The Effectiveness of Islamic Guidance and Counseling to Reduce the Tendency of Juvenile Delinquency

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Abstract

The process of searching for identity is not always easy for some teenagers. Sometimes they cannot act in accordance with the norms of their environment. They always want to try something new, tend to be more difficult and disorganized, and get the influence of their peers that they cannot refuse. This makes them unable to obey the norms or rules that exist in their schools. They are categorized as adolescents who have a tendency of delinquency because they violate school rules and have points on violation of discipline. The object of this research was carried out in one of the vocational high schools in Ponorogo, East Java. The study aims to determine the effectiveness of Islamic guidance and counseling to reduce the tendency of juvenile delinquency. This study used experimental design with nonequivalent control group design. Subjects of this study were 16 students who had tendency of juvenile delinquency (divided into experimental and control groups). Treatment for experimental group was eight sessions of Islamic guidance and counseling, while control group was conventional counseling. Analysis of Wilcoxon Signed-Rank Test from the pre-test and post-test experimental group showed significance value of 0.006 (<0.05). It shows that Islamic guidance and counseling is effective to reduce the tendency of juvenile delinquency.

Keywords: *Islamic guidance, counseling, school, juvenile delinquency, Ponorogo.*

The Effectiveness of Islamic Guidance and Counseling to Reduce the Tendency of Juvenile Delinquency

A. Introduction

Education is essentially a conscious effort for personality development that lasts a lifetime both in schools. Education also means the process of helping individuals both physically and spiritually toward the formation of the main personality (quality personal). In Islam, it means spiritual guidance and physical growth according to the teachings of Islam with the wisdom of directing teaching, training, caring for, and supervising the application for all Islamic teaching.[1]

There is a statement that guidance is identical with education. This means that if someone is on educational activities means he is also guides; on the contrary if someone conducts guiding activities (provides guidance services), it means he is also educated. Guidance and counseling services can be held in the setting of educational institutions (schools or *madrasah*), families, communities, organizations, industries, and so on. Initially, guidance and counseling was not intended for the world of education. But, in its development it is applied in the world of education.

Along with the fast development of science and technology, various problems arise with all its complexity. The world of education has not been fully able to answer various problems due to the development of science and technology. The indication is the emergence of various behavioral irregularities among students that should not be done by an educated person.[2]

Various phenomena of student behaviors today such as brawls, drug abuse, psychotropic drugs, deviant sexual behavior, moral degradation, unsatisfactory learning outcomes, unpassing exams, failing in last semester examination (UAS) and so on, indicate that one of educational goals which is the achievements through the learning process have not been fully able to answer or solve the various problems mentioned above. In addition, the potential *(fitrah)* of students as individuals who have talents, interests, ideals, etc, also have

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[1] Tohirin, *Bimbingan dan Konseling di Sekolah dan Madrasah,* (Jakarta: Raja Grafindo Persada, 2007), 5

[2] Tohirin, *Bimbingan dan Konseling .....,* 11

not developed and channeled optimally through the process of education and learning in the classroom..[3]

Middle school students are in their teens (12-21 years) are in transitional period between the lives of children and the life of an adult. At this time there are various psychological shocks or irregularities that occurred in adolescence. Moral guidance for adolescents is very important to do, be given that psychologically. Adolescence is the age of being in shock and easily affected as a result of the situation that still lacks of knowledge, mental and sufficient experiences.[4]

This problem occurs because of several factors. These factors, according to Zakiah Darajat in Abuddin Nata, are among others: unstable conditions, and the release of knowledge from religion. The problems faced by human, especially adolescences, require education vision and orientation that is not merely emphasizing the filling of the brain, but also filling the soul, moral guidance and obedience in performing worship.[5]

Another risk that may be faced by adolescents is juvenile delinquency behavior. Kartono (2014) divides the form or form of delinquency or delinquency behavior into two aspects, namely: *Symbolic aspects* that are hidden with indicators: attitudes, emotions, and motivations that develop deluence and *outward aspects* with indicators: outwardly verbal and outward non verbal.

In order to solve the problems, the process of education and learning needs to be synergized with counseling and guidance services. Optimization of guidance and counseling services in schools and *madrasas* really contribute to the achievement of the school's and madrasah's vision, mission and goals. This indicates that there needs to be an approach other than the learning process to solve these problems. One of the efforts is through an Islamic guidance and counseling approach that is carried out outside the learning process.

Islamic counseling guidance in schools aims to solve problems that occur with students using an Islamic approach, because counseling guidance with an Islamic approach will be more meaningful than the secular (Western) approach. The background of Islamic counseling guidance is that humans are the best, noblest beings, perfect compared to other

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[3] Bani Setyowati, *Prestasi Belajar Ekonomi Ditinjau Dari Persepsi Siswa Tentang Kegiatan Bimbingan Konseling dan Lingkungan Keluarga Siswa Kelas Viii Smp N 1 Giritontro*, Skripsi, (Fakultas Keguruan dan Ilmu Pendidikan Universitas Muhammadiyah Surakarta, 2012)

[4] Abudin, Nata, *Akhlak Tasawuf*, (Jakarta: Rajawali Press, 2001), 216

[5] Abuddin, Nata. *Manajemen Pendidikan Mengatasi Kelemahan Pendidikan Islam di Indonesia*. (Jakarta: Kencana. 2010), 111

beings, but at the same time it has a lust that every time humans can fall into despair and misery if humans obey their desires.[6] As in (Q.S At-Tin 4-6):

"Surely We created man of the best stature Then we reduced him the lowest of the low, Save those who believe and do good works, and theirs is a reward unfailing."
(Q.S. At Tiin, 95: 5-6)

Islamic guidance and counseling can be done by giving encouragement, motivation and solutions to the problems faced by students. Islamic guidance and counseling must also establish the religious process as the main process in performing services to students.[7]

Based on the background above the author is interested in researching on Islamic guidance and counseling with the aim of knowing whether Islamic Guidance and Counseling is Effective to Reduce the tendency of juvenile delinquensy.

B. Method

1. Research Design

This study used a quasi-experimental research design using design *untreated control group design with dependent pretest and posttest samples*. This design divided the subject into two groups, namely as the control group and the experimental group.[8] The two subject groups namely control and experiment were each given a post-test and post-test question. The experimental group was given treatment namely eight sessions of Islamic guidance and counseling with a group approach, while the control group was not given treatment. The design in this study was:

Picture 1. Research Design

KE	NR	O1	X8	O2
KK	NR	O1		O2
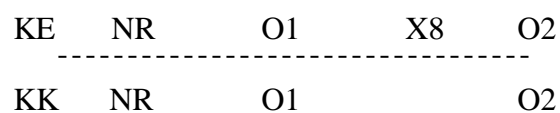
KE   : Experimental Group
KK   : Control group
O1   : *Pre-test*
O2   : *Post-test*
X   : *Treatment* of 8 sessions

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[6] Saring Marsudi, *Layanan Bimbingan Konseling di Sekolah*, (Solo: UMS Press, 2003), 49-50

[7] Anwar Sutoyo, *Bimbingan & Konseling Islami (Teori dan Praktik)*, (Yogyakarta: Pustaka Pelajar. 2017), 28

[8] Shadish, Cook and Campbell, *Experimental and Quasi Experimental Design for Generalized Causal Inference*, (USA: Houghton Mifflin Company, 2002), 137

2. Research Subject

The research subjects were 16 students at one of the vocational high schools in Ponorogo, East Java. Subsequent subjects were divided into 2 groups, namely 8 students in the experimental group and 8 students in the control group. Determination of the subject was done non-randomly, that was by taking a subject who has the specified characteristics. The characteristics of the subject were high school students or equivalent who have a tendency to delinquency both symbolic and outwardly.[9]

3. Research Instrument

The measuring instrument used in this study is the scale of juvenile delinquency tendency which consists of 46 questions containing hidden symbolic aspects with indicators of life attitudes, emotions, and motivations that develop delicacy and outward aspects with indicators: outwardly verbal and outward non verbal.

This test was carried out as *pre-test* and *post-test*. This test of juvenile delinquency tendencies is based on indicators of juvenile delinquency that refer to aspects of juvenile delinquency tendencies from Zahro Varisna Rohmadani. In this scale, the reliability coefficient (r) is equal to 0.926. Based on these results, this scale can be said to have high reliability because it is getting closer to 1.00. So that this scale can be declared reliable to measure the tendency of juvenile delinquency.[10]

4. Islamic Guidance and Counseling Module

Making modules was tailored to the needs, with the existing stages such as introductions, problem discussions, problem guidance and evaluation. Making the module began with the collection of materials from relevant sources, then developed or combined with the concepts in the Qur'an and hadith which are indeed the main references in making Islamic guidance and counseling modules, so that they would feel the benefits that can be obtained, especially in terms of Islam.

The next step is the process of improvement from the perspective of psychology and the Islamic perspective where the researcher asks for willingness from an expert in the field of Psychology as an examiner the Islamization Head of Science and Gontor's UNIDA Quran Headquarters to correct the module..

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[9] Kartini Kartono, *Patologi Sosial 1*, (Jakarta: PT Raja Grafindo Persada, 2014), 15-16

[10] Zahro Varisna Rohmadani, *Evektivitas Pelatihan Kontrol Diri (Self Control Training) dalam Menurunkan Kecenderungan Kenakalan Remaja di Madrasah Aliyah Negeri Yogyakarta II*, Skripsi, (Fakultas Ilmu Sosial dan Humaniora, 2011).

5. *Data Analysis*

Data analysis was done by comparing the results of post-test and post-test data of each subject and then compared the results of the two groups. The existing data does not meet parametric requirements such as the non-fulfillment of the number of subjects, so that non-parametric statistical analysis was used. (Robinson, 1981). The test conducted is a different test with *wilcoxon signed rank test* and *mann whitney u test*. Analysis was done with help *SPSS 20.0 for Window*.

C. Theoretical Review

1. Definition of Guidance and Counseling

Guidance and counseling are translations of "guidance" and "counseling" in English literally the term guidance from the root of the word guide means directing (to direct) guiding (to guide), managing (to manage), driving (to steer).[11]

In general, definition of guidance is the process of providing assistance carried out by people who are experts to someone or several individuals or groups, both children, adolescents, and adults so that people who are guided can develop their own and independent abilities by utilizing the strengths of individuals and available facilities and can be developed based on prevailing norms.[12]

Whereas counseling means assistance given to individuals or groups in solving their life problems by interviewing or in ways that are appropriate to the individual circumstances faced to solve the problems they face and are able to direct themselves to a better direction to achieve life prosperity.[13]

From the definition of guidance and counseling above, it can be concluded that guidance and counseling are services provided by counselors in the form of assistance or assistance and direction to individuals or groups in avoiding or overcoming difficulties in their lives. So, in the sense of guidance and counseling is help or help other people who experience difficulties.

2. Types of Guidance and Counseling Services

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[11] Syamsu Yusuf, L.N dan Ahmad Juntika Nurihsan, *Landasan Bimbingan dan Konseling*, (Bandung: Remaja Rosdakarya, 2008), cet. 3, 5

[12] Daryanto, Muhammad Farid, *Bimbingan Konseling Panduan Guru BK dan Guru Umum*, (Yogyakarta: Gava Media, 2015), 4

[13] Samsul Munir Amin, *Bimbingan dan Konseling Islami*, (Jakarta: Amzah, 2010), 12-13

The types of services in counseling guidance include:[14]

a) Individual Guidance and Counseling Services

Individual Guidance and Counseling Services is guidance and counseling services that help students in alleviating their personal problems through individual procedures.

b) Group Guidance and Counseling Services

Group Guidance and Counseling Services is guidance and counseling services that help students in personal development, social relationship skills, learning activities and decision making and perform certain activities in accordance with the demands of the character who are commendable through group dynamics.

3. Islamic Guidance and Counseling

a) Definition of Islamic Counseling Guidance

Islamic guidance is the process of giving to individuals to be able to live in harmony with the provisions and instructions of Allah SWT, so that they can achieve happiness in life in the world and the hereafter. Thus Islamic guidance is a process of guidance as well as other guidance activities, but in all its aspects is based on the teachings of Islam, meaning that it is based on the Qur'an and the Sunnah of the Prophet.[15]

Islamic guidance and counseling is a process of giving assistance directed, continuous and systematic to each individual so that he can develop his religious potential or nature optimally by internalizing the values contained in the Qur'an and the hadith of the Prophet Muhammad into him, so that he can live in harmony and in accordance with the guidance of the Qur'an and hadith.[16]

b) Basis of Islamic Guidance and Counseling

The main foundation (foundation or foundation) of Islamic guidance and counseling is the Quran and the Sunnah of the Prophet, because both are sources of all sources of life guidance for Muslims, as stated by the Prophet Muhammad as follows[17]:

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[14] Daryanto. Muhammad Farid, *Bimbingan ......*, 56-57
[15] Faqih, Aunur Rahim, *Bimbingan dan Konseling dalam Islam*, (Jogjakarta: UII Press, 2001), 3
[16] Samsul Munir Amin, *Bimbingan .....*, 23
[17] Faqih, Aunur Rahim, *Bimbingan .....*, 5

تَرَكْتُ فِيْكُمْ أَمْرَيْنِ لَنْ تَضِلُّوْا مَا تَمَسَّكْتُمْ بِهِمَا : كِتَابَ اللهِ وَ سُنَّةَ رَسُوْلِهِ

(رواه ابن ماجه)

I leave something for all of you who if you always cling to him undoubtedly forever will never misstep the way; something that is the Book of Allah and the Sunnah of His Messenger. (H.R. Ibnu Majah).

The Quran and the Sunnah of the Prophet can be termed as the ideal and conceptual foundation for Islamic guidance and counseling. From the Al-Quran and the Sunnah of the Apostles are ideas, goals and concepts (understanding, essential meaning) of Islamic guidance and counseling.

If the Qur'an and Sunnah are the main foundations seen from the point of origin, then it is the basis of "naqliyah". Another foundation used by Islamic guidance and counseling that is "aqliyah", is philosophy and science, in this case Islamic philosophy and science or scientific foundation that is in line with Islamic teachings.[18]

4. Juvenile Delinquency

Adolescence becomes a transitional period from time to adulthood, encompassing all developments experienced as an adult. Salzman argued that adolescence is a period of development of attitudes towards parents towards independence, sexual interests, self-reflection, attention to aesthetic values and moral issues.[19]

Juvenile comes from the Latin "juvenilis" which means children, young people, characteristic traits in youth, characteristics in the teenage period. Whereas delinquent comes from the Latin word "delinquere" which means: neglected, ignored;[20] which is then expanded to mean being evil, a-social, criminal, violating the rules, making noise, troubling, terrorizing, irreparable, vain, evil and others.

Juvenile delinquency is a bad behavior (delure) or crime / delinquency of young children, is a symptom of (social) social pain in children and adolescents caused by a form of social neglect, so they develop a form of behavior that deviates.[21]

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[18] *Ibid*, 6
[19] Elfi Yuliani Rochmah, *Psikologi Perkembangan*. (Yogyakarta: Teras, 2005), 177
[20] B.J. Marwoto, *Kamus Latin Populer*, (Jakarta: Buku Kompas, 2009), 95
[21] Kartini Kartono, *Patologi Sosial 2 Kenakalan Remaja*, (Jakarta: PT Raja Grafindo Persada, 2017), 6

According to Dr. Kusumanto defines juvenile delinquency is an individual's behavior that contradicts general terms and opinions that are considered acceptable either by an environment or applicable law in a cultural society.

Regarding juvenile delinquency today has become a government program to overcome it. This has been proven since 1971 the government has paid serious attention to the issuance of the Guidelines for Instruction No. 6/1971 guideline 8, concerning the pattern of Juvenile Delinquency Management. In the guidelines disclosed regarding the notion of juvenile delinquency, namely: "Juvenile delinquency is a behavioral disorder, an act or action of an adolescent who is asocial and even anti-social in violation of religious, social norms and applicable legal provisions in society.[22]

Adolescence shows clearly the nature of the transition or transition period because adolescents do not have adult status but no longer have the status of children.[23] Physical and psychic development caused confusion among teenagers so that this period was called by the westerners as the period of the village structure and would have had significant effects on the attitudes, behavior, health, and personality of teenagers.

A prominent feature of adolescence is that individuals experience very rapid growth and development, both physically, emotionally and socially. In adolescence, there are several changes that are universal, namely increasing emotions, physical changes, changes in interests and roles, changes in behavior patterns, values and ambivalent attitudes towards each change.[24]

The juvenile delinquency paradigm is more broad in scope and more in the weight of its contents, juvenile delinquency includes actions that often cause unrest in the community, school and family. Very simple examples in this regard include theft by teenagers, fights among students who often develop into fights between schools, harassing women on the street who are teenagers, attitudes of children who are hostile to parents and relatives or other despicable acts such as sucking marijuana, circulating pornography and scribbling the fence wall that was out of place.

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[22] Sofyan S. Wilis, *Remaja dan Masalahnya*, (Bandung: CV. Alfabeta. 2005), 89

[23] F.J. Monks, dkk, *Psikologi Perkembangan*. (Yogyakarta: Gadjah Mada University Press. 2002), 260

[24] M. Harir Muzakki. *Prilaku Seks Bebas Remaja di Ponorogo Perspektif Interaksionalisme Simbolik George Herbert Mead*. Jurnal Penelitian Keagamaan dan Sosial-Budaya. Vol 4 No: 1. Tahun (2010).

Thus it seems clear that if a child is still in the stages of adolescence and then violates legal norms, social norms, moral norms and religious norms, then the child's actions are classified as juvenile delinquency.[25]

Lately in some mass media we often read about the crimes that occur in our beloved country. There are teenagers who fight among others, brawls, use drug and drink alcohol and many more crimes that occur in this country. Moral damage has spread in all walks of life, from children to adults and elderly people.[26]

Delinkuen is a product of mental constitution and emotions that are very labile and detective, as a result of the process of environmental conditioning that is bad for the child, where it is done by young people with age, puberty and adolescence.

D. Data Presentation And Analysis

1. Descriptive Analysis

Of the total 16 students, students were selected and divided into two groups, namely the experimental group and the control group. Each group consisted of 8 experimental group participants (100% male) and 8 control group participants with 4 student participants and 3 female student participants. (37.5% female; 62.5% male).

The minimum value at the pretest of the experimental group was 83 and the maximum value was 115. Then for the mean obtained was 91.63 while the deviation was 10.239. Furthermore, the post-test experimental group obtained a minimum value of 57 and a maximum value of 70. Then for the mean obtained for 64.75 while for the deviation of 5.497. From the results of the mean pretest and posttest of the experimental group it can be concluded that there was a difference between the results of the pretest and posttest in the experimental group, which showed the effectiveness of Islamic guidance and counseling (BKI) in reducing juvenile delinquency.

The minimum value at the pretest of the control group was 78 and the maximum value was 95. Then for the mean obtained was 88.75 while the deviation was 6.563. Furthermore, in the control group post-test the minimum value was 64 and the maximum value was 83. Then for the mean obtained was 75.38 while the deviation was 6.739. From the results of the mean pretest and posttest of the control group, it can be concluded that it can be

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[25] Sudarsono, *Kenakalan Remaja: Prevensi Rehabilitasi dan Resosialisasi,* (Jakarta: Rineka Cipta, 1985), 6

[26] Dadan Sumara dkk, "Kenakalan Remaja Dan Penanganannya". *Jurnal Penelitian & PPM*. Vol. 4 No: 2, (Juli 2007), 347

concluded that there was a difference between the results of the pretest and posttest in the control group, which shows the effectiveness of Islamic guidance and counseling in reducing the tendency for juvenile delinquency.

2. *Inferential Analysis*

The first analysis was done with *mann-whitney u test* to find out whether the initial conditions of the two groups are comparable or not. The results of the analysis of the pre-test data of the experimental group and the pre-test control group showed that the values Asymp. Sig. (2-tailed) of 0.958 greater than> probability value of 0.05. Thus it can be said that there was no difference in the results of the pre-test between the experimental group and the control group which showed that the level of tendency of juvenile delinquency in the experimental group and the control group prior to treatment/training was the same.

The second analysis was conducted to determine the decrease in the tendency of juvenile delinquency in the experimental group to using *Wilcoxon signed rank test.* The results of the analysis of the pre-test and post-test data of the experimental group showed that values Asym.Sig. (2-tailed) was 0.012. Because the value of 0.012 was smaller than <0.05. Therefore there were differences in the results between the pretest and posttest of the experimental group. This showed that Islamic guidance and counseling training was effective in reducing the tendency of juvenile delinquency.

The third analysis was conducted with *mann-whitney u test* to find out whether there were differences between the experimental group and the control group after treatment. The results of the analysis of the post-test data of the experimental group and post-test control indicate that the value Asymp. Sig. (2-tailed) equal to 0.006 was smaller than <probability value 0.05. Thus it can be said that there were differences in posttest results between the experimental group and the control group posttest, so it can be concluded that Islamic counseling was effective to reduce the tendency of juvenile delinquency.

E. Discussion

Counseling guidance is the process of providing assistance carried out by people who are experts to someone or several individuals or groups, both children, adolescents, and adults so that people who are guided can develop their own abilities and be independent by utilizing the strengths of individuals and existing facilities and can developed based on applicable

norms.[27] Meanwhile Islamic guidance is the process of giving to individuals to be able to live in harmony with the provisions and instructions of Allah SWT, so that they can achieve happiness in life in the world and the hereafter. Thus Islamic guidance is a process of guidance as well as other guidance activities, but in all its aspects is based on the teachings of Islam, meaning that it is based on the Qur'an and the Sunnah of the Prophet.[28]

The aim to be achieved through Islamic counseling is that the nature given by God to individuals can develop and function properly, so that it becomes a person of *kaffah* and gradually able to actualize what he believes in daily life. Moreover they can implement a form of obedience to the laws of God in carrying out the duties of the Caliphate on earth and obedience in worship by obeying all His commands and avoiding all His prohibitions. In other words, this Islamic counseling model aims to increase faith, Islam, and the guidance of individuals who are guided to become whole persons and in the end they are expected to be able to live happily in the world and the hereafter.[29]

This study aims to help students reduce the tendency of juvenile delinquency. (juvenile delinquency) is a malicious behavior or delinquency of young children, is a symptom of illness (pathological) socially in children and adolescents caused by a form of social neglect, so they develop a deviant form of behavior.[30] According to Dr. Kusumanto defines juvenile delinquency as individual behavior that is contrary to the general terms and opinions that are considered acceptable by an environment or law that applies in a cultured society.

A prominent feature of adolescence is that individuals experience very rapid growth and development, both physically, emotionally and socially. In adolescence, there are several changes that are universal, namely increasing emotions, physical changes, changes in interests and roles, changes in behavior patterns, values and ambivalent attitudes towards each change.[31] Thus it seems clear that if a child is still in the stages of adolescence and then

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[27] Daryanto. Muhammad Farid, *Bimbingan Konseling Panduan Guru BK dan Guru Umum*, (Yogyakarta: Gava Media, 2015), 4

[28] Faqih, Aunur Rahim, *Bimbingan dan Konseling dalam Islam*, (Jogjakarta: UII Press, 2001), 3

[29] Anwar Sutoyo, *Bimbingan & Konseling Islami (Teori dan Praktik)*, 207

[30] Kartini Kartono, *Patologi Sosial 2 Kenakalan Remaja*, (Jakarta: PT Raja Grafindo Persada, 2017), 6

[31] M. Harir Muzakki. *Prilaku Seks Bebas Remaja di Ponorogo Perspektif Interaksionalisme Simbolik George Herbert Mead*. Jurnal Penelitian Keagamaan dan Sosial-Budaya. Vol 4 No: 1. (Tahun 2010).

violates legal norms, social norms, moral norms and religious norms, then the child's actions are classified as juvenile delinquency.[32]

This study shows a tendency for juvenile delinquency in school, such as delinquency that violates or defies status (such as ditching, neglected tasks); smoking, against teachers and parents; and delinquency such as damaging school facilities, fights, speeding and so on.

Quite a lot of factors are behind the occurrence of juvenile delinquency. Various existing factors can be grouped into 4 parts.[33] First, factors within the juvenile itself (predisposing factors, weak self-defense, lack of self-adjustment ability, lack of basics of faith in adolescent self). Second, factors that come from families (children who lack of love and attention from the parents, weak parents' economic condition, family life that is not harmonious). Third, factors that come from the community (lack of consistent implementation of religious teachings, people who lack education, lack of supervision of adolescents, influence of new norms from outside). Fourth, factors that come from school (lack of attention or guidance from the teacher, lack of supervision of students).

Based on the causes above, it can be concluded that the factors that cause juvenile delinquency are internal factors and external factors. Intenal factors originate in the personal self of adolescents (greed, aggressiveness, want to gather with peers and imitate lifestyle, lack of self-adjustment, lack of faith), while external factors come from the family, community and school environment.

This is also what researchers found in Islamic guidance and counseling training participants, where they have causes or factors of delinquency experienced in their daily lives which can be categorized into two factors as mentioned above, namely internal and external factors.

The internal factors experienced by participants are more directed towards the lack of faith (religious aspects) in daily life is still very lacking, such as five-time obligatory prayer, then a great desire to get along with friends, such as hanging out at the coffee shop until late at night, then lacking adjustment and self-control of participants so that they are more easily affected by juvenile delinquency.

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[32]Sudarsono, *Kenakalan Remaja: Prevensi Rehabilitasi dan Resosialisasi,* (Jakarta: Rineka Cipta, 1985), 6

[33] Ida Widaningsih, *Remaja dan Permasalahannya*; *Sudut Pandang Islam*, (Jakarta: Campustaka, 2017), 25-36

Then the external factors experienced by participants are such as lack of attention and affection from parents, both in terms of religious and association. Then the community environment is not conducive, such as the lack of religious teachings in the community, lack of education and the influence of norms or rules that conflict with children. then the school environment is also a concern. Participants who have lack attention or guidance from teachers and lack of supervision of students and guidance services that are still far from expectations are several factors in the occurrence of juvenile delinquency.

Before the training is carried out, the researcher first performs the stages in conducting the research, among others, the first researcher asks willingness to the BK teacher as the instructor at the school and already knows the conditions that occur there to choose the subject in this study, namely students who have high levels of juvenile delinquency as many as 16 students or students according to the factors and aspects of juvenile delinquency that have been explained in the study of theory.

Then after the teacher selects these students, then we divide them into two groups, namely the experimental group and the control group. The experimental group as a group was given Islamic guidance and counseling training while the control group was compared to the experimental group.

The first analysis carried out is the pretest test of the experimental group and the pretest of the control group. The results of the analysis shows that there are no differences in the results of the pre-test between the experimental group and the control group which shows that the level of tendency of juvenile delinquency in the experimental group and the control group before being given treatment / training is the same.

The second analysis conducted is the pretest control group and the posttest control group. The results of the analysis shows that there are differences in the results between the pretest and posttest of the control group. This shows that there is a decrease in the tendency of juvenile delinquency experienced by the control group. In the results of this analysis the control group experiences a decrease in the tendency of juvenile delinquency, this was due to several things including:

1. Get lessons or guidance and counseling on a weekly basis either in class or outside the classroom[34]

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[34] "Wawancara", Mustadjab, Guru BK, 26 Januari 2019 pukul 09.15 WIB, SMK N 1 Jenangan Ponorogo

2. Get other knowledge and experience, both inside and outside the school

The third analysis carried out is the pretest and posttest test of the experimental group. The results of the analysis shows that there are differences in the results between the pretest and posttest of the experimental group. This shows that Islamic guidance and counseling training is effective in reducing juvenile delinquency.

The fourth analysis carried out is the posttest test of the experimental group and the posttest of the control group. The results of the analysis shows that there are differences in posttest results between the experimental group and the posttest of the control group.

Training in Islamic counseling guidance that is trained can significantly affect aspects of juvenile delinquency. The way that subjects control cognition, decisions and behavior can reduce the hidden outward and symbolic aspects of the subject. Another thing that supports the effectiveness of Islamic counseling and guidance training is the provision of Islamic counseling materials that are tailored to the delinquency and circumstances that participants experience.

In addition, researchers tried to maximize the material provided in Islamic guidance and counseling so that they could make maximum results. In this study there are at least 6 materials given to participants who are members of the experimental group as follows:

First is the material of human creation. As human beings and creatures of Allah SWT, we must believe that everything in this world is a creation from Allah Almighty. So that we as God's creatures must always try to maximize the nature given by God to individuals in order to develop and function properly, so that it becomes a personal person and gradually able to actualize what he believes in daily life, which appears in the form of obedience to the laws of God in carrying out the main tasks of man, one of which is "Serving To Allah SWT as Illah". As Allah SWT said:

"I created the jinn and humankind only that they might worship Me". (Q.S Ad- Dzariyaat: 56)

Second is "Emotion" material, especially emotions in Islam. The Qur'an often illustrates that an emotional quality has a certain level of intensity. One similar event can cause many people to emit emotional responses of varying intensity. Below are the verses that prove this statement:

"Then let them laugh a little: they will weep much, as the reward of what they used to earn" (Q.S Al-Taubah: 82)

Third is self-control material. Self control is the ability to compile, guide, regulate, and direct the forms of behavior that can lead to positive consequences. While self-control according to Islam or the Qoran and the Hadith is not excessively excessive and does not exceed the limits in the sense of all that is in human beings that God has bestowed in the form of material, wealth, lust or encouragement need for knowledge, control of human beings can be a human who is responsible and always grateful for what God has given. Because everything will be accounted for in the hereafter for what humans have done in the world.

The fourth is sharing and quiz material. At this meeting, the target or goal to be achieved is to give participants room to practice what they have learned and measure the extent to which participants can understand and practice what they have learned. In addition, participants can also share and exchange ideas through sharing or quizzes. Sharing and quizzes are also expected to make participants more enthusiastic in participating in training.

The fifth is material society or adab in Islam. In this material a lot is discussed about how our adab to parents, teachers, and peers. Because in socializing in society, of course we will meet with the characteristics and bad temperament of humans. This is reasonable. Responding to someone's bad treatment, Islam places more emphasis on replying with good deeds so that peace arises afterwards. It is also like the Prophet Muhammad's example with him always doing good to others, even to those who hate him even once. As Allah SWT said:

"The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then lo! he, between whom and thee there was enmity (will become) as though he was a bosom friend". (QS. Fussilat: 34)

In order to create peace in society, Islam leads us to always speak good words. Allah SWT said:

"and speak kindly to mankind" (QS. Al-Baqarah: 83)

The better the morals and manners of a Muslim, the more he becomes the most beloved servant of God. Rasulullah SAW said, "*A servant who is most loved by Allah is the person who is best at his character.*" By becoming Muslims who have morality, we will get a position close to the Prophet Muhammad. Rasulullah SAW said, "*Surely the person closest to me is a person who is good at character, a person who humbles himself (not arrogant) and someone who loves each other.*"

The sixth is the material "Amar Ma'ruf Nahi Munkar". Islam is a religion that is very concerned about the enforcement of amar ma'ruf and nahi munkar. That is the basic pillar of the noble pillars of morals. The obligation to enforce these two things is very important and cannot be negotiated for anyone who has the strength and ability to do so. Indeed, among the most important and best roles that practice that draws closer to Allah Ta'ala, is advising each other, directing to goodness, advice-advising in truth and patience.

Al Qur'an Al Karim has made the secret of goodness that makes Muslims special is because he invites to the good and prevents munkar, and believes in Allah. As Allah SWT said:

"Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency; and ye believe in Allah. And if the People of the Scripture had believed it had been better for them. Some of them are believers; but most of them are evil-livers." (QS. Ali Imran: 110)

After getting these materials, the results of statistical analysis showed that in this study the treatment given in the form of Islamic guidance and counseling training was able to reduce the tendency of juvenile delinquency, so the subjects who attended the training had a smaller tendency for delinquency compared to those who did not attend training. This shows that the hypothesis proposed by the researcher is proven.

F. Conclusion

This study focused on training on Islamic guidance and counseling in reducing the tendency for juvenile delinquency. From the results of data analysis it could be concluded that in this study there were differences between the pre-test and post-test scores on subjects who were members of the experimental group. So it could be concluded that Islamic counseling and guidance training was effective in reducing juvenile delinquency, so the proposed hypothesis was proven.

After looking at and reviewing the results of this study, the researcher put forward some suggestions as follows: First, for guidance and counseling teachers can use Islamic guidance and counseling training material in order to reduce the tendency of student delinquency, especially Muslim students. Second, for parents can prevent and deal with the tendency of juvenile delinquency in their sons/daughters and increase supervision and be more active in controlling children's daily lives. Third, for further researchers, development by adding research subjects to get more representative data and development by following up

and measuring students who have taken Islamic counseling training after three or six months to find out the long-term effects of Islamic guidance and counseling.

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