

# EFFORTS OF ISLAMIC EDUCATION TEACHERS IN PREVENTING STUDENTS DELINQUENCY AT SMP BINA INSAN MANDIRI NGANJUK

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## Abstract

This article examines the efforts of Islamic Education Teachers in preventing juvenile delinquency. Teachers are people who interact directly with students. This shows that PAI teachers have a major influence in preventing student delinquency and shaping the personality of the Islamic students. This research revealed the forms of student delinquency, causes, and efforts made PAI teachers in preventing student delinquency at SMP Bina Insan Mandiri Nganjuk. This research uses qualitative method with descriptive approach. Sampling technique used was purposive sampling and snowball sampling. The data collection methods were direct interview, field observation and documentation. The results showed that students' misbehavior varied, including students often arrived late, truancy, not doing tasks, dating, getting along with students who are not muhrim, untidy dresses. The causes are that they mischoose their daily interaction, less supportive environment, busy parents, quarreling, loving more worlds, worse communication with children. Efforts made by PAI teachers are arranging school rules and educational sanctions, controlling student activities, personal and jama'ah coaching, motivating every religious activity, visiting abusive student homes, establishing good communication with parents, giving advice, modeling and familiarizing students with good deeds.

**Keywords:** Method, Teacher, PAI, Juvenile Delinquency.

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## ملخص

يتناول هذا البحث الحديث عن محاولة مدرس تعليم الدراسات الإسلامية في منع حدوث انحراف الطلبة. فالمدرس هو الذي يتعامل مع الطلبة مباشرة. وهذا يدل على أن مدرس تعليم الدراسات الإسلامية له دور كبير في منع انحراف الطلبة وبناء شخصية الطلبة الإسلامية. وسيقوم هذا البحث باكتشاف أشكال انحراف الطلبة، وأسبابها، ومحاولات مدرس تعليم الدراسات الإسلامية في منع حدوث انحراف الطلبة بالمدرسة المتوسطة بناء إنساني مانديري عانجوك. ويستخدم هذا البحث المنهج الكيفي والمقاربة الوصفية. وطريقة أخذ العينات تستخدم طريقة أخذ العينات الهادف ( *purposive sampling* ) و أخذ العينات على نمط كرة الثلج ( *snowball sampling* ). ولجمع البيانات تستخدم طريقة الحوار المباشر، والملاحظة الميدانية والتوثيق. وتدل نتائج البحث على أن انحرافات الطلبة متنوعة، منها كثرة تأخر حضور الطالب في الفصل، وكثرة الغياب، وعدم فعل الواجب، والعلاقة المحظورة بين الطالب والطالبة، وخلوة طالب مع طالبة ليست من محارمه، وعدم ارتداء الزي المناسب. أما أسباب تلك الانحرافات هي سوء اختيار الأصدقاء، وبيئة غير جيدة، وانشغال الوالدين وكثرة الخصومة بينهما وحبهما للدنيا، وسوء اتصالهما مع الولد. ومحاولات مدرس تعليم الدراسات الإسلامية لمنع حدوث تلك الانحرافات هي وضع نظام المدرسة والعقاب على المخالف/ المخالفة للنظام، والمراقبة على أنشطة الطلبة، والتربية الذاتية والجماعية، وتشجيع الطلبة على مشاركة الأنشطة الدينية، وزيارة منزل الطالب/ الطالبة المخالف/ المخالفة للنظام، وبناء الاتصال الجيد مع والد/ والدة الطالب، وتقديم القدوة على الطلبة، وتعويد الطلبة على فعل المعروف.

مفتاح الكلمات: طريقة، مدرس، تعليم الدراسات الإسلامية، انحراف الطلبة

## Abstrak

Artikel ini mengkaji tentang upaya yang dilakukan Guru Pendidikan Agama Islam dalam mencegah kenakalan remaja. Guru adalah orang yang berinteraksi langsung dengan siswa. Ini menunjukkan bahwa guru PAI memiliki pengaruh besar dalam mencegah kenakalan siswa dan membentuk kepribadian siswa yang Islami. Penelitian ini akan mengungkap bentuk-bentuk kenakalan siswa, penyebabnya, serta upaya yang dilakukan guru PAI dalam mencegah kenakalan siswa di SMP Bina Insan Mandiri Nganjuk. Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif. Teknik sampling yang digunakan adalah *purposive sampling* dan *snowball sampling*. Pengumpulan data penelitian menggunakan metode wawancara langsung, serta observasi di lapangan dan dokumentasi. Hasil penelitian menunjukkan bahwa kenakalan siswa beragam, diantaranya siswa sering datang terlambat, sering membolos, tidak mengerjakan tugas, berpacaran, berduaan dengansiswa/siswi yang bukan muhrim, berpakaian tidak rapi. Adapun penyebabnya yaitu siswa salah dalam pergaulan keseharian, lingkungan yang kurang mendukung, kesibukan orang tua, sering bertengkar, lebih cinta dunia, komunikasi yang kurang baik dengan anak. Upaya yang dilakukan oleh guru PAI yaitu

menyusun tata tertib sekolah dan sanksi yang mendidik, pengontrolan kegiatan siswa, pembinaan personal dan jama'ah, memotivasi disetiap kegiatan keagamaan, mengunjungi rumah siswa yang melakukan pelanggaran, membangun komunikasi yang baik dengan orang tua, memberikan nasehat, teladan dan membiasakan siswa berbuat baik.

**Kata Kunci:** Metode, Guru, PAI, Kenakalan Remaja.

### **Introduction**

Adolescence is a very important period in a human development. In adolescence, someone will do a search for their identity. Teenagers usually start to experiment because it has a high level of curiosity, so that its actions contradict the laws, religions and norms of society that can harm others, disturb peace and also self-destructive.<sup>1</sup> This requires attention of a teacher and school employees to prevent, especially in SMP Bina Insan Mandiri Nganjuk. This era may affect juvenile delinquency of junior high school students.<sup>2</sup>

The number of students in SMP Bina Insan Mandiri shows good character as a result of education that requires special attention from teachers and employees, to maintain the credibility of education.<sup>3</sup> According to M. Gold and J. Petronio cited in the adolescent psychology stated that child delinquency is an act by an immature person who deliberately violates the law and is known by the child himself that if his actions are known by a law officer may be punished.<sup>4</sup> Misbehavior actually refers to behavior in the form of deviations or violations of the prevailing norms, and in terms of delinquency law is a violation of a law that has not or can be subject to criminal law in relation to his age. Deviant behavior in adolescents is generally a failure of self-control systems.<sup>5</sup> Because the misbehavior arises at the school level and the most perceived integration is between teacher and student.

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<sup>1</sup>Willis, Sofyan S. *RemajadanMasalahnya*, (Bandung: Alfabeta, 2010), 90.

<sup>2</sup> Some forms of juvenile delinquency are rampant today include ditching at school, smoking, drinking, theft, pickpocketing, extortion, drug abuse, fighting between friends or even fighting between schools, uncontrollable free association. Juvenile delinquency often occurs in big cities. This is because the increasing number of teenage villagers who immigrated to urban areas without any provision of sufficient religious knowledge and social security for him. In this case, all levels of society must play a role in tackling juvenile delinquency, ie parents, teachers / schools, government as well as police officers. Student strikes are not impossible to happen in other cities other than Jakarta.

<sup>3</sup>Abudin Nata, *Manajemen Pendidikan*(Jakarta: Prenata Media, 2003), 190.

<sup>4</sup>Sarlito Wiraman Sarwono, *Psikologi Remaja* (Jakarta: Raja Grafindo Persada, 2002), 203.

<sup>5</sup>Endang Poerwanti dan Nur Widodo, *Perkembangan Peserta Didik* (Malang: UMM Press, 2002), 139.

The age of junior high school is a time when emotional tension begins to increase as a result of physical changes, because in this period many problems are encountered and the process of seeking to find their true identity or to actualize them.<sup>6</sup> The problems of students at SMP Bina Insan Mandiri Nganjuk are caused by psychological aspects that cannot be separated from the aspects that come from the social cultural environment. Unfavorable relationships with parents, teachers, and peers and so on can inhibit the development of the personality and mental health of learners.<sup>7</sup> Therefore, educators should teach learners to have an Islamic personality and morality. And a teacher should be able to teacher learners to have an Islamic person as expected by the education process.<sup>8</sup>

For students of SMP Bina Insan Mandiri Nganjuk who are at the age of adolescents should be given the understanding of religion and obey the religious teachings. The facts show that teenagers who commit crimes are mostly students who lack understanding of religious teachings and neglect in carrying out religious orders such as prayer, fasting and other worship.<sup>9</sup> To overcome juvenile delinquency nowadays, teachers of Islamic Education are very influential for the development of children, and should be done intensively in all aspects of learning, in the family, school and community. To avoid the deviation from the students, the religious education should be provided maximally in the school curriculum and engaging learners in religious activities and activities for talent, interests, skills and recreation. Involving learners in every activity will reduce juvenile delinquency.<sup>10</sup>

Islamic Education Teachers are educators who must be able to integrate religious elements in the learning process. With the integration of the two elements, the objectives of educational goals will be achieved that is to produce children who are sholeh, mentally healthy, of good behavior,

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<sup>6</sup>Sunanto dan Agung Hartono, *Perkembangan Peserta Didik* (Jakarta: Asdi Mahasatya, 2006), 68.

<sup>7</sup>Endang Poerwanti dan Nur Widodo, *Perkembangan Peserta Didik*, 135-136.

<sup>8</sup>Jalaludin, *Psikologi Agama* (Jakarta: Raja Grafindo Persada, 2001), 30.

<sup>9</sup>Sudarsono, *Kenakalan Remaja* (Jakarta: Rineka Cipta, 2004), 120.

<sup>10</sup> Religious education is a religious command that is taught at the junior secondary stage of education, which gives a great influence to the behavior of learners, both in life at school and outside school. In line with the physical and spiritual development of students SMP Bina Insan Mandiri Nganjuk also influence the development of learners, especially in pengahayatan of religious teachings and practice in daily life. In practice in SMP Bina Insan Mandiri can not run well without any escort and coaching of educators, in this case the teacher becomes a sample figure for learners in the process of coaching.

good words and have a strong scientific commitment in the interest of science, the individual and the welfare of the community.<sup>11</sup>

Transfer of knowledge in the educational process will certainly experience various obstacles or problems in the learning process. One of the obstacles in the process of teaching and learning at SMP Bina Insan Mandiri is the difficulty of teachers in building a harmonious communication between teachers and learners. In this case, the quality of learners and graduates is largely determined by the success of the learning process or determined by the role and function of the teachers. Many complaints from parents about their children's attitude at home do not match their polite and courteous expectations. Parents' complaints can be minimized if all parties can play role well, especially teachers as educators. This makes the concentration of learning in the classroom unraveled, and the teacher of Islamic education must use learning strategy which is good to attract the interest and attention of learners in improving their learning motivation.<sup>12</sup> Teachers of PAI must use effective and conducive learning strategies to support learning, so that learners have an Islamic personality and noble morals.

The problem often occurs at SMP Bina Insan Mandiri in facing the lessons in the classroom, in the form of oral, written and completion of duties. Learners who experience the above problems generally complain that they have no interest in the lesson and are indifferent, decreased learning achievement which then leads to bad attitudes and behaviors such as ditching, breaking the rules, opposing teachers, fighting and others. To overcome the above problems, teachers at SMP Bina Insan Mandiri are required not only as teachers, but also as mentors, especially in the problem of psychological aspects of delinquency is to reestablish the learning interests of children, have good behavior, motivation, nature and environment, development and strengthening personality.<sup>13</sup> Religious teaching is not only cognitively, but how religious teaching can be implemented in everyday life as thoroughly as cognitive, psychomotoric and affective.<sup>14</sup> What needs to be emphasized in adolescents is to apply the

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<sup>11</sup>Mukhtar, *Desain Pembelajaran PAI* (Jakarta: Fifamas, 2003), 67.

<sup>12</sup>Moh. Uzer Usman, *Menjadi Guru Profesional* (Bandung: Remaja Rosdakarya, 2000), 29.

<sup>13</sup>Priyanto dan Ermananti, *Dasar-dasar dan Bimbingan Konseling*, (Jakarta: Rineka Cipta, 1999), 135.

<sup>14</sup>RifaHidayah, *Psikologi Pengasuhan Anak*, (Malang: UIN Malang Press, 2009), 252.

teachings of religion and achieve adherence to religion. Understanding and belief in religion can foster hope of God in preventing juvenile delinquency. This is the task of a teacher of Islamic Education who has competence and expertise in the field of religion. Based on the above description, the researcher is interested in studying efforts of Islamic Education Teachers in Preventing Delinquency of Students at SMP Bina Insan Mandiri Nganjuk.

### **Forms of student delinquency at SMP Bina Insan Mandiri Nganjuk**

The results of research conducted at SMP Bina Insan Mandiri Nganjuk about the forms of student delinquency revealed that students have not yet had an awareness of the importance of disciplined life. So, it appears in them the lack of discipline in following the process of education in school, such as coming late to school with a variety of reasons.<sup>15</sup>

In line with Kortono Kartini's statement above, Willis stated juvenile delinquency is the act of some teenagers who contradict the law, religion and society norms so that the consequences can harm others, disturb the general tranquility and also self-destructive.<sup>16</sup> In line with this, Bimo Walgito stated juvenile delinquency is an act committed by adults who are not in accordance with the norms, then the act is a crime and against the law, this is often done by children, especially teenagers.<sup>17</sup>

A similar statement is stated by Gunarsa. He divides the forms of juvenile delinquency into two, namely: 1). An amoral and asocial delinquency, not regulated in law, making it difficult to be classified as a violation of the law, 2). Misbehavior that is unlawful in its sole discretion in accordance with the law and applicable law is the same as a legal act when committed in an adult.<sup>18</sup>

According to Sunarwiyati thought quoted Soeparwoto, forms of juvenile delinquency include: 1). Common mischievousness, such as: fighting, wandering, ditching school, going from home without saying goodbye, fighting with friends and wandering around. 2). Misbehavior that leads to offenses and crimes, such as: driving a car without a driver's license, taking old things without permission, stealing, and speeding. 3).

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<sup>15</sup>Violation of students above, in line with the opinion of Kartono Kartini stating that juvenile delinquency is an act of violating the rules or laws conducted by children who are in adolescence. The behaviors displayed may vary, ranging from minor mischief such as ditching school, breaking school rules, breaking a parent's set curfew, to serious mischief like vandalism, gang fighting, drug use, and so on. KartonoKartini, *Patologi Sosial 2 Kenakalan Remaja* (Jakarta:Raja GrafindoPersada, 2014), 57.

<sup>16</sup>Sofyan Willis, S, *RemajadanMasalahnya*, (Bandung: Alfabeta, 2010), 90.

<sup>17</sup> ImamMusbikin, *MengatasiKenakalanSiswaRemaja*, (Pekanbaru Riau: Zanafa Publishing, 2013), 13.

<sup>18</sup>GunarsoSinggih D, *PsikologiRemaja* (Jakarta: GunungMulya, 1988), 19.

Special misbehavior, such as: drug abuse, illegal sexual intercourse, rape, abortion, and murder.<sup>19</sup>

Sarwono, citing Jansen's opinion, divides juvenile delinquency into four forms: 1). the misbehavior that inflicts physical harm to others: fights, rape, robbery, murder, and so on. 2). the misbehavior that inflicts material damage: destruction, theft, picks pocketing, extortion, and so on. 3). Social delinquency that does not cause casualties on the part of others: prostitution, drug abuse, free sex. 4). Delinquency against status, such as denying the status of a child as a student by ditching, fleeing from home, refusing orders.<sup>20</sup>

Meanwhile, according to Sudarsono, juvenile delinquency includes: 1). The initial act of theft includes lying and dishonest acts, 2). Fights among students include also brawl between students, 3). Interfering friends, 4). Hostile to parents and relatives, including abusive and disrespectful actions to parents and siblings, 5). Smoking marijuana, covering the initial act of smoking marijuana smoking, 6). watching pornography; and, 7). Doodles on school walls.<sup>21</sup>

Whether misbehavior is normal or deviant behavior, it is explained by Emine Durkheim in Soerjono Soekanto, that deviant behavior within certain limits is considered a normal social fact, in his book "Ruler of Sociological Method" within certain limits misbehavior is normal because it is impossible to completely erase it, so behavior is said to be normal as long as it does not cause unrest in society, the behavior occurs within certain limits and sees on something unintentional.<sup>22</sup>

From some opinions of experts, the researcher concluded that juvenile delinquency is the act of teenagers who violate the norms of religion, social, law that applies in society. The action when done by adults is categorized criminal acts because the actions can harm themselves and other people. The forms of juvenile delinquency at SMP Bina Insan Mandiri Nganjuk must be taken seriously by all parties in the school before it is fatal which will tarnish the good name and image of the school. If this is not handled seriously by the school, it is likely to affect other students.

Whatever the form of mischief done above, adolescents need a fortress themselves as an effort to overcome adolescents. One of the provisions that must be owned is to instill the religious values for

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<sup>19</sup>Soeparwoto, et.al. *Psikologi Perkembangan* (Semarang: UNNES. 2004), 61.

<sup>20</sup>Sarwono, S.W. *Psikologi Remaja* (Jakarta: RajaGrafindoPersada. 2002), 25.

<sup>21</sup>Sudarsono, *Kenakalan Remaja* (Jakarta: RinekaCipta, 1995), 13.

<sup>22</sup>SoerjonoSoekanto, *Sosiologi Penyimpangan* (Jakarta: Rajawali, 1988), 73.

adolescents. If the adolescent is able to develop good potential in him, he will then get happiness.

### **Causes of student delinquency at SMP Bina Insan Mandiri Nganjuk**

There are several factors that cause delinquency at SMP Bina Insan Mandiri Nganjuk. One of them is the social environment factors of students, such as choosing friends, hanging out, culture, busy parents so that attention to their children secondary, and family factors that are not harmonious.<sup>23</sup>

In line with the above statement, Kartono Kartini states that many factors that will bring learners to delinquency, including family, school and community factors.<sup>24</sup> It is also similar to Hasan Basri that juvenile delinquency occurs due to several factors: the individual that includes disruption of personality, disability, easily affected and weak intellectual, and factors from outside the individual includes the environment, family, media and social jealousy.<sup>25</sup>

The family as a social system is the first factor in shaping the child's personality. Education in the family also provides a strong influence on the formation of the foundation of character and personality of children. Family education can also be influenced by the attitudes of the educators (especially parents) so as not to be mistaken in shaping the pattern of children's education. The formation of the child's personality must be in accordance with the educational objectives of the intellectual life of the nation and develop the whole person, the human being who believes in God Almighty and virtuous noble character, possessing knowledge and skills, physical and spiritual health, a stable and independent personality and a sense of community responsibility and nationality.<sup>26</sup>

The above elaboration is in line with sudarsono's statement that the delinquency of students (teenagers) that often occur in schools and society

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<sup>23</sup> Sheikh Khalid bin Abdurrahman al-'Ik, *The Book of Fiqh Kitab Fiqh Mendidik Anak* (Jogjakarta: Diva Press, 2012), 426. The environment has an influence on student learning and student learning outcomes at SMP Bina Insan Mandiri Nganjuk which include school, family, and environment communities where students live. However, the main influence is the family environment that became the first place of education of children before entering school. This is where the first growth and development of a child, known exactly by the child's parents, how his character, his favorite in the educational process and even the desired goals. This is also in line with Shaykh Khalid's opinion that the commitment of the family (parents) to provide community education to the child is an important basis for creating peace ketengan and public security.

<sup>24</sup> Kartono Kartini, *Patologi Sosial II Kenakalan Remaja*, 110.

<sup>25</sup> Hasan Basri, *Remaja Berkualitas Problematika Remajadan Solusinya* (Yogyakarta: Pustaka Pelajar, 1995), 15.

<sup>26</sup> Undang-undang RI No. 14, 2005 tentang guru dan dosen dalam undang-undang RI No. 120, 2003 tentang sisdiknas, 5-6.

is not an independent circumstance. Juvenile delinquency arises because of several causes, among others:

1. Family

Family circumstances can make the cause of juvenile delinquency. It can be an abnormal family (broken home) and the number of family members who are less profitable. Broken home especially divorce or separation of parents can affect child's development. In this instance the child is frustrated; the psychological conflicts so that these circumstances can encourage the child to become naughty.

2. The existence of Formal Education

Nowadays there is often unfair treatment of teachers, punishment that does not support the achievement of education goals, threats and discipline too tight, disharmonious relationship between students and teachers, lack of study at home. The process of education that is less favorable for the development of the child give influence to the students to do naughty.

3. Community Condition

Teens (students) as members of the community always get influence from the community environment. The effect is that there are some rapid social changes marked by events that often cause tension like competition in economy, unemployment, mass media, and recreation facilities.<sup>27</sup>

Similarly, Gunarsa classified factors causing delinquency into three:

1. Personal factors

Every child has a special personality, and the special circumstances can be the source of deviant behavior. This special circumstance is the constitutional state of the potential talent or the nature of the child who then through the process of development, maturity or stimulation of the environment becomes actual, emerging and functioning.

2. Family factors

The family has a big role in social development of children. The family directly or indirectly connects continuously with the child, providing stimulation through various communication styles between parent and child, interpersonal relationships within the family which

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<sup>27</sup>Sudarsono., 125-131.

includes also relations between siblings become important factors to behavior that is classified as naughty.<sup>28</sup>

### 3. Social environment and the dynamics of its changes

Changes that occur in society lead to incompatibility and tension that impact on social attitudes and environment. The rapid change of time and uncontrolled information flow will make a person vulnerable to a negative interaction that will plunge the child into behavior.

The above statement is also in line with the opinion of Ismail Yusanto that the goal of education is to form a human character, namely the personality of Islam, master the Islamic tsaqafah and master sufficient science of life.<sup>29</sup> Hamdani Hamid stated that the purpose of education is to build a strong character of students facing various life problems and painstaking, patient, and intelligent in solving the problems.<sup>30</sup> According to Nusa Putra et al, the goal of Islamic Education is to nurture, guide, encourage, cultivate, and develop human piety.<sup>31</sup> Piety is a degree that shows the quality of man not only in the presence of fellow human beings, but also in the presence of Allah SWT.

The problems faced by teachers of Islamic Education in preventing student delinquency at SMP Bina Insan Mandiri Nganjuk are caused by lack of motivation of students to learn and review Islamic Education materials. Of course there are many factors why students are less interested in the lesson, such as the monotonous lessons, the discussion tends to ukhrowi only, so that students pay less attention to the discussion of teachers while teaching in the classroom.

Islamic Education is a conscious effort to deliver experience, knowledge, and skills to the younger generation in order to become man of Allah SWT. Meanwhile, Ahmad Tafsir stated that Islamic education is the guidance given by someone to someone to develop maximally in accordance with the teachings of Islam.<sup>32</sup>

In Curriculum 2004 Standard Competency Subject of Islamic Education SMP and MTs, Islamic Education is a conscious and planned effort in preparing learners to know, understand, live up to believe, pious,

<sup>28</sup>Soeparwoto, et.al. *Psikologi Perkembangan* (Semarang: UNNES. 2004), 74.

<sup>29</sup>Ismail Yusanto et.al, *Menggagas Pendidikan Islami*, (Bogor: Al Azhar Press, 2014), 65.

<sup>30</sup>Hamdani Hamid, *Pendidikan Karakter Perspektif Islam*, (Bandung: Pustaka Setia, 2013), 23.

<sup>31</sup>Nusa Putra et.al, *Penelitian Kualitatif Pendidikan Agama Islam*, (Bandung: Remaja Rosdakarya, 2013), 1.

<sup>32</sup>Abd. Majid dan Dian Andayani, *Pendidikan Agama Islam Berbasis Kompetensi* (Bandung: RemajaRosdakarya, 2004), 130.

and noble in implementing the teachings of Islam from the main source of the holy book of Al Quran and Hadith, through the activities of guidance, teaching, practice, and the use of experience.<sup>33</sup>

The increase of piety to God Almighty, as intended by GBHN, is only fostered through intensive and effective religious teachings, whose execution is carried out in a way which is also the goal of religious teaching, namely: to foster religious people, meaning that people are capable of carrying out the teachings Islam well and perfectly, so that is reflected in attitude and action, in order to achieve happiness and glory of life of world and hereafter.<sup>34</sup>

The psychological factors that affect the success of learning are: interest, talent, intelligence, motivation and cognitive abilities such as perception ability, memory, thinking, and basic knowledge skills owned by students.<sup>35</sup> These factors, in addition to the factors of general learning success, are also the factors of successful learning of Islamic Education specifically in schools. Of all these factors, the internal factors of students, especially interest is the subject of learning that greatly affects the success of learning. Kurt Singer in his book entitled *Membina Hasrat Belajar* stated that interest is the most convincing foundation for the success of a learning process. If a student has a sense of desire to learn, he will quickly understand and remember it.<sup>36</sup>

Teachers who successfully nurture their students' learning willingness have done the most important thing that can be done for the sake of learning of their students.<sup>37</sup> Therefore, interest is not something that is just there, but something that can be learned. Interest is a constant tendency to pay attention and remember some activities. Activities including learning interest are observed constantly accompanied by a sense of pleasure.<sup>38</sup> According to Bimo Walgito, interest is a situation where a person has attention and is accompanied by a desire to know and learn as well as prove further.<sup>39</sup>

From the elaboration above, it is clear that interest is the tendency to always pay attention and remember continuously to something (people,

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<sup>33</sup>Dep. Pendidikan Nasional, *Kurikulum 2004 Standar Kompetensi Mata Pelajaran Pendidikan Agama Islam SMP & MTs* (Jakarta: Pusat Kurikulum Balitbang Depdiknas, 2003), 7.

<sup>34</sup>Zakiah Darajat, et.al., *Metodik Khusus Pengajaran Agama* (Jakarta: Bumi Aksara, 2008), 172.

<sup>35</sup>M. Alisuf Sabri, *Psikologi Pendidikan Berdasarkan Kurikulum Nasional* (Jakarta: Pedoman Ilmu Jaya, 1996), 60.

<sup>36</sup>Kurt Singer, *Membina Hasrat Belajar di Sekolah* (Bandung: Remaja Karya, 1987), 78.

<sup>37</sup>Ibid., 78.

<sup>38</sup>Tohirin, *Psikologi Pembelajaran Pendidikan Agama Islam* (Jakarta: Raja Grafindo Persada, 2006), 130.

<sup>39</sup>Ramayulis, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia, 2006), 257.

objects, or activities) accompanied by the desire to know and learn as well prove it further. Learning is always concerned with changes in the person learning, whether it leads to a better or leads to worse, planned or not.<sup>40</sup> Learning is often defined as a relatively long-lasting change in later periods gained from experiences.<sup>41</sup> According to Morgan, learning is any change that is relatively settled in behavior that occurs as a result of practice or experience.<sup>42</sup>

So, what is meant by interest in learning is the tendency to always pay attention and remember continuously to something (people, objects, or activities) accompanied by the desire to know and learn it and prove it in the change of behavior or attitude that is relatively settled. What makes students interested in learning a lesson is that students will always pay attention and remember constantly because he likes the lesson.<sup>43</sup>

Lesson material prepared by the teacher will appeal to students if there is a connection between the lesson and the real life. This can successfully generate student interest if the course material is directly related to the student's thematic life. The lesson will be more interesting if students are given the opportunity to be self-employed. Opportunity to take your own, actively independent, will enable students to absorb the lesson materials.<sup>44</sup>

In general, education is an effort made consciously and planned to develop the skills and potential in order to have spiritual strength of religious, emotional, self-control, personality, intelligence, noble character, as well as skills needed by himself and society and attitudes expected to make someone a good citizen. This is what is included in the material of Islamic Education.

To achieve these all, educators must be creative and provide stimulus to students to create an interesting learning atmosphere and fun in the learning process, so that the goal of education can be achieved to make students with Islamic personality and bound by the laws of Allah SWT. Of course, the teachers of Islamic Education at SMP Bina Insan Mandiri cannot

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<sup>40</sup>Nana Syaodih Sukmadinata, *Landasan Psikologi Proses Pendidikan* (Bandung: Remaja Rosdakarya, 2007), 155.

<sup>41</sup>FadhilahSuralaga, et.al., *Psikologi Pendidikan dalam Perspektif Islam* (Jakarta: UIN Jakarta Press, 2005), 60.

<sup>42</sup>M. Nagalim Purwanto, *Psikologi Pendidikan* (Bandung: RemajaRosdakarya, 2007), 84.

<sup>43</sup>The attitude of the teacher shown to the students has an important role in generating student interest. If students are not interested in the teacher then the students will not want to learn. Therefore, if the students are not interested in the teacher then it should be generated a positive attitude (acceptance attitude) to the teacher so that students will learn to pay attention to the lesson. Sabri, *Psikologi Pendidikan...*, 84.

<sup>44</sup>Kurt Singer, *MembinaHasrat ...*, 92.

do these alone, but need cooperation with teachers and employees in school to jointly have a sense of responsibility to form the character or personality of the Islamic and always run God's command and away from His prohibitions.

### **Efforts of Islamic Education teachers in preventing delinquency at SMP Bina Insan Mandiri Nganjuk**

Efforts made by teachers of Islamic Education in preventing delinquency at SMP Bina Insan Mandiri Nganjuk is by making the rules and sanctions based on religious teachings, continuous control and supervision, provide intensive guidance, handle problems directly, make home visit and perform personal and group pressures, through the methods of giving advice, role models or good examples and habituation. The main task of Islamic education teachers is to apply the principles of psychological and pedagogical activity between educational relations realized through the delivery of information and knowledge so that students know, understand, live, and believe the material provided, and improve thinking skills.<sup>45</sup>

#### 1. Method of Advice

Reminding something makes the heart touching and that something can be a reward or punishment, so he becomes remember.<sup>46</sup> This method is quite successful in forming a charity creed and preparing morally, emotionally and socially. This is because advice has a considerable influence in making children aware and dignity of the sublime, adorn with a noble character and equip with the principles of Islam. This is also in line with Shaykh Khalid bin Abd al-Rahman al-'Ik who stating that good teenager is the one who will listen to the advice of both parents and always accept and run the advice if there is no heavy obstacle.<sup>47</sup>

In the Qur'an, Al-Luqman verses 13-17, it is explained that the method of advice given by parents to their teenagers is very effective, meaning that parents should educate and guide their teenagers by giving good advice to teenagers so that their teenagers have an awareness of the nature of something in this regard to his worship in every activity he does.<sup>48</sup>

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<sup>45</sup>Arief Armai, *PengantarIlmudanMetodologiPendidikan Islam* (Jakarta: Ciputat Press, 2002), 41.

<sup>46</sup>Abdullah Mujib, *IlmuPendidikan Islam* (Jakarta: Fajar Inter PratamaUffset, 2008), 167.

<sup>47</sup>Syekh Khalid bin Abdurrahman al-'Ik, 436.

<sup>48</sup>QS. Al-Luqman., 13-17.

The above statement is also similar to Achmad Juntika Nurihsan saying that advice is one method in education that is widely used and have a good influence in the development of adolescents. Advice will be effective if delivered by people who are considered important and liked by teenagers.<sup>49</sup> In line with the above opinion, Muhammad Hasan suggests that giving advice should be good, so that advice will be accepted willingly.<sup>50</sup> Seeing the opinion of the experts above, the teachers and parents at SMP Bina Insan Mandiri Nganjuk should pay attention to how to convey advice to children or students who commit violations, so that advice is useful and achieve the desired goal that is to raise faithfulness to Allah, strengthen the heart to continue to remember and cling to the teachings of Islam and keep them away from the actions of *munkar*.

## 2. Modeling Method

Islam has made the Apostle as a role model for all educators to be channeled to learners because Rasulullah is a perfect person. There is no slight gap in the person of the Prophet Muhammad, therefore Allah sent the Prophet Muhammad to be an example for mankind throughout the world.<sup>51</sup>

Giving good example in the view of Islam is the most educational method. When a child finds in both parents and his educator a good example in all things, he has gained the principles of goodness which in his soul will impinge on various Islamic ethics.<sup>52</sup> In line with the above opinion, Achmad Juntika Nurihsan said when teenagers find good example in many ways than the educator; he will absorb the basics of goodness and develop with noble behavior and morals, and vice versa.<sup>53</sup>

From the above explanation, it can be concluded that what is meant by exemplary method is a method of education by way of giving good example to the learners, both in speech and in deed. The exemplary forms as follows:

### *Deliberate Modeling*

<sup>49</sup> Achmad Juntika Nurihsan, *Dinamika Perkembangan Anak dan Remaja* (Bandung: Refika Aditama, 2013), 99.

<sup>50</sup> محمد حسن الحمصي، تفسير وبيان مفردات القرآن، (بيروت: مؤسسة الايخان، 1999)، 412.

<sup>51</sup>When Islam makes the eternal example of God the personality of His Messenger, he makes his personality an example for every generation, continuing to be a model and every event. Islam does not offer the role model to be a cult or an empty dream in a sea of imagination. Muhammad Qutb, *Sistem Pendidikan Islam*, (Bandung: Al-Ma'arif, 1993), 325-332.

<sup>52</sup>Ibid., 178.

<sup>53</sup>Achmad Juntika Nurihsan., 98.

Modeling is sometimes done by deliberate means that the educator deliberately set a good example to the learners so that they can imitate it. For example, educators provide examples of how to read well so that learners imitate it. In the process of learning to teach, deliberate exemplary can be given directly to the students through the stories of prophets in the story that there are some things that should be emulated by the learners.

*not deliberate Modeling*

This example exists when educators naturally provide good examples. In this case, the educator appears as a figure that can provide good examples of being able to be outside the classroom.<sup>54</sup>

According to the researcher, providing a good example in the view of Islam is the most educational method in the students. When a child finds in both parents and his educator a good example in all things, he has gained the principles of goodness which will impinge on various Islamic ethics.

Thus, it is important to know by parents and educators that education by setting a good example is to straighten child mischief. It is even a foundation in promoting prestigious virtues, glory and social ethics. Without setting a good example, children's education will not work and advice will have no effect.

### 3. Method of Habituation

Related to teaching methods of Islamic education, it can be said that habituation is a way that can be done to familiarize the students to think, behave and act in accordance with the guidance of Islamic teachings.<sup>55</sup> Habituation is the way taken by schools to familiarize their students to practice deeds / religious teachings so as to realize the objectives of Islamic education.

In this instance, Abdullah Nashih Ulwan said that man was born with instinct of unity and faith in God. From this it appears the role of habituation, teaching and education for the growth and development of children in finding pure monotheism, noble character, noble spirituality and straight religious ethics.<sup>56</sup>

The method of habituation in learning Islamic education in schools is also an excellent opportunity to nurture the child's private

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<sup>54</sup> Heri Jauhari Muchtar, *Fiqih Pendidikan*, (Bandung: RemajaRosdakarya, 2005), 224.

<sup>55</sup> Armai Arief, *Pengantar Ilmudan Metodologi Pendidikan Islam* (Jakarta: Ciputat Pers, 2002), 111.

<sup>56</sup> Abdullah Nashih Ulwan, *Pendidikan Anak dalam Islam Jilid 2* (Jakarta: Pustakalman, 1994), 185.

after parent or to improve the personality of children who have already broken because of education in the family.<sup>57</sup>

The purpose of the method of habituation in Islamic education such as expressed by Al-Ghazali as translated by Syamsuddin, that any good deeds that have become a habit, then good morality will be imprinted in him.<sup>58</sup> From here it can be understood that the secret that lies behind the Shari'a command to do good is to change the heart of its ugly (character) to the good, even if one does it with difficulty, but it still will imprint on him and become part of his character.

In line with the above opinion, Achmad Juntika Nur ihsan stated that educators should familiarize teenagers to do good on everything and situation, such as giving permission when adolescents want to participate in positive, educative and normative activities.<sup>59</sup>

Furthermore, Zakiyah Daradjat also states that religious education in schools is the basis for fostering attitudes and religious spirit in children. If religious teachers in schools are able to build a positive attitude to religion and succeed in shaping the personality and morals of children, then to develop that attitude in the future teenagers is easy and the child has something to face various problems in the future.

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The method of habituation in learning Islamic education in schools is also an excellent opportunity to nurture the child's private after parent or to improve the personality of children who has already broken because of education in the family. With planned habituation, it is actually very effective in instilling positive values into the students, on the cognitive, affective and psychomotor aspects. In addition, the habituation approach is also considered very efficient in changing the negative to positive habits. This is what should be used by every teacher at SMP Bina Insan Mandiri Nganjuk to form character or personality that is Islamic and obedient to Allah SWT.

Of the various problems that occur among today's teenagers, especially students at SMP Bina Insan Mandiri Nganjuk, then of course there are some preventive efforts done by teachers of Islamic Education to avoid delinquency:

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<sup>57</sup>Zakiyah Daradjat, *Ilmu Jiwa Agama* (Jakarta: BulanBintang, 1970), 57.

<sup>58</sup> Syamsuddin, *Terjemahan Ringkas Ihya' Ulumuddin* (Gresik: Al Furqon, 2013), 11.

<sup>59</sup>Achmad Juntika Nurihsan., 99.

<sup>60</sup>Zakiyah Daradjat, *Peranan Agama dalam Kesehatan Mental* (Jakarta: GunungAgung, 1986), 121-125.

1. Inculcating the teachings of Islam. This can be done by further improving the quality of teaching by emphasizing meaningful teaching.
2. Establishing good cooperation between PAI teachers, principals, and other teachers as well as all employees and staffs in carrying out teaching and learning activities so that it runs smoothly.
3. Establishing cooperation between the school and the parents of the students who are intertwined through the visit of the teacher to the parent's home or the guardian's meeting at the school. This cooperation is oriented to the development of children's education, especially when children in the family environment in order for the family to be more active in educating children physically, mentally and socially.<sup>61</sup>

Further, curative action (rehabilitation) performed after a variety of preventive measures has not resulted in significant changes in daily life. It is necessary to do special education and coaching which is often done by special institutions or individuals who are experts in this field.<sup>62</sup> The efforts made by teachers of Islamic Education at SMP Bina Insan Mandiri Nganjuk in overcoming juvenile delinquency or students who are categorized curative actions (healing) is carried out with a personal approach to students hoping it runs well as expected.

From the various opinions above, according to the researcher, it is important to overcome juvenile delinquency, and the obstacles in solving the problem are to return to the self-awareness and sense of responsibility of each related party. Solving the problem of juvenile delinquency is not going to be complete when the one party to each other tossing each other responsibility. All parties must take part according to their respective portions. The family, in this case the parents, must be aware of the responsibility to equip their children with religion and noble character, so that future life of the nation's successors can be a generation that is not only proficient in academic, but has a wonderful character.

The school should also be in such a way, especially the teacher, because it is directly related to the students. A teacher should be ready to become a teacher who can be a role model and a source of inspiration and motivation for his students. It is not easy, but it is not impossible. After that the environment in the sense of the wider community must

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<sup>61</sup>Y. Singgih, D. Gunarsa, *Psikologi Siswa*, (Jakarta: Gunung Mulia, 1988),140.

<sup>62</sup>Ibid., 141.

also participate in this matter. The Researcher argues that when these three things are synergized, of course, these delinquency problems can be eradicated, at least minimized. When the teacher can work with parents well and the environment also supports, of course, this is not impossible to do.

## **Conclusion**

The forms of student delinquency at SMP Bina Insan Mandiri Nganjuk are very diverse, among them; students often come late to school, often skipping, not doing the tasks assigned by the teacher, dating, getting along with non-muhrim students, and untidy dress.

The causes of the happiness of students at SMP Bina Insan Mandiri Nganjuk are namely: students are mischoose their daily life, mischoose friends, less supportive environment around them, busy parents so that less attention given, parents who often quarrel, love more the world, unhappy family.

Efforts made by teachers of Islamic Education in order to prevent student delinquency at SMP Bina Insan Mandiri Nganjuk are namely: preparing school rules and educational sanctions, the application is done according to direction, socializing to students and guardians, controlling student activities, direction and heart-to-heart approach, personal and jama'ah coaching, motivational coaching in every religious activity, committing offenses, establishing good communication with parents to establish good and Islamic student personality, advising students in class and outside the classroom, giving advice on every activity, reprimand and direct improvement if there are students who violate, the teacher becomes a figure and exemplary for students, maintaining attitudes and behavior, practicing smiles, greetings, sallim, greetings and courtesy, familiarizing students to do good for themselves and others, programming student habituation with sheet of paper known as Building Learning Power (BLP).

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