will, and skill in doing goodness. Through a comprehensive understanding, it is expected to prepare a learning management pattern, which produces strong character graduates, who have toughness in science, faith and excellent behavior, both personally and socially.

C. THE CONCEPT OF SYLLABUS

Syllabus is a written good planning that contains excellent ideas which are formulated by professional scientists of syllabus. It is as a planning document that contains some aims to

⁴Zuchdi, *Humanisasi Pendidikan*, (Jakarta: PT Bumi Aksara, 2009), pg. 39.

⁵. Mursidin, *Moral Sumber Pendidikan*, (Bandung:Ghalia Indonesia, 2011), pg.12.

be achieved. It contains materials and learning experiences that students should do, strategies and techniques can be developed, evaluations that are designed to obtain information about the achievement of objectives, as well as the implementations that have been designed in teaching learning process. The components of the syllabus are interrelated and influenced to each other. Syllabus consists of the educational aims, experiential learning component, aim achievement strategies, and evaluation components. Syllabus is function as a guideline of educational aims.

Religious education and civic education have been aimed to real strengthening. Religious education is directed to the formation of excellent character or manners, and civic education is directed to the formation of personality or citizenship. If the two subjects can be implemented in real lectures and focus by the appropriate approach to the formation of excellent character and personality, it must be able to be a far better hope for improving the student excellent characters. However, what happens to the students at this University is that almost all students who get good scores of their exams are evaluated as only their academic achievement. It does not mean that they are good students who have excellent character.

Character education syllabus design rather can either be taught differently from others or integrated with all subjects by raising moral education or moral life. So, the whole process of education is a process of moralization learners / students. It does not mean that the lecturing process of moral knowledge, but a process of moral integration of knowledge.

Character education is understood as an effort to embed intelligence in thinking, appreciation in the form of attitudes, and experiences in the form of behavior that is in accordance with the noble values of the identity. In embedding the excellent character education is not like transferring knowledge or practicing a particular skill. Character education needs process, role models, habituation or familiarization within the students in a campus environment, families, or community environment.

Based on research, there are two approaches to character education, namely: (1) The character is positioned as a separate subject; and (2) Characters are built-in in every subject. In fact, the first approach is more effective than the second one. One of the reasons is that the lecturers/ professors give lectures still about theories and concepts. It means that character education has not been to the realm of methodology and its application in life. Ideally, each lecture covers aspects of the concept (nature), theory (syare'at), methods (tharekat) and applications (ma'rifat). If the lecturers have taught all lessons in a comprehensive manner through concept, theory, methodology, and applications of each subject, the significance of which is taught to be more effective in supporting excellent character education.

Peterson & Seligman said that they used for identifying character strengths into six core virtues; they are wisdom, courage, humanity, justice, temperance, and transcendence. ⁶Character values are: (1) Love to God and the universe and its contents; (2) responsibility, discipline and self-contained; (3) to be honest; (4) respect and courtesy; (5) affection, caring, and cooperation; (6) confident, creative, hard work and unyielding; (7) justice and leadership, kind and humble, and tolerance, love peace, and unity. In its implementation, it needs study and application of the values that are embodied in the

⁶Peterson & Seligman, *Character Strengths and Virtues, A Handbook and Classification*, New York: Oxford university Press, 2004.pg.53.

excellent character of the nation in lecturing activities at campus. Integration of national character value in learning activities can be done through the stages of planning, implementation, and evaluation.

D. IMPLEMENTATION

The lecture in an integrated character education can be justified by the belief that students can be excellent characterized if they are naturally involved in the lecturing process. The term of integrated in the learning means learning emphasizes learning experience in a meaningful context. Integrated lecture can be defined as a concept of learning approach that involves several subjects to be given a meaningful experience of students. It is said to be significant because the integrated lecture, students will understand the concepts that are learnt through the direct experience and connect them with other concepts that have been understood by the opportunity to learn what is related to the theme or authentic events (naturally).

Thus, the characteristics of integrated education are: (1) focused to students; (2) given direct experience to students (3) presented the concept of the various subjects in a lecture; (5) flexible disposition, and (6) the results of the lecture can be improved accordingly to the students' interests and needs.

Integration of the lectures can be done in a matter of substance, approaches, methods, and evaluation models that are developed. It does not mean that all substances of lecture materials are suitable for all characters to be developed, because there are materials/lessons need be selected and synchronized with the excellent characters that should be developed. In principle, all subjects can be used as a model for the development of the excellent characters of students. In order not to be overlap and neglect of one of the characters to be developed, it is necessary to do the mapping based on the proximity of material with the character to be developed.

The basic approaches and methods are included inculcation, modeling (modeling, *qudwah*), facilitation, and skills development (skill building). Inculcation (planting) has value characteristics: (1) use good communication; (2) treating people fairly; (3) respect the ideas of others; (4) expressed doubts with reasons, and with respect; (5) does not completely control the environment to increase the likelihood of delivering the desired values; (6) creating a social and emotional experience about the desired values unextremely; (7) make correct rules, provide rewards and consequences with also correct reasons; (8) to keep open communication with those who disagree, and (9) provide freedom for their different behavior. Excellent character education should not be used inductrination method which has characteristics which contrast with inculcation

In excellent character education, modeling or providing of excellent examples/ models is used as an excellent strategy. To use this strategy, there are two requirements must be fulfilled. Firstly, lecturers should serve as a good model for their students and children. Secondly, students must imitate famous people who noble, for example; the Prophet Muhammad; lecturers solve some problems fairly; respect students' opinions and and criticize others politely.

Moral learning for students would be more effective if it is presented in the form of images, such as film, so that students do not only capture the meaning of a verbal message mono - messages, but they can capture multi-messages of some pictures, the relationship among pictures and events in the storyline presented. Example: delivering a message that drugs should be avoided, then the impression of suffering people imprisoned for drug

addicts is much more meaningful than delivered orally, through a lecture. However, if you want more in-depth level of their acceptance, it can be continued by reflectional method (al-muhasabah) after it has been well conditioned through the story in a movie that has just been watched. Methods of punishment is used to inspire and educate rabbaniyah feeling, that feeling Khauf (fear) and humble before Allah (deeply absorbed in Allah) when remembering Allah and reading the Qur'an.

Moral behavior (moral action) can be evaluated accurately by observation in a relatively long period of time and continuously. Observers must be people who have practices.⁷ They are also well known by people who are observed, so that the interpretation of the behavior that appears is appropriate or absolutely right. A code of honor, strict work moral, responsibility for and devotion to the quality of work, pride in one's metter other morally and spiritual precepts associated with work, developed through such organiz. Furthermore, it was said by Knight (1982:27) about ethics, it is the study of moral values and conduct. It seeks to answer such questions as "What should I do?, what is the the good life for all people?, and what is the good conduct?". Moral theory is concerned with providing right values as the foundation for right actions⁸.

Character — and any particular virtue — must also be defined in terms of its essential psychological components: knowing the good, desiring the good, and doing the good.⁹ To possess the virtue of justice, for example, one must understand justice — what it demands of him in any situation (the cognitive side of character). Second, one must care about justice — want to be a just person, admire fairness in others, feel constructive guilt when he falls short of that standard, and have the capacity for moral indignation in the face of injustice (the emotional side of character). Third, he must practice justice — behave justly in his personal relationships and try to contribute as a citizen to building a more just society and world (the behavioral side of character). What, then, is character education? It is the deliberate effort to cultivate virtue in its cognitive, emotional, and behavioral dimensions. It does so intentionally through every phase of school life, from the teacher's example to the handling of rules and discipline to the content of the curriculum to the conduct of sports.

Furthermore, it is said that moral authority, once vested firmly in both schools/ campus and teachers/ lecturers, receded dramatically.¹⁰ Lecturers distanced themselves from students' moral development and attempted to become neutral facilitators, leaving students free to arrive at their own values and to figure out some of life's toughest questions without guidance. They were encouraged to view society's traditions of civility and ideals with skepticism and even scorn. As a result, civic and moral education were severed from one another – a severance that largely continues to the present day.¹¹ Although there is no intrinsic relationship between religiosity and morality, the way people process religious contents is predictive of the way they deal with moral issues.

⁷ Nasr, H. Seyyed, *Traditional Islam in the Modern World*, London: Kegan Paul International Ltd., 1994. Pg.41.

⁸ Knight & George, *Issues and Alternatives n Educational Philosophy*, Michigan, Andrews University Press, 1982. Pg:27.

⁹ Linckona, *What is Effective Character Education?* <http://www.atheneum.edu/pdf/What%20is%20Effective%20Character%20Education.pdf>, June 30th 2015.

¹⁰ Athur, *Education with Character The moral economy of schooling*, http://samples.sainsburysebooks.co.uk/9781134471843_sample_524556.pdf, on June 30th 2015.

¹¹ Duriez & Soenens, *Religiosity, moral attitudes and moral competence: A critical investigation of the religiosity–morality relation*

E. CONCLUSION

1. Excellent character education needs special methods in achieving the aims of education. Among the appropriate learning method is exemplary method (al-qudwah), habituation methods, and methods of praise and punishment.
2. Education is essential to obtain the value of life, not a numerical value as usual at this time, but produces the meaning of any knowledge they have acquired. Acquisition means to be the size of any learning process. There's no learning process, when the reconstruction has not been produced a new meaning that can be provided enlightenment for the learner.
3. The education looks like to use more competent tests to measure knowledge than to measure good moral/ excellent character of students as the affective domain. The national exam is more focused on measuring cognitive abilities, than affective domain, consequently education products, outputs or outcomes, lack of good morality.
4. To use this strategy, there are two requirements must be fulfilled. Firstly, lecturers should serve as a good model for their students and children. Secondly, students must imitate famous people who noble, for example the Prophet Muhammad (lecturers solve some problems fairly; respect students' opinions and and criticize others politely).

BIBLIOGRAPHY

1. Athur, *Education with Character The moral economy of schooling*, http://samples.sainsburysebooks.co.uk/9781134471843_sample_524556.pdf, on June 30th, 2015
2. Duriez & Soenens, *Religiosity, moral attitudes and moral competence: A critical investigation of the religiosity-morality relation* http://bartduriez.com/documents/PDF/2006_DuriezSoenens_IJBD.pdf on June 30th, 2015
3. Knight & George, *Issues and Alternatives n Educational Philosophy*, Michigan, Andrews University Press, 1982.
4. Linckona, *What is Effective Character Education?*, <http://www.athenaeum.edu/pdf/What%20is%20Effective%20Character%20Education.pdf>, on June 30th, 2015
5. Mursidin, *Moral Sumber Pendidikan*, Bandung:Ghalia Indonesia, 2011
6. Nasr, H. Seyyed, *Traditional Islam in the Modern World*, London: Kegan Paul International Ltd., 1994.
7. Peterson & Seligman, *Character Strengths and Virtues, A Handbook and Classification*, New York: Oxford university Press, 2004
8. Zuchdi, *Humanisasi Pendidikan*, Jakarta: PT Bumi Aksara, 2009.

http://bartduriez.com/documents/PDF/2006_DuriezSoenens_IJBD.pdf. June 30th 2015.

The Handling of Juvenile Delinquency Through the Arrangement of Senior Secondary School (SMA) Islamic Education Curriculum”, aimed at formulating the Lesson Plan

Pudjo Sumedi ¹, Ihsana El Khuluqo ², Jamil³, Rogayah⁴, Syarifah⁵

¹²³⁾ Universitas Prof Dr. Hamka,

¹ihsana_khuluqo@uhamka.ac.id

ABSTRACT

The research on juvenile delinquency with the theme “*The Handling of Juvenile Delinquency Through the Arrangement of Senior Secondary School (SMA) Islamic Education Curriculum*”, aimed at formulating the Lesson Plan (*Rencana Pelaksanaan Pembelajaran /RPP*) which is one of learning tools of the materials for handling juvenile delinquency in SMA, that is implemented through the integration of 6 subjects (Civics, Social Science, Indonesian Language, Sports, Health and Arts Education, Sciences Education and Mathematics) in the schools encountered South Jakarta of DKI Jakarta. The special targets intended to achieve are 1) Identifying the factors supporting the societies’ involvement in actively taking a role in the process of formulating the sets of SMA curriculum development, 2) Improving, empowering, and developing the schools’ attention by involving the societies’ roles in the formulation of sets of curriculum for SMA in handling the juvenile delinquency through the six subjects.. The plan of the research will be directed to the formulating of program, formula, and implementation of curriculum sets in the form of Lesson Plan (RPP) for grade I in the first year and grade II, III for the second year through the integration of six subjects with the Islamic education.

Keywords-curriculum, religious education, juvenile delinquency

I. INTRODUCTION

The educational process is the most important part of the educational implementation that is realized through the Lesson Plan (*Rencana Pelaksanaan Pembelajaran /RPP*) as the sets of Islamic education curriculum which is implemented to handle the juvenile delinquency through six subjects in school. Therefore, the formulation of Lesson Plan as the sets of Islamic education needs the steady plan and involves many parts in the implementation, such as teachers and students (Widoyoko, 2009), the students’ parents, figures in society, organization and institution in society around the school environment, Central and Regional Government. In line with the 1945 Indonesian Law which says: “Every citizen has the same right for getting the qualified education. Citizens with physical, emotional, mental, intellectual, and or social disorders have rights for getting special education.

The involvement of many parts is needed in the effort of supporting the achievement of subjects competence which is in the end can support the achievement of graduate competence, and related to the religious education as the science at school, the competence wants to achieve is shaping the pious student in the social live and students’ individual piety

It needs the religious revitalization in the process of formulating sets of curriculum through the development of Lesson Plan which is implementing the handling of juvenile delinquency through six subjects, by increasing the societies’ active participation in the process of formulating in the educational institution (schools).

1.1 Statement of the Problem

1. What are the findings in the relevance of the societies' active participation in handling the juvenile delinquency?
2. How to formulate Lesson Plan as set of Islamic Education curriculum as the effort of shaping the students individual and social piety and avoid them from doing the delinquent behaviors?

1.2 Research Methodology

The design of this research is descriptive, in which descriptive research is a method that is used to find the knowledge widely as possible from the research object at a particular time. The use of descriptive method makes the use of *model building*. According to Erna Widodo and Mukhtar (2000:18) that the implementation of this model to empirical field is a certain problem solution model which is called *action research*.

The technique of Data Collection and Analysis is done by using data collection technique in the form of library research and field study. Library research is used to gain data about theoretical background and concepts about teaching and learning program.

1.3 Definition of Terms

These are the terminologies that are used in this study.

Juvenile delinquency: also known as "juvenile offending", is participation in illegal behavior by minors (juveniles, i.e. individuals younger than the statutory age of majority under the age of 17). Most legal systems prescribe specific procedures for dealing with juveniles, such as juvenile detention centers, and courts.

Lesson Plan: A lesson plan is a teacher's detailed description of the course of instruction, or 'learning trajectory' for a lesson. A daily lesson plan is developed by a teacher to guide class learning. Details will vary depending on the preference of the teacher, subject being covered, and the needs of the students. There may be requirements mandated by the school system regarding the plan.

akhlakul karimah: repeated good deed

Syirik: believing the existence of another strength than Allah

Kufur: is an Arabic term (from the root K-F-R "to cover") used in an Islamic doctrinal sense, usually translated as "unbeliever," "disbeliever," or "infidel." The term refers to a person who rejects or disbelieves in God and the religious truth revealed through the mission of the Islamic Prophet Muhammad, and thus demonstrates ingratitude towards God.

Nifaq: is showing something that is assumed as good in front of people, but hiding the vile mood, evil, and degenerate standard of behaviors.

riya: bad habit, that is doing such activity for getting profit/reward, showing-off, or intentionally getting people's impression

II. RESEARCH METHODOLOGY

This study uses a qualitative approach method. The design of this research is descriptive, in which descriptive research is a method that is used to find the knowledge widely as

possible from the research object at a particular time. The technique of Data Collection and Analysis is done by using data collection technique in the form of library research and field study.

III. RESEARCH FINDING AND DESCRIPTION

Every citizen in the age of seven till fifteen years is obligated to follow the primary education. Every citizen is responsible to the continuity of the operation of education. Students' parents have rights to take a role in choosing the educational institution. The societies have duties to give the support to the educational resources. The central and regional governments have rights to direct, guide, help, and control the operation of education.

Empirically, the need of Islamic educational institution which can support the shaping of individual piety has risen the groups of inclusive societies in the form of 'pengajin' society, as cited by Ahmad Amir Aziz in his research about "Individual Piety vs Social Piety" that "The phenomenon of shaping the individual piety and social piety has been the *Tareket Qadariyyah wa Naqsyabandiyah* in Pagutan and Praja Lombok, having significant role, in creating the individual piety in religiousness and closeness to Allah.

The improvement of educational quality needs attempts in improving the quality of teaching and learning program entirely, because the essence of educational quality is the implementation quality of the teaching and learning having formulated before." (S. Eko Putro Widoyoko, that : "The Optimalization the Teachers Roles in the Evaluation of Teaching and Learning program."

However, nowadays, it is recognized that Religion Subjects at school is still less, especially for its very limited time/duration, that makes the goal of Religion Subjects at school is difficult to achieve. Another thing is also seen in the low quality of behaviors in religious living between students in the daily lives. In order to solve those weaknesses, it needs to hold school activities at the certain time outside the school-hour that focus on improving the faith and piety, and also the good deed/morals (national character) in the form of habits actualization of religious living. The activities being discussed for example through direction/course for teachers in formulating the Lesson Plan (*Rencana Pelaksanaan Pembelajaran / RPP*) specially for handling the juvenile delinquency which nowadays is deliberately needed in educational institution.

In facing globalized era and in line with the plan of the Ministry of Education and Culture and the Ministry of Religious Affair to legitimate the 2013 curriculum, intentionally by developing Science and Technology to handle the serious juvenile delinquency. In order to face the various moral deviances, it needs the modal of sturdy science.

The low quality of religious behaviors between students as shown above can raise the actions which not only harm their personal lives, but also may disturb the safety of the wide society. The great quantities of gang-fights, drugs abuse, and the amount of amoral behaviors happen in students circle.

The disharmony factors in family circle or in another term which is called *broken home* or *quasi broken home*, the society environment which has limited capability in facing the rapid modernization and globalization, industrial influence, entertainment, till the existence problems formal education (school) (B. Simanjuntak, *Emotional Juvenile Delinquency*, (Jakarta : Fak Psikologi UI, 1987), schools factors have the second influence, is it not argued that the interaction process between its members and between teachers and students happen at school. Unfortunately, the interactions they do at school often give

negative consequences for the mental development so that the students become delinquent (doing criminality).

Therefore, Abdurrahman al-Nahlawi proposes that the faith is the base and target in Islamic education. If somebody's faith is sturdy, every his/her behavior will be based to his/her justified thoughts and their hearts are also becoming peaceful. (David Jacobson, *Methods for Teaching a Skill Approach*, (London: London Book Company, 1991). The right faith is the strong base for the educational concepts. With the modal of faith, *mukmin* person has extraordinary attitudes because his/her life is full equipped with system, law, order, and harmony.

According to that view, it is assumed as correct and normal if the values being applied in the formulation of Lesson Plan of Juvenile Delinquency in SMA involves:

1. The instillation of moral value especially faith and piety, and also *akhlakul karimah* (good deed).
2. The integration of students lives in family, school, and society environments.
3. The kinship between teachers and students.
4. The application of discipline togetherness creativities in developing creativities.
5. The more effective and efficient way through both formal and non formal meetings. (Team of Planners, formulators of Juvenile Delinquency RPP, 2014)

In Indonesia, the juvenile delinquency problems has reached the critical point that rise the societies' anxieties. This condition strongly pushes the parts who are responsible to the problems, such as the educational groups in the schools, the judges and public prosecutor in the maintenance and illuminations sectors, the government as the general policy maker in guiding, creating, and maintaining the societies security, peacefulness, and orderliness. Another factor that can not be neglected is the role of society and family in supporting the handling of those problems (Sudarsono, *Kenakalan Remaja: Prevensi, Rehabilitasi dan Resosialisasi*, (Jakarta: Publisher Rineka Cipta, Cet.Ke-2, 1991).

The delinquency or mental-health disorder (*psikopatologi*) in Islam can be divided in two categories. The first is characteristically secular/wordly (*duniawi*). Kinds of psychopatology in this category in the form of symptoms or mental-illness that have been formulated in contemporer psychology discourse. The second is characteristically eschatologic matters (*ukhrowi*), in the form of mental illness as the effects of deviance to norms or moral, spiritual, and religious values. (The allotment of this Psychopatology dues to the allotment of psychoteraphy which is formulated by Muhammad Mahmud, *Ilm al-Naf al-Ma'ashir fi Ghaw'l al-Islam*, (Jeddah: Dar al-Syuruq, 1984).

Al-Ghazali mentions that there are six categories belong to destructive behaviors (*al-muhlikat*) which cause the psychopatology, they are: 1) the danger of stomach and sex lusts, like eating *subhator haram* (prohibited to eat) and doing forbidden sexual intercourse; 2) the danger of mouth, such as , mocking others, doing meaningless debate, telling a lie, bringing others to compete, telling anothers' weaknessess; 3) the danger of anger, jealousy, and envy; 4) the danger of world loving; 5) the danger of arrogance and conceit; 6) cheating.

Ibnu Qayyim al-Jauziyah (Ibnu Qayyim al-Jauziyah, *al-Shalikhin bayn Manazil Iyyaka Na'budu wa Iyyaka Nasta'in*, (Cairo: Dar al-Fikr, 1992) proposes five kinds of aspects which cause psychopatology, they are 1) involving ourseleves to anothers' business; 2) having illusion of something impossible to happen, hence causing lazyness and negative whispers; 3) relying to other than Allah that causes somebody has no freedom and independent; 4) over eating, moreover for eating food prohibited by religion (*haram*) that

can cause to laziness in doing praying activities ; 5) over-sleeping that reduce the time for *tafakkur* and *tadakkur*, making body fat only and spending time uselessly.

Eventhough *hal-Qur'an* and *Sunnah* have more and detail explained about kinds of psychopatology, basicallly they can be devided into three parts, they are 1) psychopatology related to *akidah* relationship to the God (*ilahiyah*), such as believing another power than Allah's (*syirik*), being ungrateful to Allah's gifts (*kufur*), being heretic/doing *bid'ah* (*zindiq*), and so on; 2) psychopatology related to humanity (*insaniyah*), like *hasud*, *ujub*, *ghadab*, *su'al-zhan*, ans so on; 3) psychopatology related to *akidah* and human relationships, like *riya'*, *nifaaq*, and so on.

Those students who have mental disorders (*amradh al-qulb*) result on the attitudes and behaviors which break the religious, moral, and social norms in the form of violent actions. Qualitatively, juvenile delinquency includes, *the first* is criminals like murder, ill-treatment, and so forth. *The second* is stealing which includes the ordinary stealing and serious stealing. *The third* is the embezzlement, deceitfullness, extortion, vagrants, and being narcotics and drugs consumers and dealers of which all the actors will be given the determined punishments. (Sudarsono, *Kenakalan Remaja*).

Students can be categorised delinquent if, (M. Jamaluddin Mahfudz, *Psikologi Anak dan Remaja Muslim*, (Jakarta: Publisher Pustaka Al Kaustar, 2000), constantly coming late to school, running off from school before the learning hour is over, being absent from school, rebelled againts the school rules, lying to friends and teachers, acting in the nature with opponent sex, smooking, telling lie in communication with peers, reluctant to do assignments, being over in every action that harms the health, breaking the peers' rights, creating noisy situation in the middle of learning hour, acting with only own intention, no hearing the correct suggestion and difficult to direct, trifling the peers' feelings, regarding peers as enemies or frequently being engaged in a gang fights, making such association which often creating strained situation between gangs, and being rebellious to parents. (Result of Research and Development (*Litbang*) Study: The Department of National Education year 1998).

As the effort of shaping the students' individual and social piety. Improving and empowering as well as developing the schools' attention in involving the societies' roles in the formulating the curriculum sets for grade I, II, and III of SMA has characteristic as the *Pendais* material development in handling the juvenile delinquency through six subjects at school. The government plans the teaching and learning program for SMA that is The Handling of Juvenile Delinquency (Islamic Education).

The description of learning materials for handling the juvenile delinquency is the cause factor and hopefully there will be improvement after being implemented and there are positive effects as improvement in belief (*akidah*) as well as daily attitudes for handling the juvenile delinquency. The description of the handling juvenile delinquency program can be seen as follow:

First, believing the existence of another strength than Allah (*syirik*). *Syirikis* literally meant believing another thing as Allah. While psychologically, it means belief, attitude, and behavior of having one or more faith to very fundamental problems in human lives. The symptom of being *syirikis* that man has beliefs that Allah SWT is no longer the most powerful one.

Second, the refuse (*kufur*). *Kufuris* closet attitudes and behaviors (*al-Sitr*) and refuse the real fact. If students get an influence of *syirik*, like being *kufur* to Allah's gifts, they tend to do delinquent acts for they do not have self-awareenes and they are not aware or thank for

Allah's gifts. Moreover, if it happens to *kafir* people, like *kufur* to the divinity of Allah SWT their souls are categorised died not only sick (Abd. Latif Muhammad al-'Abd, *Al-Insan fiy Fikr Ikhwan al-Shafa*, (Cairo: Maktabat al-Anjaluw al-Misyriyah, tt).

Third, having different thinking in heart and in the fact (*nifaq*). *Nifaqis* showing something that is assumed as good in front of people, but hiding the vile mood, evil, and degenerate standard of behaviors. *Nifaqis* a character of liar (*munafiq*) people that constitutes delinquent attitudes. It is such an accumulation of various internal conflicts and mental illness. *Nifaq* bad habit personally has less impact to the actors than having *syirik* and *kufur* bad habit, but socially this mental illness is very dangerous for citizens (*umat*), hence the people whose having this feeling finally will be the crust of hell (QS.An-Nisa' (04) verse : 145).

Fourth, *riya'* bad habit, that is doing such activity for getting profit/reward, showing-off, or intentionally getting people's impression. Spiritually, *riya'* is categorized as mental illness, because the doers disobey the divinity agreement in the world of departed spirit to pray or do religious service to Allah. One who does *riya'* means that he/she is not able to realize his/herself well. In addition, psychologically, *riya'* is categorized pathology, because the doers are doing an act just only to look for people's impression, without considering the productivity and the quality of the deed. The doers of *riya'* will work well if being inspected, if not, they will ignore all the duties and tasks (Abdul Mudjib, *Nuansa-Nuansa Psikologi Islam*).

Fifth, angry (*ghadhab*). Being angry shows the degree of somebody's instability because he/she can not control his/her anger. When the anger emerges, the inner awareness is hindered which is breaking one's heart. The tendency is overthrowing another through provocation, competition, and destruction. Nevertheless if *ghadhabis* influenced by desire and satanic whispers, it will cause the destructive actions (Ibnu Qayyim Al-Jauziyyah, *Al-Shalikhin Bayn*).

Sixth, forgetful (*ghaflahor nisyan*), which is consciously vanishing or ignoring (*inattention*) a thing that should not be separated from the one's life essence. Naturally, human beings have probability of being forgetful and this forgetfulness is not categorized as delinquency or psychopathology, even though this forgetfulness belongs to amnesic category, moreover this forgetfulness can free somebody from claims and duties till he/she gets his/her consciousness back. The forgetfulness that belongs to delinquency is the intentionally forgetfulness to certain beliefs, fundamental life values, and someone's view/way of life. Someone who forgets his/her belief, faith, life values, and view of life, his/her actions are not in the regular orders, causes great loss, and can lead to destruction. (Ibnu Qayyim Al-Jauziyyah, *Al-Shalikhin Bayn*).

Seventh, aspect that may cause delinquency or psychopathology is following the satan's whispers (*waswas*). *Waswas* is satanic soft whisper which persuades humans to do actions in violence in God's law and sin which finally can break their self-images and self-esteems, which trying to mislead them and always disobey the Allah's orders. Humans who follow the satan's whispers may temporarily upgrade their passion in lives, but they will get destruction in the future. Therefore, following the satan's whispers belongs to delinquency for students.

Eighth, losing the spirit/enthusiasm/hope. (*al-ya'iswaqanut*). Losing spirit means the loss of desire/enthusiasm, morale, synergy, and live motivation after ones fail to reach/gain something wished (Robert M. Guion, *Some Definition of Morale*, in Edwin A. Fleishman, *Studies in Personnel and Industrial Psychology*, (Homewood, Illinois; The Dorsey Press, 1961). Because of the failure ones do not eager to struggle, even retrying the same action, indeed

the losing spirit often causing ones killing himself .Losing spirit is regarded as mental illness disorder and cause the rise of criminality because somebody ignoring the true human potentials, disbelieving the fate *sunnah* Allah and losing enthusiasm of Allah's gifts and bless (Noah Webster, *Webster's New Twentieth Century: Dictionary Unabridged (USA: William Collins Publisher, 1979.*

Ninth, greedy (thama'). Greediness is mental illness in which the humans are constantly feeling less or minus to what have been owned, even what they own have fulfilled the standardized lives. Greediness is not only about materials/wealth/property, but also about man/women, throne or authority/power or another live pleasure. The greedy person is called a man having mental illness, because he/she can not control his/herself, even does not have independent live. Humans should be able to control their wealth, but because of their greediness, they are fettered and slaved by their own wealth.

Tenth, cheated (ghurur). *Al-Ghurur* is believing or convincing a thing that is not true or substantive. *Ghurur* has higher grade of pathology than illusion, delusion, or hallucination merely, because *ghurur* has spiritual and transcendental dimension with the wider scope. *Eleventh, conceit ('ujub) and arrogant (takabbur)*. *Ujub* and *takabbur* are snooty attitude, so that feeling herself great, but actually the case is minor or inconsiderated. Although one is having strength that is proper/suitable to be proud or compared to others, it is not permitted to be treated arrogantly, because it is not exact/guarantee that he/she is having strength in other aspects, when the strengths is merely the gifts of Allah SWT. The life of arrogant person will not peaceful because he/she will not be willing if another man having strength, while he himself doesn't attempt to improve his quality (QS.Al-Baqarah: 34).

Twelveth, jealousy and envy (hasud and hiqid). *Hasud* adalah jealousy to other persons' gifts and pleasant. While *hiqid* is envy to others and managing any act so that those people being hated do not get chance to achieve prosperity and comfort (Ibnu Manzur, *Lisan al-'Arab*, in CD program, *entri* hasud and hiqid). Based on that definition, *hasud* has the grade of pathologys heavier than *hiqid*. Although those both characteristics emphasize on jealousy. *Hiqid* focuses more on attempt to make hindrance and close anothers' chances in achieveing prosperity and pleasant, while *hasud* focuses on imagination which hoping anothers' pleasure move to him.

Thirteenth, telling anothers' weaknesses or bad sides (al-ghibah) and confront one to another (al-namimah). *Ghibah* is regarded as mental illness, because the actors is not able to make adaptation to his social environment. He is busy talking anothers' bad sides, whereas he himself having weaknesses which is more or less not different with theirs, even worse. Ones who are able to adjust themselves to their social environment well, will not tell the weaknessess of people surround them, because they honestly becoming unseparated part of them. even the bad sides being talked is due to the fact, those weaknessess is prohibited to share/tell, moreover something unreal which can be slander, while the sin of making slander is bigger than murder (QS.Al-Baqarah: 191, 217).

Fourteenth, world loving (hubb al-dunya), stingy (al-bakhil), and extravagant are wasful the properties (al-israf or al-tadbir). World loving is making the world and its substance as the final goals and not as the medium of lives. This kind of love belongs to mental illness disorders, because the doers are not aware of the true goals of lives. The characteristics of this mental illness is the doers owning the behavior and attitude of hedonism, materialism, and egoism.

Fifteenth, narrow-minded or coward (al-jubn). Narrow-minded and coward are behaviors or attitudes owned by someone who are not brave to face the real fact. The characteristics of the doers is if they are faced to a certain problem, they will think of the negative effects

first, without considering even a little the grade of its benefits. As the consequence, they are not courageous to do what is ought to do. This narrow-minded usually is caused by the faith in struggling for Allah SWT, because of afraid of death, not feeling like to spend for *zakat* because afraid of poor, not fighting against the bad-deed for afraid of being hated or for losing the chance getting a position in certain function, and not telling the truth or justice for afraid of something threatening(QS.Muhammad (047) verse 20).

Hopefully, the program of handling the juvenile delinquency in SMA, having competence that is by understanding the verses of Al Qur'an, it is expected the improvement and change on students' attitudes so that creating the respectful and well mannered as the model and having tight solidarity/brotherhood and tolerant and there is no juvenile delinquency in SMA later. By understanding the Al Qur'an verses the deviant behaviors (*syirik*) will be prevented. The sin of doing *syirik* is an internal conflict sources and so forth.

IV. CONCLUSION AND RECOMMENDATION

4.1 Conclusion

Essentially, the juvenile delinquency is not the real characteristics brought by adults/students since birth. However, because of the influence from environment, family, and their social interaction, they feel their rights are being neglected, so that they do the deviant, because they want to get the more attention by breaking the norms, doing thing freely which are not suited to the norms accepted in societies. The juvenile delinquency is not a strange/new case in this globalized era, which suffering adults themselves, country, and also the nation.

The juvenile delinquency will not be worse if there is serious involvement from students families, societies, as well as the closest people in anticipating the worse juvenile delinquency, because the societies' awareness in developing the young generation is strongly needed, and hopefully there is related and continuing participation in building the adults'/students' identities to the better future, in order to create the generation for nation continuity who have morality and noble characteristics.

4.2 Recommendation

In teaching religion to adults, it needs various methods. The method of teaching religion to adults have been modeled by Rasulullah SAW, they are: *Modeling Method, Demonstrative Method, and Giving Assignments Method.*

According Abudinata, this suggestion is suited for adults because by using good expressions/sentences can determine their heart to direct to the desired ideas. Later he says that the target of suggestion method is raising the awareness of somebody being suggested, in order to be aware of doing the determined commands ordered to them.

The roles of parents are very important. It is necessary for them to give model about living harmoniously, honestly, in well-mannered, and democratic. Parents should be the sources of motivation for their children. Schools are the place of giving instruction which are built with the basic values from family. Schools receive the responsibility of teaching education based on parents' trusts. In schools, under the leadership/direction of the educators, the students get education and instruction. Students learn many sciences and skills which will be used as the modal for their future lives in societies. Therefore, the teachers and educators resources need to be improved continually, following the development era, for instance, should have the knowledge of psychology development, mental hygiene, assessment and measurement, having the respect, sympathy, and understanding to

students as individuals, having balanced personality, and respected by the teachers' colleagues, having accurate/precise views on noting the students' needs and problems, and should be happy, cheered and spirited persons.

REFERENCE

- [1] Al Quran. Abd. Latif Muhammad al-'Abd, *Al-Insan fiy Fikr Ikhwan al-Shafa*, (Cairo: Maktabat al-Anjaluw al-Misyriyah, tt), page.231.
- [2] Abdul Majid, *Nuansa-Nuansa Psikologi Islam*, page.175-180.
- [3] B.Simanjuntak, *Emotional Juvenile Delinquency*, (Jakarta: Psychology Faculty UI, 1987)
- [4] David Jacobson, *Methods for Teaching a Skill Approach*, (London: London Book Company, 1991)
- [5] Hanna Djumhana, *Integrasi Psikologi dengan Islam Menuju Psikologi Islami*, (Yogyakarta: Pustaka Pelajar, 1995).
- [6] Ibnu Manzur, *Lisan al-'Arab*, in CD program, *entri hasud and hiqid*.
- [7] Ibnu Qayyim Al-Jauziyyah, *Al-Shalikhin Bayn*, page.239
- [8] Jumhur & Moh Surya, *Bimbingan dan Penyuluhan*. Bandung: PT. C.V. Ilmu
- [9] M. Jamaluddin Mahfudz, *Psikologi Anak dan Remaja Muslim*, (Jakarta: Penerbit Pustaka Al Kaustar, 2000)
- [10] Noah Webster, *Webster's New Twentieth Century: Dictionary Unabridged (USA: William Collins Publisher, 1979)*
- [11] Result of Research and Development (*Litbang*) Study: The Department of National Education year 1998
- [12] Robert M.Guion, *Some Definition of Morale*, dalam Edwin A.Fleishman, *Studies in Personel and Industrial Psychology*, (Homewood, Illionis; The Dorsy Press, 1961)
- [13] Sudarsono, *Kenakalan Remaja: Prevensi, Rehabilitasi dan Resosialisasi*, (Jakarta: Publisher Rineka Cipta, second edition of printing, 1991), page.2.
- [14] The 1945 Republic of Indonesia Law
- [15] The allotment of this Psychopatology dues to the allotment of psychoteraphy which is formulated by Muhammad Mahmud, *Ilm al-Naf al-Ma'ashir fi Ghaw'l al-Islam*, (Jeddah: Dar al-Syuruq, 1984), page.402.
- [16] The team of Planners, Formulators of Juvenile Delinquency RPP, 2014
- [17] Adams, A. (1996). Even basic needs of young are not met. Retrieved from <http://tc.education.pitt.edu/library/SelfEsteem>.