

TOXIC PROBLEMS IN STUDENTS AT SCHOOL (Case Study of PAI Implementation in Attitude Aspect at UNESA 2 Labschool Junior High School)

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Abstract: This article discusses Toxic in Learners at School. The main finding of this article is that so far, Toxic has become a habit of Learners both at school, home and in the surrounding environment. The main factors for the spread of Toxic behavior in the student environment are through association, games, imitating and seeing the behavior of idol characters on video platform channels. While the solution offered by the Islamic Religious Education Teacher is to consciously accustom students to get used to self-control and stay away from Toxic behavior, read istiqfar every time they say Toxic sentences and get used to students to supervise and advise each other if there are other students who say Toxic sentences at school. Toxic is defined as something that done by your friend and causes you stress, hair loss, weight decreased body weight, weight gain, excessive anxiety, depression, anger and other health problems then it is called toxic Through this habituation, based on observations made in the field, the results of reducing Toxic behavior at school were obtained. Therefore, it is recommended that the role of the involvement of all school components to jointly control and suppress Toxic behavior that occurs at school. In the 2013 Curriculum, attitudinal competence consists of spiritual attitudes related to the formation of students who are faithful, devout and grateful to God Almighty, and social attitudes related to the formation of students who have noble, independent, democratic and responsible morals. Spiritual attitudes are a manifestation of strengthening vertical interaction with God Almighty, while social attitudes are a manifestation of the existence of awareness in an effort to create harmony in life.

Keywords: Toxic, PAI, Affective Aspects

A. Introduction

Modern society is a society that has a cultural value orientation directed towards life in today's world civilization. One of its characteristics is freedom from the power of customs. Modern society is also a society that is aware of the rapid progress and development of technology. In the

end, the traffic flow of information, both positive and negative, is freely absorbed by modern society (Mutiani, 2022). In the end, the culture, character and mindset of foreign nations are easily accessible and accepted by consumerist students via the internet. Uncontrolled technological development and progress can backfire. That's what happened In the world of education, tough challenges await. Among these challenges is the challenge of the free flow of culture (Aini, 2021).

The phenomenon of the influx of foreign cultures flooding the lives of Indonesian students must be responded to swiftly and wisely by Islamic Religious Education Teachers. For example, when a child is addicted to K-pop, Korean dramas, games and so on. The Islamic Religious Education Teacher must be present to provide empathy by entering the child's world and making the child comfortable, so that there are no barriers between the child and the Islamic Religious Education Teacher. after that the Islamic Religious Education Teacher can provide direction about the positive things that students should get. Another challenge is character formation in students. In adolescence, students enter an unstable period or a period where various problems arise. This is triggered because they are starting the process of maturation and searching for identity. This situation makes students need adults who guide and direct them. Due to the fast-paced conditions of the times, it indirectly builds children's character who can easily shape their character by uttering dirty words in the form of curses or other popular words which actually have negative meanings. The words in question are words that are popular among young people today as "Toxic". Toxic is a sentence or utterance that actually has a negative meaning that is said by someone to bring down another person's mentality, stress someone else out, or make someone else depressed. Some examples of sentences that are considered toxic are Danc*k, Gat*l, As *

Dog*ng, Seta*n and so on. Even though Islam strictly forbids Muslims from speaking dirty words, as Allah says in the following Al-Qu'an, Surah Al Humazah:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

Meaning: "*Unfortunate is every curser and detractor*" (QS. Al Humazah: 1)

Based on initial observations made by the author. Toxic behavior has become innate among students and spreads throughout the school environment. Teachers of Islamic Religious Education in this regard have received very sharp criticism. Where the educational process carried out by religious teachers is questioned. Therefore , the journal in this writing is entitled " Toxic Problems in Students at School: Case Study of PAI Implementation Affective Aspects at SMP Labschool Unesa2" . The author tries to find the root of the problem of toxicity, look for effective ways of dealing with it and reveal several other facts in the world of school education.

Based on the explanation above, the problem formulation that the author created is Why does toxic behavior become a habit for students, and How do PAI teachers suppress and control toxic behavior at school. The purpose of writing this article is Revealing the phenomenon of toxic behavior in students and Suppress and control toxic behavior at school.

Toxic is defined as something that done by your friend and causes you stress, hair loss, weight decreased body weight, weight gain, excessive anxiety, depression, anger and other health problems then it is called toxic.

Gilliard define a toxic friend by:

“If anything that is done to you by your friend causes stress, hair loss, weight loss, weight gain, anxiety, depression, anger and other health

issues, it is Toxic. If your friend makes you feel like hurting somebody, then you are in a toxic relationship"(Riveni, 2021).

Yager said that toxic friendship is also called pseudo friendship. Toxic friendship is a type of friendship that is destructive and dangerous, and is one-way. False friendship has no mutual sharing, no togetherness, no affection, only thinking about yourself, benefiting one party and always trying to make things end badly (Yager, 2006).

Susan Heitler, revealed that there are 8 signs that someone is in Toxic Friendship, including: 1) Perceiving "Competition"; 2) Imbalance in shared time; 3) Giving criticism without feeling self-righteous; 4) Intensity of interaction; 5) Ask you to change; 6) Good if you are good and vice versa it turns bad if you are not suitable; 7) Unable to express the emotions that are being experienced; 8) Worsens the stress condition you are experiencing (Iredho, 2022).

Toxic in the discussion here is rude and dirty speech that is often uttered intentionally or unintentionally by students in the school environment. Where this often contradicts the teachings of the Islamic religion that everyone is required to speak good words. As in the Hadith of the Prophet Muhammad SAW (Imam, 2017):

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا، أَوْ لِيَصْمُتْ

It means "Whoever believes in Allah and the Last Day, then say good things and if not then keep silent." (HR. Bukhari no. 6018 and Muslim no. 47)

And as in the following QS Al Humazah:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

Meaning: "Unfortunate is every curser and detractor" (QS. Al Humazah: 1)

In Ahmad D. Marimba's view , education is conscious guidance or leadership by educators towards the physical and spiritual development of students towards the formation of a primary personality. Five main elements in education, namely 1) Efforts in the form of guidance, assistance or leadership carried out consciously; 2) There is an educator, guide or helper; 3) There are those who are educated or students; 4) There is a basis or purpose for the guidance; 5) There are tools used in the business (Marimba, 1996). PAI is an effort and process of cultivating something (education) continuously between teachers and students, with morals as the final goal. Instilling Islamic values in the soul, feelings and thoughts; and harmony and balance are its main characteristics (Firmansyah, 2019).

Meanwhile, in Indonesian Government Regulation no. 55 of 2007 concerning religious education and religious education article 2 paragraphs 1 and 2 explains that:

“Religious education functions to form Indonesian people who believe in and are devoted to God Almighty and have noble character and are able to maintain peace and harmony in inter- and inter-religious relations. Meanwhile, the aim of religious education is to develop students' abilities to understand, appreciate and practice religious values that harmonize their mastery of science, technology and art. Meanwhile, religious education functions to prepare students to become members of society who understand and practice the values of their religious teachings and/or become experts in religious knowledge. Religious education aims to form students who understand and practice the values of their religious teachings and/or become experts in religious knowledge who are broad-minded, critical, creative, innovative and dynamic in order to educate the life of a nation of faith, piety and noble character .”

So, Islamic religious education is education that is in harmony with the Islamic spirit. Islamic religious education includes aspects: Koran-hadith, Fiqh, Aqidah, History of Islamic Culture ,

In the 2013 Curriculum, attitudinal competence consists of spiritual attitudes related to the formation of students who are faithful, devout and grateful to God Almighty, and social attitudes related to the formation of students who have noble, independent, democratic and responsible morals. Spiritual attitudes are a manifestation of strengthening vertical interaction with God Almighty, while social attitudes are a manifestation of the existence of awareness in an effort to create harmony in life. Social attitude is an individual's awareness that determines concrete, repeated actions towards social objects. The social object in social attitudes is the many people in the group . Attitude assessments are carried out by subject teachers, guidance and counseling teachers (BK), and homeroom teachers (Amalia, 2019). Model for assessing Spiritual and Social Attitudes using Observation, Self-Assessment, Assessment Between Friends and Journals.

Riveni Wajdi from Muhammadiyah University of Makassar in 2021, with a thesis entitled "Toxic Friendship Communication Behavior with Peers" explains how toxic friends behave among students at Muhammadiyah University of Makassar. Then it is also explained what impacts toxic friendship has on a friendship relationship. The focus of this study lies in communicating toxic friendship between students using field writing. Meanwhile, the focus of the writing study carried out was on hadishadics about friendship with thematic study theory. From here it triggers something new by highlighting the hadiths of the Prophet as a medium for responding to and overcoming the phenomenon or communication of toxic friendship.

Ninik Hidayati Ummah (2022) from IAIN Kediri with thesis title "Toxic Friendship from a Hadith Perspective (Thematic Study of Hadiths About Friendship)." This thesis explains about toxic in thematic hadith studies. Interpretation of hadith is carried out textually, intertextually and contextually . Intertextually, the hadith means that friends can have an influence on someone's life. Good people will gather with good people, and vice versa. And contextually, the hadith of today's society warns us to be careful in making friends. Because sometimes a toxic friendship is not realized by the party who will later be harmed .

B. Research Methods

This research is library research with a qualitative approach, namely a form of research that uses literature which includes books, notes and research information from previous research. There are four characteristics of library research, namely: 1) research dealing directly with text (manuscript) or numerical data and not with direct knowledge from the field or eyewitnesses in the form of events, people or other objects. 2) library data is ready to use (ready mode), 3) library data is generally secondary sources and 4) library data is not limited by space and time because it is "dead" data stored in written records. So this research uses library research.

The writing method in this article is a type of qualitative writing located at SMP Labschool UNESA2 Surabaya. The author uses a descriptive-analysis approach by trying to reveal the reality or facts of certain social phenomena and provide objective reflections about the toxic behavior of students at Labschool UNESA2 Middle School in Surabaya. The data sources used consist of: Primary Data and secondary data.

Primary data was obtained through direct observation techniques at every class hour when interacting with students in class and outside the classroom for three months starting October–December 2022, semi-structured interviews with several students at random. Meanwhile, secondary data comes from studies, books, journals and literature that have a relationship with the object . The data collection process is presented in the preparation of the proposal, using techniques: observation, interviews and documentation. Meanwhile, data analysis techniques are carried out by:

- a. Reducing data about Toxic Communication Behavior at SMP Labschool UNESA2 Surabaya
- b. Presentation of data based on observations and information obtained in the field regarding Toxic behavior at UNESA2 Labschool Middle School Surabaya
- c. Drawing conclusions by detailing the important points that the author presents as answers to Toxic problems in Students.
- d. Data validation techniques in this writing are source triangulation, technical triangulation, and time triangulation.

C. Results and Discussion

1. Reasons for the emergence of toxic behavior at UNESA2 Labschool Middle School in Surabaya

Based on observations made by the author at SMP Labschool UNESA2 Surabaya. Toxic behavior between students usually appears when students are upset or angry. Sometimes, toxic behavior also appears when students are joking. Toxic also appears when students are playing games after school hours end. Usually, students fill their free time by playing games together (mabar) while waiting for a pick-up from their

parents. It is not uncommon for some students to deliberately ask to be picked up later in the afternoon so they can play games with their friends.

Based on the author's interviews with students, the causes of toxic behavior in students can be grouped into the following factors:

a. Technology advances

The rapid development of technological advances makes it very easy for students to follow today's rapidly developing trends. This is no exception to toxic behavior which is easily accessible on various digital platforms-social media. The toxic behavior uttered by gamers with millions of subscribers seems to be a trend that is worth following and emulating by young people who are still unstable. Non-educative content is also scattered throughout cyberspace. In the form of videos, comments making fun of each other and ridiculing each other, fighting against each other and so on, it increasingly makes students' behavior worse.

b. Friendship Circle

Friendship is one of the sources that causes the spread of toxic behavior among students. Good friends will have a positive impact on other friends and vice versa. As the following words of the Prophet Muhammad SAW:

عن أبي موسى الأشعري رضي الله عنه إنما مثلُ الجليسِ الصالحِ وجليسِ السُّوءِ، كَحَامِلِ الْمِسْكِ،

وَنَافِخِ الْكَيْبِ، فَحَامِلُ الْمِسْكِ: إما أَنْ يُحْدِثَكَ، وإما أَنْ تَبْتَاعَ مِنْهُ، وإما أَنْ تَجِدَ مِنْهُ رِيحًا

طَيِّبَةً، وَنَافِخُ الْكَيْبِ: إما أَنْ يَحْرِقَ ثِيَابَكَ، وإما أَنْ تَجِدَ مِنْهُ رِيحًا مُنْتَنِئَةً

Meaning: Has told us Muhammad bin Al-'Ala' has told us Abu Usamah from Buraid from Abu Burdah from Abu Musa radiyallahu 'anhu, from the Prophet sallallahu 'alaihi wasallam he said: "The parable of a righteous friend and a bad friend is like a perfume seller with a blacksmith, it could be that the perfume seller will give it to you or you will buy it from him or you will get the smell of the perfume while the

blacksmith will only burn your clothes or you will get the unpleasant smell ." (HR. Bukhari No. 5534) (Imam, 2017)

c. Culture Culture

Surabaya is known to be the second largest city after Jakarta. The language culture of the people of Surabaya has unique characteristics compared to the language cultures of other communities. Surabaya is famous for its rough Javanese ngoko language, even though the people of Surabaya themselves consider this language to be a very friendly form of language. This is in accordance with Keesing's theory, human ability to build cultural traditions, create an understanding of social phenomena expressed symbolically, and pass them on to future generations is very dependent on language. Thus, language occupies an important portion in the analysis of human culture (Sumarto, 2019).

2. Efforts to resolve toxic behavior carried out by Islamic religious education teachers at SMP Labschool UNESA2 Surabaya

In solving the problem of toxic behavior at the UNESA2 Surabaya Labschool Middle School, the Islamic Religious Education Teacher made an effort by providing education that toxic behavior is an act that is prohibited by religion. Education is provided in the classroom between Islamic lessons , and through short advice after performing midday prayers in congregation. Sometimes it is also tucked in after performing Dhuha prayers in the morning. Another effort that is carried out is to carry out direct observations of student behavior in the school environment. By providing assistance, advice and direct warnings if you find students who say toxic sentences. Punishments are also given to students if they are caught saying toxic sentences. These include being asked to recite istiqlar 3 times if they are found violating it, 10 times if they repeat it a second

time, as well as recording students' names in a special notebook accompanied by calling students to speak privately if they are found saying toxic sentences for the third time in one day.

The response of UNESA2 Surabaya Labschool Middle School students to assistance, advice and direct warnings if they are caught saying toxic sentences is usually to apologize directly to the teacher concerned accompanied by carrying out punishment according to level. However, it is not uncommon for students to often say toxic sentences when chatting with fellow students, especially if they don't see the teacher supervising them, or sometimes they are said reflexively when joking and playing games.

The attitude assessment technique carried out by Islamic Religious Education Teachers at SMP Labschool UNESA2 Surabaya is by conducting direct observations of students both in the classroom and outside the classroom environment. Not infrequently, Islamic Religious Education Teachers also join in and chat with students in the school environment. The interactions carried out by Islamic Religious Education teachers are considered very important, because they are related to the emotional connection of students. Teachers as second parents when children are at school, by interacting directly outside class hours, get a lot of information related to students' basics, where students' families come from, whether there is a family education process, and so on. Another technique for assessing attitudes is to fill in a teacher's activity journal containing the subject matter, obstacles, follow-up, information as well as a special journal about assessing students' attitudes.

3. Obstacles and challenges in resolving toxic behavior at SMP Labschool UNESA2 Surabaya

Resolving toxic behavior is not easy. Because students come from various ethnicities, cultures and backgrounds. Family factors also greatly influence the process of character formation of students at school. It is not uncommon for Islamic Religious Education teachers to encounter parents who are indifferent to their son's behavior. Some even hide their son's wrong behavior and tend to defend themselves. The school environment in the second largest city after Jakarta also greatly influences student behavior. The Islamic Religious Education Teacher also encountered several students who were hanging out in coffee shops with their cell phones tilted, which is an undeniable phenomenon.

In the school environment, it is impossible for Islamic Religious Education teachers to change students' toxic behavior without full support from all school components. all over School stakeholders have an important role in changing students' toxic behavior. In this case, the task of forming students' character is a shared task. As stated in the " Guide to Assessing Competency Achievement for Junior High School Students." Based on observations made at school, there are still some educators who seem indifferent to the character of students. The lack of interaction between educators and students outside of teaching hours means that students can feel free from supervision for saying toxic sentences.

D. Conclusion

Based on the data presented above, it can be concluded that the causes of toxic behavior among students at Labschool UNESA2 Surabaya Middle School are factors such as advances in digital technology, friendship environment and culture. Efforts to resolve toxic behavior

carried out by Islamic religious education teachers at SMP Labschool UNESA2 Surabaya are through education, mentoring, advice and punishment both in class and after carrying out dhuhur and dhuha prayers in congregation. Meanwhile, the character development techniques used are field observations, interpersonal approaches with students and assessment and recording in teacher journals. Obstacles and challenges in resolving toxic behavior at Labschool UNESA2 Surabaya Middle School are the various ethnicities, cultures and cultures of students, family education and the lack of synergy among all school components in character education. There needs to be synchronization of character development programs for students related to toxic behavior at UNESA2 Surabaya Labschool Middle School. There is a need for education, assistance and supervision of Educators regarding their duties in carrying out Assessment and character development of Students.

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