Santri Delinquency from Social Psychology Perspective

Kenakalan Remaja Kaum Santri Dalam Perspektif Psikologi Sosial

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Abstract

Juvenile delinquency occurs anywhere and anytime, including in Islamic boarding schools. Several studies have shown that students' problematic behavior is sometimes strange and deviates from the rules of the Islamic boarding school. Therefore, the researcher seeks to deeply examine the juvenile delinquency of students in the Islamic boarding school community. This research is literature research, descriptive research, qualitative research, and exploratory which examines in-depth literature based on General and Social Psychology on Islamic boarding schools to find new aspects related to juvenile delinquency of santri. The analysis used a content analysis study and an in-depth discussion of the written information contents. The results indicated that juvenile delinquency students stem from unhealthy behavior; among the causes; are psychic instability, superego deficiency, control, and defective perceptual function. The therapy for problem students is cognitive behavioral therapy or Cognitive Behavior Modification, which combines cognitive and behavioral approaches to solve problems. Some efforts were: first, initial assessment and diagnosis; second, looking for the root of the problem from negative emotions, thought process deviations, and central beliefs related to the disorder; third, an intervention plan prepared by the counselor to provide positive-negative consequences for counseling; fourth, status formulation, therapeutic focus, behavioral intervention, and fifth is relapse prevention and self-help training

Keywords: *Juvenile Delinquency of Santri, Content Analysis, Islamic Boarding School, Social Psychology, Cognitive Behavior Therapy*

Abstrak

Kenakalan remaja terjadi di manapun dan dalam situasi apapun, termasuk di ranah sosial kepesantrenan. Beberapa penelitian menunjukkan bahwa perilaku-perilaku santri yang bermasalah terkadang nganeh-nganehi dan menyimpang dari aturan kepesantrenan. Oleh karena itu, peneliti berupaya untuk menelaah lebih dalam perihal kenakalan-kenakalan remaja santri yang terjadi di masyarakat kepesantrenan. Jenis penelitian ini adalah penelitian literatur dan sifat dari penelitian ini adalah deskriptif kualitatif dan eksploratif yang mengkaji secara mendalam literatur-literatur berbasis Psikologi Sosial tentang kepesantrenan untuk menemukan hal-hal baru, yang kaitannya dengan kenakalan remaja kaum santri di pesantren. Sedangkan analisisnya menggunakan studi content analysis yakni penelitian yang bersifat pembahasan mendalam terhadap isi suatu infomasi tertulis. Hasil dari penelitian ini menunjukkan bahwa kenakalan remaja santri bersumber pada perilaku yang sakit, di antara penyebabnya adalah bersumber pada; instabilitas psikis,

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defisiensi dan kontrol super ego, serta fungsi persepsi yang defektif. Terapi yang digunakan untuk para santri bermasalah adalah terapi perilaku cognitive (Cognitive Behavior Theraphy) atau Cognitive Behavior Modification berupaya memadukan pendekatan cognitive (pikiran) dan behavior (perilaku) untuk memecahkan masalah. Beberapa yang dilakukan adalah; Pertama, asesmen dan diagnosa awal, Kedua, mencari akar permasalahan yang bersumber dari emosi negatif, penyimpangan proses berfikir, dan keyakinan utama yang berhubungan dengan gangguan, Ketiga, konselor bersama konseling menyusun rencana intervensi dengan memberikan konsekuensi positif-negatif kepada konseling. Keempat, formulasi status, fokus terapi, intervensi tingkah laku, dan Kelima adalah pencegahan relapse dan training self-help.

Kata Kunci: *Kenakalan Remaja Kaum Santri, Content Analyisis, Pesantren, Psikologi Sosial, perilaku cognitive*

Introduction

Islamic Boarding School (*pesantren*) belongs to educational institutions with an academic-spiritual atmosphere. It educates the academic brain, and religious intellectualization, and spiritual elements. *Pesantren* is a special attraction because it has specificity and uniqueness in educating all aspects of its students, including; spiritual aspects, physical aspects, cognitive aspects, motor aspects, mental aspects, and other aspects.

There are two main peculiarities and specialties in Islamic boarding schools: life's spiritual and mental aspects. The spiritual aspect can be seen from all activities in the pesantren based on spirituality, meaning that the strong foundations for religious teachings, religion-based programs, and behaviors that show the translation of religious teachings are strengthened cultivated in the *pesantren*. The second main character and specificity that characterizes pesantren are learning about life mentality. Pesantren prioritizes the spirit of independence in life, being a problem solver for yourself, without having to always lean on the shoulders of others. The students are also empowered to take care of themselves and their bodies. These show independent behavior as a provision for later life in social society.[1]

With these main provisions, the students will understand the true nature of staying in the dorm (*pondok*), understand the true behavior of social life inside the dorm, the perspective of life in the dorm, and develop the direction and purpose of living in the dorm. Although, in the end, there will be a big question for many people about pesantren,

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[1] Khairuddin Lubis, Saiful Akhyar Lubis, and Lahmuddin Lubis, "Pembinaan Mental Spiritual Santri Di Pesantren Modern Unggulan Terpadu Darul Mursyid Kabupaten Tapanuli Selatan," *Jurnal Analytica Islamica* 7, no. 2 (2018): 253–71.

is it true that in Islamic boarding schools, there is no delinquency in santri? Especially considering the strong spiritual climate in the pesantren, it seems impossible to have naughty students. That is the statement of those who assume that pesantren is certainly a land for moral improvement, improving deviant behavior. Thus, *pesantren* should have minimal juvenile delinquency.

On the other hand, there is another question about whether all the students in the *pesantren* are well-behaved and do not create problems between fellow students and their environment. Do the students minimize immoral behavior? Furthermore, there are still various other questions about students' behavior in Islamic boarding schools. [2]

In this case, the author will explore how the authenticity of *santri*'s behavior in the pesantren is still believed to have juvenile delinquency, even though the spiritual nuance is maintained. The author will explore the meaning, types of delinquency, causes of delinquency, and the efforts to overcome delinquency with a social psychology approach.

The objectives of this research are; to find out in-depth what causes juvenile delinquency among students to occur in Islamic boarding schools; to find out what types of juvenile delinquency exist in Islamic boarding schools because many people do not know about the types of juvenile delinquency among santri; to explore and examine efforts put by Islamic boarding schools in overcoming juvenile delinquency among students, using a Social Psychology approach.

The benefits of this research are; Theoretical benefits; (1) Become a reference contribution to the study of Social Psychology. (2) It is hoped that researchers with different topics can further study the findings extensively and in-depth. The practical benefits; (1) The findings obtained can be used as "knowledge insights" for the community that juvenile delinquency in Islamic boarding schools exists and is real. Therefore, people can prepare early, before sending their children to boarding schools "briefing for children first". (2) The findings obtained can be used as "decision and policymaking by the *kyai* and his staff, how to respond to various misbehavior of the *santri*, and how to deal with delinquency. (3) The findings obtained can also be used as "policy and attitude decisions" by the head of the Education Office and the Ministry of

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[2] Azam Syukur Rahmatullah and Halim Purnomo, "Kenakalan Remaja Kaum Santri Di Pesantren (Telaah Deskriptif-Fenomenologis)," *Ta'allum: Jurnal Pendidikan Islam* 8, no. 2 (December 28, 2020): 222–45, https://doi.org/10.21274/taalum.2020.8.2.222-245.

Religion regarding how to deal with juvenile delinquency in Islamic boarding schools, so that later the pesantren will be truly peaceful and prosperous, without any delinquency.

This research is a literature study that discusses theories then combined with the findings. The theories used are juvenile delinquency, Islamic boarding schools, and social behavior. The development of the theories in question is currently quite rapid, seen from the many studies related to social behavior, juvenile delinquency, and Islamic boarding school, which are traced through google scholar. Research related to the theories mentioned above continues to be updated, which is for the benefit of science. There is some recent literature related to this study; first, *Pengaruh Harga Diri Dan Religiusitas* Terhadap *Kenakalan Remaja Laki-laki Di Pondok Pesantren.*[3] Second, *Peran Pondok Pesantren dalam Menanggulangi Kenakalan Remaja.*[4] Third, *Perilaku Sosial Santri di Pondok Pesantren Tarbiyatul Muballighin Desa Resosari Kecamatan Suruh Kabupaten Semarang.*[5] Fourth, *Hubungan Tingkat Kecerdasan Emosional dengan Perilaku Sosial Santri Pondok Pesantren Puteri Al Hikmah Tugurejo-Tugu Semarang.*[6]

Differences with research conducted by researchers from previous studies (research gap) are; first, most studies only focus on one pesantren and only discuss the study of delinquency in that *pesantren*. Second, the existing studies are not in-depth, not reaching the stage of disentangling the types of juvenile delinquency of the *santri* broadly and deeply. This research focuses on an in-depth study because it broadly describes students' forms of juvenile delinquency, with various treatments offered both spiritually and physically. The nature of this research is descriptive qualitative, exploratory, and studied from the perspective of Social Psychology, which examines in-

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[3] Roudhotul Khumairoh and Fitri Andriani, "Pengaruh Harga Diri Dan Religiusitas Terhadap Kenakalan Remaja Laki-Laki Di Pondok Pesantren," *Jurnal Psikologi Pendidikan Dan Perkembangan* 7, no. 5 (2018): 29–39, http://journal.unair.ac.id/JPPP@pengaruh-harga-diri-dan-religiusitas-terhadap-kenakalan-remaja-laki-laki-di-pondok-pesantren-q-article-12829-media-53-category-10.html.

[4] Azhari, "Peran Pondok Pesantren Dalam Menanggulangi Kenakalan Remaja," *Al-Bahtsu : Jurnal Penelitian Pendidikan Islam* 4, no. 1 (2019): 42–54, https://doi.org/http://dx.doi.org/10.29300/btu.v4i1.1996.

[5] Vena Zulinda Ningrum, "Perilaku Sosial Santri Di Pondok Pesantren Tarbiyatul Muballighin Desa Reksosari Kecamatan Suruh Kabupaten Semarang" (Universitas Negeri Semarang, 2019), http://lib.unnes.ac.id/34140/1/3401415058maria.pdf.

[6] Miftachul Richaniah, "Hubungan Tingkat Kecerdasan Emosional Dengan Perilaku Sosial Santri Pondok Pesantren Puteri Al Hikmah Tugurejo-Tugu Semarang" (Institut Agama Islam Negeri Walisongo Semarang, 2013), http://eprints.walisongo.ac.id/id/eprint/1728.

depth to find new things related to juvenile delinquency of students in Islamic boarding schools and the contents of written information.[7]

Method

This research is library research, a series of studies related to library data collection methods. Research objects are explored through various library information (books, encyclopedias, scientific journals, newspapers, magazines, and documents).[8] Literature review or literature research examines or critically reviews knowledge, ideas, or findings contained in the body of academic-oriented literature and formulates theoretical and methodological contributions to certain topics. Library research focuses on finding various theories, laws, propositions, principles, or ideas used to analyze and solve formulated research questions. The nature of this research is descriptive analysis. The regular breakdown of the data that has been obtained, then understanding and explanation are given so that it can be understood well by the readers.

Result and Discussion

Defining Deliquency in Santri

Juvenile delinquency is defined as a crime.[9] Meanwhile, when viewed from the perspective of Social Psychology, according to several experts, juvenile delinquency is a "product of family failure" in which there are errors in educating, approaching, or treating teenagers to commit individual and social deviations.[10] Juvenile delinquency is bad behavior or crime among young people, a symptom of social illness in adolescents caused by social neglect and deviating.[11] Jhon W Santrock gave a terminological definition of juvenile delinquency, which according to him, refers to a wide range of behaviors, ranging from socially unacceptable behavior (such as overreacting at school),

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[7] Nida Shofiyah, A. Toto Suryana Afriatin, and Saepul Anwar, "Content Analysis Nilai-Nilai Pendidikan Islam Dalam Film Iqro' : Petualangan Meraih Bintang Karya Iqbal Alfajri," *Ta'lim : Jurnal Pendidikan Agama Islam* 15, no. 2 (2017): 99–111, http://jurnal.upi.edu/abmas/view/4593/content-analysis-nilai-nilai-pendidikan-islam-dalam-film-iqro%60:-petualangan-meraih-bintang-karya-iqbal-alfajri.html.

[8] Nana Syaodih Sukmadinata, *Metode Penelitian Pendidikan* (Bandung: PT Remaja Rosdakarya, 2010).

[9] Sudarsono, *Kenakalan Remaja : Prevensi, Rehabilitasi Dan Resosialisasi* (Jakarta: Rineka Cipta, 2004).

[10] Kartini Kartono, *Patologi Sosial 2 : Kenakalan Remaja* (Jakarta: Rajawali Pers, 2008).

[11] Kartini Kartono, *Patologi Sosial 3 : Gangguan-Gangguan Kejiwaan* (Jakarta: Rajawali Pers, 2010).

offenses (such as running away from home) to violent criminal acts behavior (such as stealing).[12]

Meanwhile, [13] defined *juvenile delinquency* as actions by teenagers contrary to positive law, religious law (religion), and community norms, which ultimately harm others, disturb public peace and damage themselves. Juvenile delinquency, according to the study of Social Psychology is included in social problems, which are grouped by experts, including; R. Stark, who groups social problems into three major groups: (a) deviant behavior, which includes; addiction, mental disorders, crime, delinquency, social violence, and sexual problems. (b) Conflict and inequality, which includes poverty, inter-group conflict, and sexual harassment, (c) Human development which includes family problems, the elderly, population, and the environment.[14]

Martin classified social problems into three groups: (a) world problems include; war, population, environment, and resources. (b) social problems include; concentration of power, poverty, race, ethnicity, and crime. (c) personal problems include; mental disorders, juvenile delinquency, and alcohol and drug addiction.[15] From the explanations of the two social experts, juvenile delinquency is included in social problems. R. Stark included the group of deviant behavior, while Martin S. Wainberg and Earl Rubington included the group of personal problems, which begins with personality disorders, which then widens to become social problems in general and are detrimental to the general public.

Juvenile delinquency is without space and time barriers, meaning that wherever it is, under any conditions and "social roles," delinquency can and will occur, including in the pesantren, where a santri is enriched with religious knowledge and a high spiritual climate. However, students who throw tantrums deviate from their behavior and are detrimental to all students and Islamic boarding schools where the Koran is recited and studied. There are some of them, who throw tantrums and behave in strange ways, which show their psychological disorders of temperament, which in the end makes them

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[12] John W. Santrock, *Life-Span Development : Perkembangan Masa Hidup Jilid 2* (Jakarta: Erlangga, 2012).

[13] Sofyan S. Willis, *Remaja Dan Masalahnya : Mengupas Berbagai Bentuk Kenakalan Remaja Narkoba, Free Sex Dan Pemecahannya* (Bandung: Alfabeta, 2014).

[14] Paulus Tangdilintin, *Masalah-Masalah Sosial (Suatu Pendekatan Analisis Sosiologis)* (Jakarta: Pusat Penerbitan Universitas Terbuka, 2000).

[15] Earl Rubington and Martin Weinberg, *The Study of Social Problems* (Oxford: Oxford University Press, 2010).

shunned, disliked by fellow santri, the asatidz council, residents around the pesantren whose ending is getting self-defeating punishments are "black list" and "returned to parents".

Thus, juvenile delinquency mentioned above when related to santri in pesantren is: "Behaviors that are not in harmony with religious norms, laws, customs and social communities committed by a person or a large number of teenagers, who in this case are in the area of any Islamic boarding school, are detrimental to fellow students, the asatidz council, the surrounding community and also boarding school where they get knowledge."

Based on the explanation above, there are several juvenile delinquency elements among students in Islamic boarding schools: *khalafiyah* (modern) pesantren, *salafiyah* (traditional) *pesantren*, and a combination of modern and modern *salafiyah*. First, *santri*'s behavior refers to studying and staying (mean: living) in a *pesantren*. The second is turning away from the straight and true path. Third, delinquency is temporary and eternal (*baqa'*). Fourth, violating the social rules of Islamic boarding schools is detrimental to fellow students, the *asatidz* council, and residents around the *pesantren*.

Causes of Juvenile Delinquency in Islamic Boarding Schools

Teenagers' deviant behavior does not necessarily occur without reason. Maurice Elias stated that the cause of juvenile delinquency is the parenting of adolescents who lack Emotional Quotient/emotional intelligence.[16] The author agrees with Maurice's statement that parenting patterns for children and adolescents who lack emotional intelligence will lead children or adolescents to deviant personalities. Lack of emotional education in children and adolescents causes emotional (affective) disorders called manic-depressive disorder. Even though the perpetrators can still communicate and interact socially, they have mental restlessness and uneasy life. Almost in line with Maurice, Kempe & Kempe assumed that adolescents change towards deviant behavior due to the inability of parents to empathize with adolescents or, in other words, parental neglect or neglect of adolescents; immaturity, emotional crisis, unable to meet the desires and needs of adolescents.[17]

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[16] Maurice Elias and Steven E Tobias, *Cara-Cara Efektif Mengasah EQ Remaja : Mengasuh Dengan Cinta, Canda Dan Disiplin*, Second Edi (Bandung: Kaifa, 2003).
[17] Ruth S. Kempe and C. Henry Kempe, *Child Abuse* (Cambridge: Harvard University Press, 1978).

Sofyan S. Willis grouped causes of juvenile delinquency more broadly and varied into four parts:

1. Personal factors from the individual teenager include predisposing factors. These factors start in the early years. Other factors are the weak self-defense of adolescents in controlling and fortifying themselves from the environment and lack of faith.

2. Family factors include adolescents who do not get enough love and attention from their parents and come from a poor economic situation. Thus, the parents are hard to make ends meet and not harmonious.

3. Community factors include lack of religious norms, education, and controlling teenagers toward westernization.

4. School factors include teachers who only teach but do not educate, are not qualified, and schools with poor facilities and norms [18].

When correlated with santri in Islamic boarding schools, according to Maurice J Elias et al., the delinquency is due to the lack of Emotional Quotient/emotional intelligence that parents do to their children before entering the boarding school.

Parents with terrible parenting will make their children unable to function fully and do not have a healthy personality. These children will finally make unable to actualize themselves.[19] What reflects in the *pesantren* is the results of "failure of parenting" with behavior that is not in harmony with the social norms of Islamic boarding schools. Meanwhile, according to willis, juvenile delinquency is caused by personal and social factors. A split personality causes personal factors, and social factors are caused by family and society's disharmony and unrecognized and unacknowledged norms. Hence, in the end, these teenagers make strange behavior.

Azam Syukur Rahmatullah revealed that in several Islamic boarding schools, several factors cause deviant behaviors carried out by students while studying at Islamic boarding schools[20]:

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[18] Willis, *Remaja Dan Masalahnya : Mengupas Berbagai Bentuk Kenakalan Remaja Narkoba, Free Sex Dan Pemecahannya*.

[19] P Duane Schultz, *Psikologi Pertumbuhan Model-Model Kepribadian Sehat* (Yogyakarta: Kanisius, 1991).

[20] Azam Syukur Rahmatullah, *Kenakalan Remaja Dalam Perspektif Psikologi Pendidikan Islam* (Wonosobo: Graceindo, 2019).

1. **As seen from individual students**

    a. Delinquency or behavioral deviations has started before entering the pesantren. In other words, the santri have brought these harmful 'viruses' to the *pesantren*, which have not been to be handled properly before.

    b. The students are forced to enroll in the *pesantren*, and during their time, they will show no effort to be "aware" and "enlighten" themselves that entering the pesantren is the best choice. Hence, what happens is the aggressive and bizarre behavior assumed to be an escape, disappointment, and despair because they are forced to stay.

    c. There is a process of transmitting and internalizing knowledge and morals to students who fail during their studies. The santri cannot properly internalize the pesantren's religious teachings. As a result, they lose their direction and grip, leading to immoral behavior in the boarding school.

    d. Uncontrolled mood (stemming), which does not change. Even though the boredom factor can cause children to take disharmonious actions against pesantren rules, as long as this boredom is not treated, they will try to channel this bad behavior to various negative ways such as running away (out without permission) from the pesantren and behaving strangely.

2. **Seen from the Pesantren Environment**

    a. Binding rules inside the *pesantren* will limit the *santri*. These strict rules – especially in modern Islamic boarding schools – make the students even more difficult to control.

    b. The strict rules in the pesantren make *santri* seem imprisoned, and then they will challenge the rules and want to be free.

    c. Rules that are not strict can also cause students to do whatever they want because no one cares about students' morality, so what happens is that they do as they please.

    d. There is a lack of closeness and attachment between the *ustadz* or *mudabbir* and the students. Moreover, generally, the number of mentoring *ustadz* or *mudabbir* is less than the number of santri, so there is a lack of approach and touch from the *asatidz* and mudabbir. As a result, misbehaving students are getting out of control.

e. An awful boarding school environment can also make students delinquent because they are dissatisfied. Slums area or messy bedrooms make the *santri* increasingly uncomfortable and develop their potential for delinquency.

f. There is a minimal figure in the pesantren or favoritism by the *asatidz*, who do not set good and wise examples. Students may feel disappointed and consider injustice to them.

3. Seen from the Relationship between Students

a. The friendly environment in the pesantren influences delinquency among the santri because they live under one roof, one room, and one shelter transmitting negative aura and behavior to other students.

b. The santri environment in which there is a mixture of male and female students (both in the classroom and male and female dormitories, which are relatively close) can also lead to deviant actions that should not occur.

c. All-male or female boarding schools may still lead to deviant relationships, such as same-sex relationships or courtship between the same sex.

Azam Syukur Rahmatullah's research is in line with Sarwono W. Sarlito that the main factors of delinquency in pesantren include (a) starting from erroneous parenting, closed-self behavior (Covert Behavior), poor nurturing behavior, minimal understanding of scientific teachings (incomplete scientific internalization), self-disintegration, which in the end these behaviors become "dangerous behaviors" leading to harmful habits and social unrest for pesantren and the community [21]. Social unrest is associated with a term rooted in the word restless, which means nervous, uneasy, or tense. Then, restlessness itself is defined as suffering from agitation. Social is defined as something related to society. Hence, social unrest is restlessness suffered by society in general. If this social unrest is not immediately handled and continues, it will result in social stress for other students.

As a result of this social stress, since the delinquency of the students in the pesantren has not been resolved, other students will feel uncomfortable and feel threatened (intimidated) by the deviant behavior of other naughty students. In the end, they will leave their pesantren or run back to their parents because they do not feel at

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[21] Sarlito Wirawan, *Psikologi Remaja* (Jakarta: Raja Grafindo Persada, 2010).

home and do not feel peace [22]. Therefore, handling delinquency should start early to avoid disturbing and causing mental confusion for the other santri.

Types and Levels of Santri's Delinquency in Islamic Boarding Schools

Juvenile delinquency, according to experts, has various classifications with patterns/varieties that may differ. Among them is santrock [23], who divided juvenile delinquency into two groups: index offenses and status offenses. The various index offenses include criminal acts such as; robbery, violent assault, rape, and murder. Meanwhile, the various status offenses are running away from home, skipping school, drinking alcohol that violates the age requirement, prostitution, smoking, and inability to control oneself.

Suwarniyati Sartono divided juvenile delinquency into three groups[24]:

1. Common delinquency such as; fighting, wandering, smoking, skipping school, running away from home
2. Delinquency that to crime or violations such as; stealing other people's belongings, getting drunk, gambling, fighting between teenagers, motorcycle gangs
3. Severe delinquency such as; sex outside marriage, abortion, drug abuse, rape

Since the above classification is related to the *santri* in *pesantren*, research at the Ali Maksum Krapyak Islamic Boarding School in Yogyakarta, specifically for male students, has similar ideas.[25] The results stated that male students' delinquency was divided into three parts: mild, moderate and severe santri delinquency.

Mild delinquency is committed by students but is more attached to "any student," meaning that all students can experience it. Some types and forms of delinquency of lower-level students include:

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[22] Yogi Setiawan, Aceng Kosasih, and Siti Komariah, "Pola Adaptasi Sosial Budaya Kehidupan Santri Pondok Pesantren Nurul Barokah," *SOSIETAS : Jurnal Pendidikan Sosiologi* 5, no. 1 (March 18, 2015): 1–13, https://doi.org/10.17509/sosietas.v5i1.1519.

[23] Santrock (2012)

[24] Suwarniyati Sartono, *Pengurangan Sikap Masyarakat Terhadap Kenakalan Remaja Di DKI Jakarta*, Laporam Pe (Jakarta: Persada, 1985).

[25] Aan Fauzan Rifa'i, "Kenakalan Remaja Di Kalangan Santri Putra Di Asrama Diponegoro Pondok Pesantren Yayasan Ali Maksum Krapyak Yogyakarta" (Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2009), http://digilib.uin-suka.ac.id/id/eprint/2689/.

Table 1. Types of Mild Delinquency in *Santri*

No	Types of Mild Delinquency in *Santri*
1	Students have various artificial reasons not to go to the mosque or school.
2	Students do not speak Arabic and English in purpose. The students mostly speak their mother tongue, especially *khalafiyah* (modern) *pesantren.*
3	Students will hide if the pesantren holds scouting, muhadhoroh (speech), or other boring activities.
4	Students pretend to be sick with made-up excuses that convey their pain when they are too lazy to participate in activities.
5	During the learning phase, there is a bad habit of "teacher waiting for students," not "students waiting for teachers" during the learning phase.
6	Students peek at his friends who are taking a shower.
7	Students are intentionally not paying their debts.
8	Students bringing mobile phones is not allowed in almost all *pesantren.*

Source: Studies of Aan Fauzan Rifa'i, 2009 and Azam Syukur Rahmatullah, 2019

Moderate delinquency is behaviors that are not in harmony with the rules set by the Islamic boarding school and are violated by the students with the level of violation being between two sides, "between the position of lower-level delinquency and high-level delinquency." This type of juvenile delinquency is in a middle position. As with lower-level delinquency, if this moderate-level delinquency does not immediately get intense treatment, the consequences will more easily lead to high-level delinquency. Some examples of moderate delinquency include:

Table 2. Types of Mild Delinquency in *Santri*

No	Types of Mild Delinquency in *Santri*
1	Smoking in the *pesantren* area is prohibited, especially for khalafiyah (modern) *pesantren*. In the *Salafiyah* Islamic boarding school, smoking is allowed for older *santri*. Abdulloh found that, in his research, smoking in the *Luqmaniyah* Islamic Boarding School has become a tradition and culture, where the entry process occurs gradually, starting from socialization, imitation, and becoming a culture [26].
2	*Ghasab* is taking other people's property without permission (stealing). Iwan Wahyudi, in his research, stated that items taken are small items that are daily necessities [27]. Some studies on *ghasab* in

[26] Chamdan Abdulloh, "Internalisasi Budaya Merokok Di Pesantren (Studi Di Pondok Pesantren Putra Putri Al-Lukmaniyyah Yogyakarta)" (Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2018), https://digilib.uin-suka.ac.id/id/eprint/30327/1/13720047_BAB-I_IV-atau-V_DAFTAR-PUSTAKA.pdf.

[27] Iwan Wahyudi, "Budaya Ghasab Di Pondok Pesantren Salafiyah Al-Muhsin Condong Catur, Depok, Sleman (Tinjauan Pendidikan Akhlak)" (Universitas Islam Negeri Sunan Kalijaga, 2008), https://digilib.uin-suka.ac.id/id/eprint/2380/1/BAB I, IV.pdf.

	Islamic boarding schools, including Wahyudi stating that *ghasab* has become a tradition among the santri, which can become a bad habit [28]. The dominant factor for *ghasab* behavior in *pesantren* is the attitude and behavior of students who are closely related to their habits [29]. Ulfa Latifah stated that the moral education system factors are self, environmental, and individual [30].
3	Bullying younger students and asking for whatever his senior-level desires forcefully; for example, stealing money or other valuable belonging to younger classmates.
4	Joining gangs in boarding schools-Certain gangs will feel stronger when the members come from certain circles (rich students, smart students, or good-looking students) who will then demean their friends.
5	Escaping the *Pondok* (dorm) "without permission" to the management or the *asatidz* board
6	Bringing, saving, or watching pornographic videos or carrying pornographic books to the *pesantren*

Source: Studies of Aan Fauzan Rifa'I, 2009 and Azam Syukur Rahmatullah, 2019

Severe delinquency includes various behaviors that are opposite to the rules of Islamic boarding schools and violate the rules set by Islamic sharia. This type of delinquency is detrimental to the *pesantren* and negatively impacts all parties. Some examples of severe types of juvenile delinquency include.

Table 3. Types of Severe Delinquency in *Santri*

No	Types of Severe Delinquency in *Santri*
1	*Mairil* or *dalaq* behavior (*nyempet*) is homosexual behavior in Islamic boarding schools, whether male or female. Some studies discussed this behavior. One of them is Diponegoro University students conducted *Gambaran Perilaku Mairil dan Nyempet Santri Terhadap Pencegahan HIV/AIDS di Pondok Pesantren*. The results showed that the behavior of mairil and nyempet was somehow forced [31]. Another research is entitled *Dalaq di Pesantren* by Saifudin Zuhri Gadjah Mada University. The results revealed that the causes of homosexual behavior (*dalaq*) in Islamic boarding schools include power relations from senior students to junior students. Senior students thought they had the right to do what they wanted. The

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[28] Wahyudi.

[29] Ernawati and Erwan Baharudin, "Peningkatan Kesadaran Santri Terhadap Perilaku Ghasab Dan Pemaknaannya Dalam Hukum Islam Dan Hukum Positif," *Abdimas : Jurnal Pengabdian Masyarakat* 4, no. 2 (2018): 205–10, https://doi.org/https://doi.org/10.47007/abd.v4i2.2274.

[30] Ulfa Latifah Al-Mujahidah, "Upaya Ustadz Ustadzah Dalam Meminimalkan Perilaku Ghasab Di Pondok Pesantren Al Hikmah Karangmojo Gunungkidul" (Universitas Muhammadiyah Yogyakarta, 2018), http://repository.umy.ac.id/handle/123456789/22253.

[31] Yuli Kamiasari, Priyadi Nugraha P, and Emmy Riyanti, "Gambaran Perilaku Mairil Dan Nyempet Mantan Santri Dan Santri Terhadap Pencegahan HIV/AIDS Di Pondok Pesantren," *Jurnal Promosi Kesahatan Indonesia* 9, no. 1 (2014): 82–89, https://doi.org/doi.org/10.14710/jpki.9.1.82-89.

limited space for students includes limited meetings with the opposite sex. Bedroom and bathroom models can encourage dirty minds.[32]

Other research related to LGBT and Islamic boarding schools is from Usman entitled *Mairil; Phenomena Homoseksualitas di Pesantren.* The results indicated that at the beginning of boarding school, students would refuse and even hate being oriented as *mairil*, but later accept as mairil because they feel happy to get sexual satisfaction [33]. The results of Azam Syukur Rahmatullah's research entitled *Homoseksualitas Kaum Santri (Studi Pada Pesantren Tua Salafiyyah dan Khalafiyyah di Kota Santri Jawa Timur)* stated that the grazing behaviors on homosexual behavior in Islamic boarding schools involve cuddling (*kelonan*), fingering (*ngobel*), practicing homosexual (*nyempet*) and making out (*mojok*).[34]

2	The excessive courtship between male and female students to the highest stage is sexual intercourse. Yulika April found that excessive courtship behavior that reached the stage of sexual relations was the behavior of students with low levels of religious maturity.[35] Apni Yulika, Kiki Cahaya Setiawan stated that the dating behavior of students is already a deviation that is forbidden in the pesantren environment, both dating between the opposite sex and the same sex.[36]
3	Stealing residents' belongings around the Pondok is "frequent," which cannot be tolerated whatsoever. Surur's research revealed that the theft committed by students in boarding schools both inside and outside the *pesantren* is deviant behavior that must receive heavy sanctions because besides humiliating the *pesantren*, it is also a deviation from Islamic law.[37]
4	Students tend to be drunk inside and outside the *pesantren*, clearly detrimental.
5	Fighting with fellow students at the pesantren causes one or both of them to be seriously injured.

Source: Study of Aan Fauzan Rifa'i, 2009 and Azam Syukur Rahmatullah, 2019

Handling Santri Delinquency in Islamic Boarding Schools

Santri delinquency indeed becomes a time bomb that hurts the social community of Islamic boarding schools and their surroundings. These disturbing behaviors are social pathology, a violation of moral values that are the community's desire, which is the

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[32] Saifuddin Zuhri, "Dalaq Di Pesantren" (Universitas Gadjah Mada, 2006).

[33] Usman and Koentjoro, "Mairil : Phenomena Homoseksualitas Di Pesantren" (Universitas Gadjah Mada, 2012).

[34] Azam Syukur Rahmatullah and Muhammad Azhar, "Pesantren Dan Homoseksualitas Kaum Santri (Studi Pada Pesantren Tua Salafiyyah Dan Khalafiyyah Di Kota Santri Jawa Timur)," *INFERENSI: Jurnal Penelitian Sosial Keagamaan* 12, no. 2 (January 31, 2019): 457–80, https://doi.org/10.18326/infsl3.v12i2.457-480.

[35] Apni Yulika and Kiki Cahaya Setiawan, "Kematangan Beragama Dengan Perilaku Pacaran Pada Santri MA Di Pondok Pesantren Modern Al-Furqon Prabumulih," *Psikis: Jurnal Psikologi Islami* 3, no. 1 (August 31, 2017): 60–69, https://doi.org/10.19109/psikis.v3i1.1395.

[36] Yulika and Setiawan.

[37] Surur Roiqoh, "Sanksi Tindak Pidana Pencurian Di Pondok Pesantren Al-Kahfi Kebumen Perspektif Hukum Pidana Islam" (Universitas Islam Negeri Sunan Kalijaga, 2009), https://digilib.uin-suka.ac.id/id/eprint/3562/.

desire of the santri community, who wants peace, comfort, and harmony without disturbing elements. Social pathology with naughty behavior carried out by unscrupulous students originates from; psychic instability, superego deficiency, and control, and defective perceptual function.

Psychic instability includes having no character, being mentally unstable, not having mature self-emotions, are intellectually retarded, so that their behavior is not in harmony with the norm (immoral). While the deficiency and control of the superego result in the emergence of a lot of self-aggressiveness and drives, attitudes, and impulses that are hostile to others and are increasingly felt to be getting stronger. Thus, behaviors that ignore the feelings of others, and great self-centeredness, try to pounce on them. or turn off others. Such conditions are very reasonable if in a limited area such as in a boarding school, making other students uncomfortable, reactionary, and suing the situation. While the defective perception function shows their understanding of the immoral behavior, their hearts are dull and "closed" so that they cannot see the consequences of the deviant behavior.

The efforts to deal with naughty students in the pesantren world must be psychologically based, emphasizing handling students' deviant behavior, which will not be a scourge for other students. William O'Donohue & Jane E. Fisher (2017) stated that the fundamental aspect is Cognitive Behavior Therapy or commonly referred to as Cognitive Behavior Modification, which is one of the behavior modification therapy using cognition as the "key" of behavior change. In this case, clients with problems are helped to get rid of their bad thoughts and beliefs and be replaced with constructing a better mindset (Oemarjoedi & Setiadarma, 2003).

In this case, Cognitive Behavior Therapy or Cognitive Behavior Modification seeks to combine cognitive (thought) and behavioral approaches to solving problems. In this cognitive (mind) approach, there is a great effort based on "mind focus," which places a thought, belief, or form of self-talk towards other people (for example, my life is miserable, so it is difficult to determine my life goals). Thus, the core of cognitive therapy is a focus on thoughts, assumptions and beliefs. In other words, cognitive therapy brings those who have problems to "restructuring (improvement) thinking. Negative thoughts, dirty thoughts, unhealthy thoughts that lead a person to deviant behavior are then brought to learn to recognize and change mistakes in thinking or irrational thoughts into rational ones. In contrast, behavior therapy helps individuals

form new behaviors in solving problems, thus finding solutions to their problems (problem-solving). Many people change their behavior to become unhealthy because they have unresolved problems.

In Islamic boarding school, the santri who act strangely, whose seeds of self-problem originate from before entering the pesantren and have not been handled, need intense treatment by the pesantren. Ideally, Islamic boarding schools do have psychological services, especially if the pesantren is large with thousands of students, with diverse student behaviors, which bring their respective traits and characteristics and affect their social behavior. The guidance service "Psychology of Islamic Boarding School" at least will help restructure the mindset and daily behavior of the santri. On the other hand, with psychological services, problematic students can be handled using Cognitive Behavior Therapy or Cognitive Behavior Modification.

Several aspects of dealing with problematic students with a cognitive behavioral therapy approach (Cognitive Behavior Therapy) or Cognitive Behavior Modification include initial assessment and diagnosis, looking for the root of the problem from negative emotions, thought process deviations, and the main beliefs related to the disorder, counseling plan by providing positive-negative consequences for counseling, status formulation, therapeutic focus, behavioral intervention, and relapse prevention and self-help training.

The initial assessment and diagnosis phase is carried out in the first phase as an observation, history taking, and symptom analysis. With this initial diagnosis, people can recognize the disorders that occur in the santri. There is also support and encouragement for problematic students to make massive changes in this phase. The second phase explores the root of the students' problems who have been difficult to change their behavior so far. There is a deepening of the problem to help find the root and find a solution in this phase. In the third phase, the problematic students are invited to clarify the relationship between negative thoughts that produce negative consequences and positive ones that produce positive consequences. On the other hand, the problematic students are invited to commit how they apply positive and negative consequences to the progress of the change process.

The next phase is more concerned with the progress and development of therapy. In this case, the therapist should provide feedback on the progress and development of a therapy, remind the focus of therapy, and evaluate the implementation of behavioral

interventions with agreed consequences. Hence, slowly but surely, the students have problems increasingly understanding the delinquency and is detrimental to the social community of the Islamic boarding school and its surroundings. Meanwhile, in the last phase, the problematic students will already have a deeper experience of Cognitive Behavior therapy, understand the direct benefits of hypnotherapy, and the importance of doing "auto Hypnose" skills to prevent relapse (return of disorder symptoms). Thus, the problematic santri will increasingly understand the nature of their lives, for what, and which, in the end, they will end their deviant behavior and create social unrest.

Conclusion

Juvenile delinquency can happen to anyone because the factors can be attached to anyone, whether rich or poor. Likewise, those who study at expensive, medium, or low-cost schools and in public and religion-based schools can all be exposed to the juvenile delinquency virus, including santri. Many studies have examined juvenile delinquency in Islamic boarding schools, including this study showing that their delinquency is based on behavioral deviations, which are troubling to the social community of the Islamic boarding school and around the *pesantren*. The factors of delinquency that they do are also based on behavior, which is based on psychic instability, superego deficiency and control, and defective perceptual function. Therefore, the treatment used for problematic students is to use Cognitive Behavior Therapy or Cognitive Behavior Modification, which seeks to combine cognitive (thought) and behavior (behavior) approaches to solve problems. This therapy includes several healing items: first, initial assessment and diagnosis, and second, looking for the root of the problem from negative emotions, thought process deviations, and main beliefs related to the disorder. Third, the counselors prepare an intervention plan by providing positive-negative consequences for counseling. The fourth is the status formulation, therapeutic focus, behavioral intervention, and the fifth is relapse prevention and self-help training.

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