Solving Juvenile Delinquency with Death Education Model

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ABSTRACT

This study discusses how to deal with juvenile delinquency in students in different ways, namely in a more spiritual way, rich in self-affection and mental enlightenment. The purpose of implementing this death education model is to bring naughty students to change for the better. The research subjects were troublesome students at SMK N 1 Mataram. In this case, 10 students followed this death education technique. This research was an applied research using the Research & Development (R&D) method. This study resulted in findings of the motivation for implementing death education, applying the death education model, and the death education model's advantages. There were weaknesses in the death education model. They are: (a) not all BK and PAI teachers can bring their students to a mental and spiritual phase, (b) it takes a lot of time because at least one week per phase, and there is no counseling phase (c) it cannot be applied to students below the SMK level.

Citation:

INTRODUCTION

One of the problems experienced by many schools or madrasah is students' delinquency (Sumara et al., 2017). Various behaviors that belong to the category of "behavior deviation" sometimes make subject teachers, especially Counseling and Guidance teachers, confused about their behavior (Nisa, 2019). Strange behavior is sometimes shown by students who experience "mental problems" and "parenting problems." Such conditions are difficult to make yourself feel happy (Setiawan, et al., 2018). They focus on "behaviors that they think are right but are wrong." They are then exposed to the academic community or school, making other academic communities restless and nervous (Omoniyi, 2011).

The variety of juvenile delinquency committed both within and outside the school/madrasah is divided into three levels: mild, moderate level, and severe. The mild level includes skipping school, riding a motorbike erratically, wearing a hijab without obeying sharia rules, scribbling on the walls, coming to school late, never or rarely praying. The moderate level is an addiction to watching porn videos, smoking at school and outside of school, dating excessively, having a gang at school, bullying at school, and drinking alcohol. The severe level includes baby abortion, premarital pregnancies, free sex behavior, drug abuse, and student prostitution (Rahmatullah, 2019).

Juvenile delinquency is like a disease where it has a stage, from stage one to stage four. Therefore, "it is imperative" for those closest to naughty students to minimize, prevent, treat, and cure them (Rahmatullah, 2020).

Some school/madrasah has claimed to have made various efforts to overcome delinquency among adolescent students, such as giving advice, providing counseling after school, and giving punishment. However, the delinquency case number remains the same. In pesantren, the punishments include head shaving, getting face drowned in the water, bringing sand from the river, and various other forms of punishment. These punishments attempt to deter students and prevent them from repeating their mistakes (Hoerunisa et al., 2018).

The monotonous models to prevent students' delinquency, especially those that are not spiritual-soul-based, are only cognitive-based, and cognitive-treatment sometimes making these efforts "unable to change the delinquency of students." New problems will arise if those who provide "motivation for change" are less soulful to handle naughty students. In the end, they will not experience significant changes, even tend to be bored, reluctant, and lazy as they are being deterred.

A counseling teacher or religious education teacher, when giving a healing approach to naughty students, ideally has varied, religious, and spiritual ways. Varied ways mean ways with a distinction or differentiation from the methods. Meanwhile, the religious way means the methods conveyed to naughty students based on cognitive, religious, and dalil naqli. A spiritual way means the internalization of religion's spirit into the soul (Nguku et al., 2017).

Based on the above expectations, a method and model used to help deal with delinquency among adolescent students in schools/madrasahs is called the Death Education model (Zhang et al., 2019). This model has been applied before at Madrasah Aliyah Plus Nururrohmah Pondok Pesantren Al-Kamal Tambaksari Kuwarasan Kebumen and has been considered successfully implemented since 2007 (Rahmatullah, 2016). Death Education Model is an effort to teach children about death, improve children's morality, character, and personality by introducing the dead world. This effort is not to "frighten" and make children "feel inferior to themselves" or feel "helpless with themselves." On the other hand, this death education directs children to act bravely without leaving and putting off their death, employing death education as a form of "reminder" and "directing behavior towards self-goodness."

As Diana K. Clark Schramm stated, death education is the process of understanding a child with various matters related to death, hoping that he will increasingly understand the nature of himself being alive, what he is living for, and what he should be like for life. Nina Robak Rosenthal stated that death education is an effort to "awaken the soul," especially for children to understand that death exists and is specific so that with the existence of these methods and approaches, children will be careful in their behavior. With this method, children are expected to be able to be "guided" by their behavior well, and in the end, make them always do good in their lives.

Patricia Furer and John R. Walker also emphasized that death education is a medium to introduce, understand, and internalize into the child's psyche related to death, which will happen to all humans. Patricia and John said that death should be introduced to children from an early age, not to make them lazy to act because, in the end, they will die, but on the contrary, with death sure to lead children to do their best, with the slogan Life is only once. Do good as much as possible. "

Thus, it is clear that several elements exist in this death education method: First, the introduction of death to students, Second, the effort to understand to children the true nature of Life, Third, the effort to convince students about real death, Fourth, attempts to direct children to goodness and virtue behavior by digging deeper into death.

This model includes variations-unique and soul-spiritual. Learning from the madrasah's success in dealing with adolescent students' delinquency, in this case, the Vocational High School (SMK) Negeri 1 Mataram Lombok has implemented and developed a death education model to deal with juvenile student delinquency.

The stigma built up in society is that many SMK students have bad behavior. From the statement, SMK Negeri Lombok is challenged to prove that naughty SMK children can be tamed and deviant behavior can be minimized. One of them is implementing the Death Education Model, which later can be used as a role model, especially in the Mataram Lombok area, West Nusa Tenggara. There are

several problem formulations raised in this study: First, what are the main reasons for applying the death education model at SMK Negeri 1 Mataram?; Second, how is the application of the death education model at SMK Negeri 1 Mataram; Third, what are the weaknesses and advantages of the death education model at SMK Negeri 1 Mataram?

METHODS

The research method used was Research & Development (R&D). This method produces a product and tests its effectiveness following development objectives (Purwita & Sumbawati, 2016). The research location was at SMK N 1 Mataram Lombok West Nusa Tenggara. There are several reasons why choosing SMK N 1 Mataram as the research sample: (a) In particular, at SMK N 1 Mataram Lombok, West Nusa Tenggara, the death education model has never been applied for students with bad behavior. It becomes an excellent opportunity for the researcher to apply and develop this death education model as an initial medium to deal with naughty students. (b) SMK N 1 Mataram Lombok West Nusa Tenggara is a respected school and has become a reference and model for many schools in Lombok, West Nusa Tenggara. With this death education model's application in these SMKs, later it can become a role model for other schools to implement and develop the same thing in their respective schools.

The subjects of this study were naughty students, with three kinds of delinquency according to Sunarwiyati S: (a) regular delinquency such as fighting, wandering, smoking, skipping school, running away from home, or leaving home without permission; (b) delinquency that leads to crimes or offenses such as stealing other people's belongings, drinking, gambling, fighting among teenagers, joining outlaw motorbike gang; (c) Special delinquency, such as premarital sex, abortion, drug abuse, rape.

Several analyses used in this research include: (a) Data Analysis of Initial Conditions was used to determine the research site's initial data. One of which was the data on the number of juvenile delinquency at SMK N 1 Mataram Lombok, West Nusa Tenggara, which presented quantitatively and described descriptively qualitatively. (b) Product Feasibility Data Analysis was used to determine how the school's death education module's feasibility at SMK Negeri 1 Mataram handled juvenile delinquency. (c) Product Effectiveness Data Analysis was used to determine whether or not the module would be used in SMK Negeri 1 Mataram Lombok, West Nusa Tenggara by giving feedback/knowledge and practice to students to see the product's effectiveness (Sujarwo et al., 2017). The practical assessment is based on the accuracy in conducting the stages of forming study groups, dividing group tasks, preparing materials and tools, preparing media, and teamwork

RESULT AND DISCUSSION

The Motivation for the Implementation of Death Education at SMK Negeri 1 Mataram Lombok

SMK Negeri 1 Mataram Lombok West Nusa Tenggara is a school designed by the founder to be a "high level of social sensitivity." One form of social sensitivity is not to let naughty students get naughty. Therefore, SMK Negeri 1 Mataram Lombok West Nusa Tenggara tried hard to think of "methods" to help naughty students and fortify students from deviant behavior. The suitable method is death education, which is light but has a high depth of meaning. It is said lightly because the stages in this method are often found in community areas. Unfortunately, it does not function well as a "cure for naughty learners." This method is also healing and strengthening.

In the realm of Islamic Psychology, death education is a method based on an essence-spiritual-illahiyah because the approach uses a taste approach, namely the taste to "get closer to the Creator." In this case, the child is invited to know himself, know the Creator, and know the nature of his existence both while he is still alive and when his death has arrived later. It is different from the Positive Psychology scientific realm, which puts forward the cognitive-core aspects but does not prioritize the spiritual-illahiyah.

By basing it on the intrinsic-spiritual-illahiyah aspect, it is hoped that the naughty children at SMK Negeri 1 Mataram Lombok West Nusa Tenggara will decrease. According to the principal, the development of "death education" is based on several factors: First, the Oral-Cognitive Based Approach has not been maximal. The school feels that an oral-cognitive-based approach in advice and lectures alone is not enough to understand students to change themselves positively. Such conditions make for a long thought material for the SMK Negeri 1 Mataram Lombok Nusa Tenggara Barat "to treat naughty students not only with an oral-cognitive approach, but more than that, namely using an approach that can touch their souls so that it hits and falls into a deep psychological zone.

Second, the Death Education Approach is more Illahiyah-Ruhiyyah in character. Another factor, "the implementation of death education," is more religious-illahiyah-ruhiyyah in nature, aiming to hit the students more. According to the principal, death education is included in an illahiyah-ruhiyyah-based approach in Islam (Sultoni, A., et al., 2020). According to the Madrasah Principal, death education falls within the realm of the tazkiyyah (purification) approach and the ishlah (improvement) approach. It is what makes a decisive factor why SMK Negeri 1 Mataram "uses a different way from other schools/madrasas in approaching and helping naughty children, namely death education. Third, the factor of the thick nuances of affection that exist in death education. Why death education is enforced in SMK Negeri 1 Mataram is due to the strong nuances of affection that exist in this method/approach because it is also because

"approaching" naughty children must be based on aspects of pure love.

Fourth, the education factor of death sharpens the sensitivity of the heart. According to the Counseling Guidance Teacher, this death education focuses on repairing or improving the heart. If the heart is getting better and better conditioned, then the behavior will be well controlled. It's different when the heart is not well-conditioned. What happens is lousy behavior will be experienced. Therefore, this death education will be able to hone the sensitivity of the hearts of naughty students. Fifth, according to the counseling guidance teacher (Bahiroh, S., & Suud, F. M. 2020), this death education is a medium of healing for naughty students at a low cost. It doesn't cost a lot to implement it so that other parties can adopt this method or approach. That is why this method is always applied by SMK Negeri 1 Lombok Mataram. " The school has big expectations with the implementation of death education. One of these expectations is the form of "transformation" or movement/change of children from bad behavior to good behavior. There are several transformations expected, including:

1. **Religious Transformation**
   Through the implementation of death education, naughty students are expected to understand their essence and life purpose. When he understands what he is living for, he will approach his Lord unconditionally and worship with intense sincerity.

2. **Social Transformation**
   With the implementation of death education, students are expected to start changing their social sphere behavior, becoming more polite, respectful, upholding affection for anyone, peace, and reconciling others. Of course, it is different from what was done before undergoing the method of death education. The attainment of moral goodness is to get happiness. Some activities can also be carried out, for example, with a philanthropic movement for the sake of happiness in life (Setiawan & Iman, 2019).

3. **Moral Transformation**
   With the implementation of death education, students are expected to begin to feel changes in self-morality. There is a positive shift towards positive morality as well. Daily behavior shows a higher moral quality.

The Mechanism for the Application of Death Education for Naughty Students at SMK Negeri 1 Mataram Lombok West Nusa Tenggara

SMK Negeri 1 Mataram West Nusa Tenggara is one of the State Vocational Schools in great demand by the community and a public school. SMK Negeri 1 Mataram, in its approach to naughty children, is still limited to using a personal approach, two-way communication between teachers and naughty students, or

using the physical punishment approach. Nothing is different from other schools or madrasahs. It has made the school SMK Negeri 1 Mataram want to have a different approach. In this case, SMK Negeri 1 Mataram applies the death education developed by researchers at the school. In this case, there are four stages of the Death Education method developed at SMK Negeri 1 Mataram, according to the following picture:
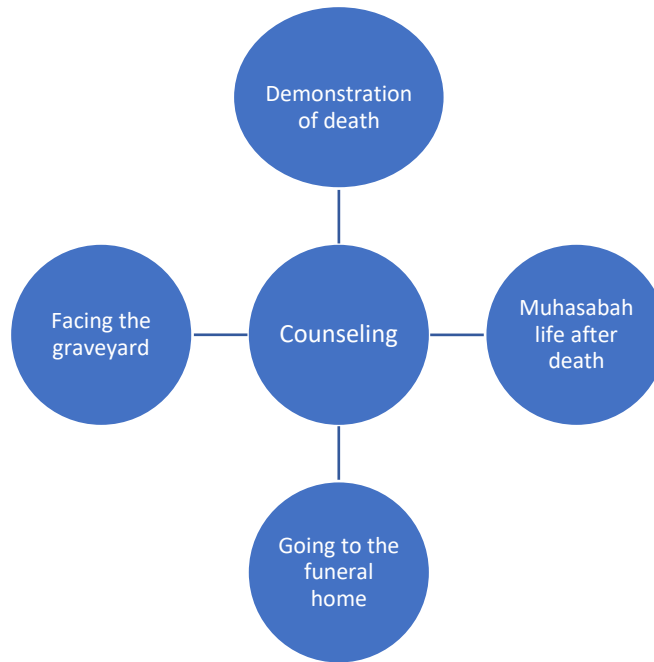

Figure 1
Stages of Death Education

After going through the identification stage by the principal of SMK Negeri 1 Mataram and the Counseling Guidance teacher, they conduct the therapy plan with a four-stage death education approach:

1. **Demonstration of Death**

   This stage is the stage of "practice as if the human being is already dead"; as people who have died, naughty students at SMK Negeri 1 Mataram are treated the same. They will be bathed and shrouded, followed by "touching utterances." This demonstration is carried out to several students or turns, and others pay close attention. In this case, the SMK N 1 Mataram school creates an atmosphere of the demonstration, quiet and heart-wrenching. Some students are willing to become a corpse covered with cloth. SMK N 1 Mataram prepares a doll as a medium if there is no volunteer. The form of the demonstration is also similar. They will be put in a quiet room without being bathed or shrouded, which is the mildest punishment. Then, the teachers will read heart-wrenching poetry.

Figure 2
Death Demonstration Stages

2. Muhasabah Life after Death

In this stage, the naughty students at SMK Neg eri 1 Mataram are taken to the funeral. Students are required to sit right in front of the headstone (grave). One headstone (grave) is for several students. This stage is not carried out at night as in the "night scout activities," but in the morning and during the day to "eliminate the horror / scary impression" on students that may eliminate the benefits of the muhasabah. In the cemetery, the naughty students of SMK N 1 Mataram are faced with a concrete reality that 'death exists and its nature is forcing in the form of certainty. Not a single being in the world can escape and escape from a "death." In this area, students are also endeavored to imagine themselves and the condition of their loved ones "lying" weak without power and strength in the tomb. The grave muhasabah can also be added with poetry that touches qalb and contains about death, or it can also be added with sayings that penetrate the deep recesses of the soul to thrill students' hearts.

Figure 3
Muhasabah Life after Death

3. Going to the Funeral or being taken to the morgue or the front of the Grave

At this stage, the naughty students of SMK N 1 Mataram are brought to the place where people have died. They are given the understanding that one day other people will serve or attend to pay their last respects, which can happen sooner or later because only Allah knows. The understanding is also given to them not to do whatever they want in the world; misbehaving, being not serious with school, skipping five times prayer, being arrogant towards the divine, etc.

In another stage, naughty students at SMK N 1 Mataram are taken to the grave where the deceased is resting. In this case, the Counseling Guidance teacher at SMK N 1 Mataram provides insight into the nature of death, which can happen at any time. By directing and giving advice to students, they are touched and can open their hearts to change their self-condition for the better.

Figure 4
Stages of Inviting Students to the grave

4. Guidance and Counseling

This stage is a stage that should not be left behind at SMK N 1 Mataram. After students get "death education" therapy, the Counseling Guidance Teacher's next step at SMK N 1 Mataram is assistance. They should still get input or reminders to not "engage in deviant behavior" in everyday life. Each student goes through the stages of death education, the companion teacher/supervisor's role, in this case, the counseling teacher / Islamic Education teacher accompanies/fosters naughty students. So that after undergoing the stages of death education, it is not abandoned without a more approach to students.

This stage of mentoring and counseling aims to: (a) Have a sensitive heart so that the assistance will soften a hardened heart; (b) Have an exemplary figure and a place to confide in for them; (c) Prevent the students from bad events that come from the external environment; (d) Have supervisors and monitors who can help control every move that may one day go wrong.

Mentoring/counseling is mandatory because there are many ways in which the school's approaches to change children's attitudes are futile due to the absence or weakness of mentoring, which continues after implementing child change models (Bahiroh, S., & Suud, F. M. 2020). During this mentoring period, the teacher will do the following: (a) Take a heart-to-heart approach to children; (b) Invite a discussion about the world of the dead; (c) Listen to their stories; about why, why, how, why, and so on. In this case, the accompanying teacher is only in charge of listening, not justifying/claiming that they will bring down the student. It will harm the continued implementation of this death education technique; (d) Listen to their complaints about the life that is being lived; (e) Try to make them friends, not as clients/subordinates; (f) Slowly but surely help direct the religious/divine side, but not to force it, let it emerge from "a self-awareness"; (g) Even if necessary, mentoring is limited to the school environment and outside the school.

Figure 5
Guidance and Counseling

Advantages and Disadvantaged of Death Education Method at SMK N 1 Mataram

As explained above, the death education technique applied to students at SMK N 1 Mataram is a religious-based i'tibar method without violence. In other words, it contains elements of education without violence. By eliminating this violence, it is hoped that the contact with the students' souls' components will be felt more quickly to properly utilize students' mental components (Abd. Rachman Assegaf, 2004).

The method of "death education" has advantages and disadvantages. Based on the findings in the field, namely at SMK N 1 Mataram Lombok, several additional advantages of this death education method are found, including the following:

1. Death education opens students' self-awareness, which applies it directly to hit students more. With this technique, it is hoped that it will eliminate or narrow the development of the ammarah nafs. The behavior that is carried

out is behavior that is following the law. One of them is more self-aware to behave reasonably on the streets and a full sense of self-responsibility and social responsibility on the road.

2. With the application of death education to students, it can soften students' hearts (Allen N. Mendler, 2001). This soft heart will bring out a sense of loving to others so that they will be careful.

3. Death education will lead the students to a healthy personality. In his work, Allport stated that mature personality criteria create warm self-relationships with others, self-understanding, and emotional security (Schultz, 1991). In line with Allport's criteria, the students put forward their interpersonal-humanistic intelligence will respect and respect each other, for example, by not cultivating and accustomed to reckless behavior on the road because that is a form of antisocial or asocial.

4. With the implementation of death education for students, it will create emotional maturity to adolescents/students, a form of "emotional control" of adolescent students responsible for their attitudes and actions.

Meanwhile, according to the statement of the Vice Principal of SMK N 1 Mataram, adding what has been stated by the Counseling Teacher of SMK N 1 Mataram that the advantages of the death education method are: (1) Having the right meaning of learning for children, students feel closeness after undergoing a series of death education activities; (2) Having a religious-*illahiyah* nuance, where not all approaches to naughty students are *illahiyah* religious nuances.

Based on several statements from stakeholders at SMK N 1 Mataram, death education has advantages in dealing with student delinquency. What is unique about this approach is that it is based on religious *illahiyah*, which hits the heart and leads to the meaning of learning.

According to the results of the observations that the researcher made during direct/involved observations and based on the results of in-depth interviews with stakeholders at SMK N 1 Mataram, in this case, there are several additional conclusions generated in connection with the weaknesses of the death education method, namely:

1. This death education technique is complicated. It is not easy to implement because it requires mature readiness. This technique cannot only be the "origin of the road" without careful preparation. However, if not adequately prepared, it will harm the student, eliminating the technique's sacredness. So not all schools can adequately implement these techniques;

2. Another disadvantage, this technique takes a lot of time and varies in place. There are stages of death education that cannot be carried out in one day. At least the stages are one to two weeks apart because one stage with another must wait for changes/impacts. Not to mention one place with another at

different stages. Especially in the third stage, which involves taking students to mourn, even though it is not certain that in one week someone will die, of course, that is quite troublesome;

3. Another weakness: Not all PAI and BK teachers can bring children to a phase of creative silence, sacredness and bring students to the world of death. Not even all PAI and BK teachers can bring children to cry because of deep appreciation because that requires skill ripe. If a PAI or BK teacher leads or brings a child "carelessly," then what is feared will create "mistrust of students" towards the technique, especially if it becomes students' laughingstock. It will be even more dangerous. Therefore, Akidah Akhlak, PAI, and BK teachers must be qualified;

4. This death education method can only be implemented only for older children whose reasoning is already working. For example, the upper secondary level and students, while the first level, can be done only in class IX who is approaching adolescence, which later can use their minds well. This method cannot be applied to children at the Kindergarten (Kindergarten) and SD (Elementary School) level or SMP grades VII and VIII because they still cannot use their minds properly to study and understand.

Death education techniques have not been stretched much and have been developed in schools/madrasahs, especially as a wasilah, to help educate students so that they don't do many deviant things authors think not many have done it (Khaidir&Suud, 2020). Therefore, it is hoped that this paper's results (contribution of knowledge) can be used to reduce/minimize irresponsible behavior of students wherever they are so that it is hoped that comfort and security will be created in society school.

CONCLUSION

Based on the results of the description above, it can be concluded that: First, reward and punishment method, or with mere advice, all of which are based on worldly elements, are not enough to overcome students with bad behavior. In this case, a religious-spiritual method with processing points aimed directly at the realm of the soul / qalb as the center of human behavior is necessary. The death Education method is based on intuitive-spiritual-illahiyah. The second conclusion, the application of the death education model implemented at SMK N 1 Mataram, includes several stages, namely: (1) Demonstration of death, (2) Muhasabah life after death, (3) Going to the funeral home, being taken to the morgue or brought in front of the coffin or the grave, (4) face to face counseling.

The third is about the advantages and disadvantages of death education. The advantage of death education can soften the heart and bring the child to the soul's enlightenment. It can also lead children to a healthy personality, understand children to understand the true nature of worship, and bring children to maturity

in religious-divine-based emotions where children are closer to God. The weakness is that not all BK and PAI teachers can bring their students to a mental and spiritual phase, and it tends to take a lot of time. This method cannot be applied to all educational institutions, especially at the junior high school level, because this method requires understanding.

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