THE DEVELOPMENT OF MORAL AND RELIGIOUS VALUES IN OVERCOMING THE TEENAGER NAUGHTINESS AT THE SENIOR HIGH SCHOOL (SMA) OF MUHAMMADIYAH 18 MEDAN

Syamsu Nahar
Senior Lecturer, State Islamic University of Sumatera Utara Medan
syamsunahar@uinsu.ac.id

Abstract. *The purpose of this research is to reveal Teenager Naughtiness that occurs in SMA Muhammadiyah 18 Medan and the efforts of teachers to overcome it through the development of moral and religious values. This research is a qualitative research, with a case study approach at SMA Muhammadiyah 18 Medan. While the data collection method is in the form of interviews which are then analyzed using the data analysis model of Milles and Huberman. This research found the results of the study that: the type of Teenager Naughtiness in SMA Muhammadiyah 18 Medan was delinquency in the mild category. The forms of delinquency that occur are as follows: truancy, talking alone or busy during class hours, running from school during class hours, uniforms not as specified, smoking, not doing homework, not wearing belts and socks , Take lessons in other classes, cheating and dating. In anticipating and reducing the level of Teenager Naughtiness, SMA Muhammadiyah 18 Medan develops moral and religious values which are carried out in schools with religious activities. These activities are as follows: Praying in congregation, internalizing the value of Aqidah, understanding the value of sharia, and applying the values of Morals / character.*

Keywords: *Moral values, religion, Teenager Naughtiness*

INTRODUCTION

Today's youth are the leaders of the future. Parents are very aware that the hope for the future is in the hands of their children, so almost every parent wants their son and daughter to be a useful person. That is why it is necessary to have directed guidance for their children as the nation's next generation, so that their children can fulfill the hopes they aspire to.

The development of the young generation is carried out nationally, thoroughly and in an integrated manner. The fostering and development of the young generation is a shared responsibility between parents, family, community, youth, and government and is shown to improve the quality of the younger generation.

Youth is also a portrait of society to come. because it is got it estimate that the picture of adolescents today is a reflection of the future society, the good and bad shape and structure of society, moral and intellectual building, appreciation of religion, national awareness, the degree of progress in behavior and personality among fellow societies who will come to rely heavily on today's adolescents.

The arrangement of the national education system that is implemented in Indonesia is an effort government to develop Indonesian people to be of high quality both physically and mentally. The implementation of national education is closely related to the development of human resources, so that the basic potential possessed by Indonesian people can be of maximum benefit to the interests of the Nation and the State. In the future development efforts, the government has determined the development mission of the national education sector as an internal goal development of human resources, at least namely realizing a democratic and quality national education system and climate in order to uphold noble, creative, innovative, nationalistic, smart, healthy, disciplined and responsible, skilled, and skilled national education systems and masters of science and technology in developing human quality Indonesia is in accordance with the ideals set forth in the national education system law.

LITERATURE REVIEW

The Teenager Naughtiness and its problems

Teenager Naughtiness is a common thing. naughtiness happened when he started growing up. Teenager Naughtiness in the concept of psychology is Juvenile delinquency, etymologically it can be interpreted that Teenager comes from the Latin word which means "children or young people". Whereas "Naughtiness" means neglected or neglected, thus both can be expanded to become evil, asocial, rule breaker, troublemaker, terrorist, criminal, immoral and so on. From this expression, what is meant by Juvenile delinquent is Teenager Naughtiness, but this understanding is interpreted as having a negative psychological impact and impacting the child who will be the perpetrator. So that the etymological understanding has undergone changes or

has shifted equally, but only concerns its activities, namely the term crime becomes delinquency. Walgito defines the meaning of Teenager Naughtiness as follows "Every time an act is committed by an adult, then the act is a crime, so it is an unlawful act committed by children, especially teenagers"[1]

When we observe Teenager Naughtiness, it is very closely related to growth hormones in adolescence, which fluctuates, causing adolescent behavior to be difficult to predict, but this is not an answer that can be used as justification for Teenager Naughtiness[2]. According to Gunarsa, he also classified Teenager Naughtiness into two major groups, namely: first, delinquency that is a-moral and a-social in nature and is not regulated in law so that it cannot or is difficult to be classified as a violation of the law. Second, Teenager Naughtiness which violates the law in accordance with the applicable laws and laws is the same as an illegal act if it is committed by an adult. Teenager Naughtiness which is classified as severe can be regulated in the law because it is a criminal act. The following will mention Teenager Naughtiness, which is breaking the law, resolved by law, and referred to as crime[3]. such as: gambling and all forms of gambling that use money, theft with violence or without violence: pickpocketing, plunder, and mugging. Embezzlement: fraud and forgery. Ethical offenses: selling pornographic images and rape. Money counterfeiting and official certificates. In the light category, namely anti-social actions: actions that do not harm others and disturb the property of others, but result in social sanctions, such as being talked about by the public.

Moral and Religious Values

Value has been defined in various senses, although the meaning is different from one another. The difference in understanding of this value is understandable by experts because this value is very closely related to complex understandings and human

---

[1] Bimo Walgito, **Kenakalan Remaja**, Fakultas Psikologi UGM, (Yogyakarta, 1988). P.: 2

[2] Y. Singgih D. Gunarsa dan Singgih D. Gunarsa, **Psikologi Remaja,** BPK Gunung Mulia, Jakarta, 1990, p. 19

[3] Y. Singgih D. Gunarsa dan Singgih D. Gunarsa, **Psikologi Remaja,** BPK Gunung Mulia,, p. 20

activities and it is difficult to determine the boundaries. In fact, because of the difficulty of Kosttaf in Toha, value is an empirical quality that cannot be defined, but can only be experienced and understood directly[4].

Furthermore, morals are almost the same as ethics. The difference between Morals and ethics can be seen from the point of view of the original language, namely ethics from Greek and morals from Latin. So if it is said that the actions of narcotics dealers are immoral, then it is considered that the person's actions violate the values and ethical norms that apply in society. Or if it is said that the rapist is immoral, it means that the person is holding on to values and norms that are not good. Morality (from the Latin adjective moralist) has a basically the same meaning as moral, only there is a more abstract tone. the morality of an act means that the moral aspect of an act or the good and badness of the action. Morality is a moral character or a whole of principles and values that pertain to good and bad[5].

From the description above, it can be concluded that moral values are something abstract, ideal, and involve issues of belief in what you want, and give patterns to thoughts, feelings, and behaviors that are in accordance with the expectations, rules, habits of a particular community group. Religion is God's rule and revelation that was intentionally revealed so that humans live an orderly, peaceful, prosperous, dignified, and happy life both in this world and in the hereafter. Religious teachings also contain a set of norms that will lead humans to a civilized civilization[6].

METHODOLOGY

This research was conducted using qualitative methods, according to Merriam, there are several terms that are often used in this qualitative research interchangeably, namely naturalistic inquiry, field study, participant observation, inductive research, case study,

---

[4] Thoha Chatib. 1996. *Kapita Selekta Pendidikan Islam.* Yogyakarta: Pustaka Pelajar p. 61

[5] Hidayat, Otib Satibi. 2008. *Metode Pengembangan Moral dan Nilai-nilai Agama.*Jakarta: Universitas Terbuka. P. 73

[6] Busyairi Madjidi, 1997 *Konsep Kependidikan Para filosof Muslim*, Yogyakarta, Al-Amin Press, p. 870

and ethnography28. According to Creswell in his book Educational Research, qualitative research is a type of research where researchers are very dependent on information from objects / participants on: a broad scope, general questions, data collection consisting mostly of words / texts from participants, explaining and conduct analysis of words and conduct research subjectively 29. According to Gay (2006: 399) qualitative research is a comprehensive collection, analysis, and interpretation of narrative on visual data to gain insight into certain interesting phenomena. This research uses a case study approach. Participants and informants were teachers and students at SMA Muhammadiyah 18 Medan. This study examines students' delinquency and coping efforts by the teacher as an object of study. There are students of class XI at SMA Muhammadiyah 18

In the field under study, interviews and observations were conducted as data collection methods. The student's identity is kept secret by the researcher because the student does not wish to be named. The data that has been collected is from interviews and observations and then analyzed using the Milles and Huberman model analysis. Based on the entire analysis, it will be described in the form of narrative and argumentation, and arranged deductively and inductively, by looking at the problem being analyzed. The data analysis technique was carried out in the following stages: Reviewing all available data from observations, interviews, field notes, documents, pictures, photos and others. Sorting data and information in data and information units. Categorizing data and information according to their type, nature and level of their relationship between one data and another. Checking the validity of the data is carried out through the presence of direct observations on the object of research, through discussion, adequacy of references, triangulation and re-auditing of available data.

FINDINGS AND DISCUSSION

Category of Teenager Naughtiness committed by 18 SMA Muhammadiyah students Medan, is classified as a mild delinquency category. Forms of delinquency for SMA Muhammadiyah 18 Medan students are truant, chatting / busy during class hours,

running from school during class hours, how to dress / uniforms are not in accordance with the provisions, smoking, not doing school homework, not wearing belts and t-shirts feet, often being late for school, taking part in other classes, cheating and dating. Meanwhile, what is meant by minor delinquency is a delinquency that does not constitute a violation of the law.

1. Truancy

Truancy is not following lessons or leaving school without the knowledge of the school. Truancy here basically students go to school dressed in uniform from home, but they don't come to school. they go elsewhere. They said goodbye to their parents to go to school but did not reach their destination, they often hang out on the side of the road. Circumstances like this often occur because they feel bored with the school atmosphere, there are those who argue that they are late and finally decided to skip school[7].

2. Talking or chatting during class time

Things like this often happen during the teaching and learning process. While the teacher / educator is explaining, the students are busy chatting on their own without paying attention to the teacher. Students here feel bored with the atmosphere that is so-so continuously while the teacher / educator only explains, and students listen and note what the teacher has explained. Such circumstances make students feel bored with the unpleasant classroom atmosphere. There are also students who just follow along, or obey the head of the gang, because in the classroom they create separate gangs.44) Therefore, teachers / educators must be very clever in dealing with how the atmosphere of the teaching learning process can run well and be fun. for the students.

---

[7] Jhon. W. Creswell, 2008, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* SAGE Publications), p. 46

3. Run away from school during class time

Running from school can be said to be the same as truancy but different from truancy that has been described above. Running from school or skipping school here is that students enter the classroom and take part in the lesson, but when the teaching process takes place students pretend to be backward, but in the end these students do not return to class and go somewhere.

4. The uniform that has not in accordance with what is specified

The way students' dress / uniforms are not in accordance with what is determined by the school is a violation of school rules. Students sometimes do not obey the existing order. They wear uniforms according to their wishes, in other words they feel bored by wearing the same uniform every day, for example brown clothes with blue subordinates, which should be white clothes with gray subordinates. These students reasoned that they were bored with their uniforms that were the same every day. Others reasoned that their uniforms were being washed or were still wet[8].

5. Smoking

Smoking in school for students is an illegal act, and is not allowed by the school, they are considered to have no manners and morals. Smoking cigarettes for students is a satisfaction for those who are used to smoking at home and at school. There are also students who just follow along and seek attention so that they are considered cool.[9]

6. Not doing homework (PR)

Not doing homework at this school is often done by male students. Homework is seen as a burden to them and takes up their time to play. They think that lessons at school are

---

[8] Student (NN), **Interview**, Medan, 13, July 2019
[9] Ibid

enough, and they no longer need homework (PR) which only takes up their playing time and their time to relax.[10]

7. Do not wear belts and socks

usually every school requires students to wear belts and wear socks. These students often do not wear belts and socks, because some are lazy to wear belts, some say that they are in a hurry to go to school and finally forget to wear a belt. Meanwhile, those who did not wear their socks argued that they were not visible because they were covered by their clothes, and some argued, because the teacher himself was not wearing socks either. This is often done by female students.[11]

8. Take lessons in another class

In this problem, it may sound funny, where third grade students take second grade students' lessons, but this is in fact according to what the authors got from the results of interviews with their religion teachers. Often these students take lessons in another class, theirs reasonable to feel bored with their class atmosphere and their own friends. They want to feel a different atmosphere that eventually makes them take part in another class, and some are bored with the teacher teaching in their class.[12]

9. Cheatting

Cheating is an activity that students often do when they are carrying out an exam (UTS / UAS). Because the teachers forbid students to bring notes into the class during the exam. This is often done by students who are not ready to take the exam or students who have not studied before the exam.[13]

---

[10] Ibid
[11] Ibid
[12] Teacher (NN) Interview, Medan 12 July 2019
[13] Ibid

10. Dating

The term dating is not a strange thing for us, especially for teenagers / students today. The adolescents / students say that dating is to unite / get to know someone with each other, by dating they can get to know each other as long as they can keep a distance from each other. This is done by students because they want to know their true identity. If they are not supervised or monitored carefully by parents or educators, it is unlikely that they will fall into things that violate religious norms. Therefore, parents, especially educators / teachers, must be able to provide or equip them with religious knowledge properly and provide moral and moral lessons continuously, so that they avoid actions that are not in accordance with moral and religious values.[14]

DISCUSSION

Based on the results of the author's observations and interviews with educators and some of the students, it was found that at SMA Muhammadiyah 18 Medan there were juvenile delinquencies, which included: students skipping classes, talking or chatting during class hours, running from school during school hours, wearing uniforms was not as specified, smoking, not doing homework assignments, not wearing belts and socks, often coming late to school, taking classes in other classes, cheating and dating. In anticipating and reducing the level of Teenager Naughtiness, SMA Muhammadiyah 18 Medan carries out the development of moral and religious values which are carried out in schools with religious activities, these activities are as follows:

a. Prayer in congregation

The routine activity schedule for the development of Islamic religious values through habituation and exemplary is to carry out the fardhu prayer in congregation. Praying in congregation is an activity that requires habituation from childhood and exemplary from

---

[14] Ibid

others. By being accustomed to praying in congregation, students will automatically feel sincere about doing the activities they are used to doing.

In Asroruddin's research (2016) the impact of congregational prayer habituation on moral spiritual fostering of fellow human beings includes students being able to apply some commendable attitudes or morals towards fellow humans, namely a sense of brotherhood that is applied through friendship, courtesy to everyone, being honest, good words as well as deeds, so did the discipline increase from year to year30. It is hoped that students will grow a spirit of togetherness, equality as servants of Allah. Also train them to be disciplined, patient, able to control passions, foster social sense and maintain morals. Worship like this is very important to be instilled especially in orphans and neglected children. In other words, prayer plays a very important role in preventing heinous and evil acts. If done in congregation, it is hoped that it can create an atmosphere of solidarity (togetherness) and intimacy. Even though at first they felt forced to do so, but over time because they are used to it, they will feel happy with performing congregational prayers.

b. Internalization of Aqidah (Faith) Values

The value of aqidah or the value of faith is an important element of the material presented at SMA Muhammadiyah 18 Medan through Al-Islam and Muhammadiyah lessons. The purpose of delivering this material is for students to get closer to Allah SWT. and only to Him do they ask for help. Besides that, they are also taught that all their actions and behavior will always be monitored and accountable for in the afterlife. On the other hand, if the students have a strong faith, of course they will always try to do good deeds and easily avoid the temptations and persuasion of the devil who always tries to plunge human children.[15]

---

[15] Asroruddin, M. (2018). *Pembinaan Moral Spiritual Siswa Melalui Pembiasaan Shalat Jamaah.* Jurnal Al-Amin: Kajian Pendidikan Dan Sosial Kemasyarakatan, Vol.1No.1,Juni 2016, p. 72-116.

Internalization of the value of aqidah is one of the strategies because aqidah in Islam must then affect all activities carried out by humans so that all these activities are of worship value.31 And to increase the devotion of students, the activities and practices carried out at SMA Muhammadiyah 18 Medan according to Mr. NN as educators and mentors are:

1. The habit of chanting Asma Allah every time you do an activity (Basmallah).
2. The habit of chanting the name of Allah after each end of the activity (Hamdallah).
3. The habit of saying astaghfirullah when you do something wrong.
4. Read the Qur'an
5. Doing sunnah fasting, fasting Monday Thursday, etc.
6. Perform sunnah prayers, rowatib, tahajjud, witir, hajat, etc.

The above activities will not run well if they are not followed by habituation from an early age in a child so that they are always accustomed to carrying out these practices in an open field without any burden, in addition to habituation, exemplary is also needed from both educators and other adult students. Adult students are always included in guiding other students and always love them.

c. Understanding the value of Shari'ah

Understanding of religious syari'ah in schools, families and communities is very important in fostering and perfecting children's personality growth, especially adolescents, because religious education has two important aspects. The first aspect of religious education is aimed at the soul or personality formation. Students are given awareness of God's presence, then accustomed to doing God's commands and leaving His prohibition.[16]

---

[16] Muhajir Ansori, R. A. (2017) "*Strategi Penanaman Nilai-Nilai Pendidikan Islam Pada Peserta Didik*", JURNAL PUSAKA,Vol. 4 No. 2 Tahun 2017 pp. 14-32

Shari'ah in this case contains values, both in terms of worship and muamalah values. The values that have been discussed in the previous chapter, then at SMA Muhammadiyah 18 Medan also applies it as in worship. With the existence of mosques and muhalla at SMA Muhammadiyah 18 Medan, it is quite easy to do worship activities. Doing worship, especially prayer services means being disciplined, that is, discipline in carrying out activities regularly and sequentially according to the provisions of time discipline. Besides that, cleaning activities are also held on certain days, so that the place they live in is always clean so that a comfortable and peaceful atmosphere is created.

d. Application of Moral Values / Character

Through the development of moral and religious values, students are given guidance in behaving well. This is evidenced by the provision of material on morals / manners every Saturday and students are also given admonitions so that they always carry out Islamic religious orders. The formation of good character / character is very important, because it is to become a guide in the future of students so that they do not fall into vile acts and actions that violate Islamic law. Moral development through religious development is a good and appropriate effort, because religion can direct humans to the most noble level in the sight of Allah SWT.[17]

In this guidance, a simple way of life is also implanted, socialization in the future, a sense of responsibility, defense of truth, containment of lust and so on, all of which are aimed at forming good behavior in accordance with the guidance of Islam. Mutual respect and being polite is also highly recommended at this 18 Medan Muhammadiyah Senior High School, and also a sense of love and belonging is also instilled in this Medan Muhammadiyah 18 SMA so that they feel one brother and there is no mutual sense. hatred, jealousy and resentment so that there is a sense of security and peace between them.

---

[17] Moh. *Wardi, Penerapannilai Pendidikan Agama Islamdalam Perubahan Sosial Remaja*, Jurnal Tadrîs Vol. 7 No.1 Juni 2012, p. 41

CONCLUSION

The conclusion of this research is as follows: That the category of Teenager Naughtiness in SMA Muhammadiyah 18 Medan is a mild delinquency category. The forms of delinquency are as follows: truancy, chatting / busy during class hours, running from school during school hours, how to dress / uniforms are not as specified, smoking, not doing school homework, not wearing belts and socks , taking classes in other classes, cheating and dating. In anticipating and reducing the level of Teenager Naughtiness, SMA Muhammadiyah 18 Medan carries out the development of moral and religious values carried out in schools with religious activities, these activities are as follows: Praying in congregation, internalizing the values of Aqidah through Al-Islam and Kemuhammadiyahan, understanding Sharia values, and the application of Moral values/manners.

BIBILIOGRAPHY

Akbar-Hawadi, Reni, 2001 *Psikologi Perkembangan Anak : Mengenal Sifat, Bakat Dan Kemampuan*

       Anak, Jakarta: Gramedia Widiasarana Indonesia

Aly, Hery Noer. 1999. *Ilmu Pendidikan Islam.* Jakarta: Logos.

An-Nahlawi, Abdurrahman. 1992. *Prinsip-prinsip dan Metode Pendidikan Islam Dalam Keluarga di*

      Sekolah dan Masyarakat. Bandung: CV Diponegoro.

Ansori, R. A. Muhajir (2017) "*Strategi Penanaman Nilai-Nilai Pendidikan Islam Pada Peserta Didik*", Jurnal Pusaka,Vol. 4 No. 2 Tahun 2017 pp. 14-32

Asroruddin, M. (2018). *Pembinaan Moral Spiritual Siswa Melalui Pembiasaan Shalat Jamaah.* Jurnal Al- Amin: Kajian Pendidikan Dan Sosial Kemasyarakatan, Vol.1No.1,Juni 2016, hal. 72-116.

Aviyah, Evi dan Muhammad Farid, 2014, *Religiusitas, Kontrol diri dan kenakalan Remaja*, Persona:

      Jurnal Psikilogi Indonesia, Vol. 3 No. 2

Azra, Azumardi. 1996. *Pendidikan Islam Tradisi dan Modernisasi Menuju Melinium Baru.* Jakarta: Logos

      Ciputat.

The Development of Moral and Religious Values in Overcoming the Teenager Naughtiness at the Senior High School (SMA) of Muhammadiyah 18 Medan
DOI: 10.30575/2017/IJLRES-2020050810

Bimo Walgito, 1988 Kenakalan Remaja, Fakultas Psikologi UGM,Yogyakarta,

Busyairi Madjidi, 1997, *Konsep Kependidikan Para filosof Muslim*, Yogyakarta, Al-Amin Press

Chaplin, James P. 2002. *Kamus Lengkap Psikologi*. Jakarta: PT Raja Grafindo Persada

Chatib, Thoha. 1996. *Kapita Selekta Pendidikan Islam*. Yogyakarta: Pustaka Pelajar.

Creswell, Jhon W, 2008, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches* SAGE Publications

Denson. TF Dewall, C.N & Finkel E.J 2012, Self Control And Aggression, Journal Of Psychological Sceince,21 (i) 20-25

Djamil, Fathurrahman, 1997,*Filsafat Hukum Islam*, Jakarta: Logos Wacana Ilmu

Faisal, Sanapiah. 1982. *Metodologi Penelitian Pendidikan*. Surabaya: Usaha Nasional.. Gunarsa, Singgih D. 1990 *Psikologi Remaja,* BPK Gunung Mulia, Jakarta

Muhajir Ansori, R. A. (2017) *"Strategi Penanaman Nilai-Nilai Pendidikan Islam Pada Peserta Didik"*, JURNAL PUSAKA,Vol. 4 No. 2 Tahun 2017 pp. 14-32

Moh. *Wardi, Penerapannilai Pendidikan Agama Islamdalam Perubahan Sosial Remaja*, Jurnal Tadrîs Vol. 7 No.1 Juni 2012, p. 41