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The Handling of Juvenile Delinquency Through the Arrangement of Senior Secondary School (SMA) Islamic Education Curriculum”, aimed at formulating the Lesson Plan

ABSTRACT

Problem statement: The research on juvenile delinquency with the theme “*The Handling of Juvenile Delinquency Through the Arrangement of Senior Secondary School (SMA) Islamic Education Curriculum*”, aimed at formulating the Lesson Plan (*Rencana Pelaksanaan Pembelajaran /RPP*) which is one of learning tools of the materials for handling juvenile delinquency in SMA, that is implemented through the integration of 6 subjects (Civics, Social Science, Indonesian Language, Sports, Health and Arts Education, Sciences Education and

Mathematics) in the schools encountered South Jakarta of DKI Jakarta province. The special targets intended to achieve are 1) Identifying the factors supporting the societies' involvement in actively taking a role in the process of formulating the sets of SMA curriculum development, 2) Improving, empowering, and developing the schools' attention by involving the societies' roles in the formulation of sets of curriculum for SMA in handling the juvenile delinquency through the six subjects in the schools. The plan of the research will be directed to the formulating of program, formula, and implementation of curriculum sets in the form of Lesson Plan (RPP) for grade I in the first year and grade II, III for the second year through the integration of six subjects with the Islamic education, especially in the schools encountered the province of DKI Jakarta. **Approach:** The design of this research is descriptive, in which descriptive research is a method that is used to find the knowledge widely as possible from the research object at a particular time. The technique of Data Collection and Analysis is done by using data collection technique in the form of library research and field study **Results:** The program of handling the juvenile delinquency in SMA, through the integration of 6 subjects, having competence that is by understanding the verses of Al Qur'an, it improves and changes the students' attitudes, creating the respectful and well mannered as the model and having tight solidarity/brotherhood and tolerant. By understanding the Al Qur'an verses the deviant behaviors will be prevented. **Conclusion:** The juvenile delinquency will not be worse if there is serious involvement from students families, societies, as well as the closest people in anticipating the worse juvenile delinquency, because the societies' awareness in developing the young generation is strongly needed, and hopefully there is related and continuing participation in building the adults'/students' identities to the better future, in order to create the generation for nation continuity who have morality and noble characteristics.

Key words: curriculum, religious education, juvenile delinquency

INTRODUCTION

The educational process is the most important part of the educational implementation that is realized through the Lesson Plan (*Rencana Pelaksanaan Pembelajaran /RPP*) as the sets of Islamic education curriculum which is implemented to handle the juvenile delinquency through six subjects in school. Therefore, the formulation of Lesson Plan as the sets of Islamic education needs the steady plan and involves many parts in the implementation, such as teachers and students (Widoyoko, 2009), the

students' parents, figures in society, organization and institution in society around the school environment, Central and Regional Government. In line with the 1945 Indonesian Law which says: "Every citizen has the same right for getting the qualified education. Citizens with physical, emotional, mental, intellectual, and or social disorders have rights for getting special education.

The involvement of many parts is needed in the effort of supporting the achievement of subjects competence which is in the end can support the achievement of graduate competence, and related to the

religious education as the science at school, the competence wants to achieve is shaping the pious student in the social live and students' individual piety

It needs the religious revitalization in the process of formulating sets of curriculum through the development of Lesson Plan which is implementing the handling of juvenile delinquency through six subjects, by increasing the societies' active participation in the process of formulating in the educational institution (schools).

This research have special aims that are finding the relevance of the societies' active participation in the process of formulating Lesson Plan as set of Islamic Education curriculum as the effort of shaping the students individual and social piety and avoid them from doing the delinquent behaviors. Improving, empowering, and developing the school attention, taking a role in the sets of Islamic Education in handling the juvenile delinquency.

THE RESEARCH METHODOLOGY

The design of this research is descriptive, in which descriptive research is a method that is used to find the knowledge widely as possible from the research object at a particular time. The use of descriptive method makes the use of *model building*. According to Erna Widodo and Mukhtar (2000:18) that the implementation of this model to empirical field is a certain problem solution model which is called *action research*.

The technique of Data Collection and Analysis is done by using data collection technique in the form of library research and field study. Library research is used to gain

data about theoretical background and concepts about teaching and learning program.

THE RESEARCH

Every citizen in the age of seven till fifteen years is obligated to follow the primary education. Every citizen is responsible to the continuity of the operation of education. Students' parents have rights to take a role in choosing the educational institution. The societies have duties to give the support to the educational resources. The central and regional governments have rights to direct, guide, help, and control the operation of education.

Empirically, the need of Islamic educational institution which can support the shaping of individual piety has risen the groups of inclusive societies in the form of 'pengajian' society, as cited by Ahmad Amir Aziz in his research about "Individual Piety vs Social Piety" that "The phenomenon of shaping the individual piety and social piety has been the *Tareket Qadariyyah wa Naqsyabandiyah* in Pagutan and Praja Lombok, having significant role, in creating the individual piety in religiousness and closeness to Allah.

The improvement of educational quality needs attempts in improving the quality of teaching and learning program entirely, because the essence of educational quality is the implementation quality of the teaching and learning having formulated before."(S.Eko Putro Widoyoko, that : "The Optimalization the Teachers Roles in the Evaluation of Teaching and Learning program."

However, nowadays, it is recognized that Religion Subjects at school is still less,

especially for its very limited time/duration, that makes the goal of Religion Subjects at school is difficult to achieve. Another thing is also seen in the low quality of behaviors in religious living between students in the daily lives. In order to solve those weaknesses, it needs to hold school activities at the certain time outside the school-hour that focus on improving the faith and piety, and also the good deed/morals (national character) in the form of habits actualization of religious living. The activities being discussed for example through direction/course for teachers in formulating the Lesson Plan (*Rencana Pelaksanaan Pembelajaran /RPP*) specially for handling the juvenile delinquency which nowadays is deliberately needed in educational institution.

In facing globalized era and in line with the plan of the Ministry of Education and Culture and the Ministry of Religious Affair to legitimate the 2013 curriculum, intentionally by developing Science and Technology to handle the serious juvenile delinquency. In order to face the various moral deviances, it needs the modal of sturdy science.

The low quality of religious behaviors between students as shown above can raise the actions which not only harm their personal lives, but also may disturb the safety of the wide society. The great quantities of gang-fights, drugs abuse, and the amount of amoral behaviors happen in students circle.

The disharmony factors in family circle or in another term which is called *broken home* or *quasi broken home*, the society environment which has limited capability in facing the rapid modernization and globalization, industrial influence, entertainment, till the existence problems formal education (school)¹, schools factors have the second influence, is it not argued that

the interaction process between its members and between teachers and students happen at school. Unfortunately, the interactions they do at school often give negative consequences for the mental development so that the students become delinquent (doing criminality).

Therefore, Abdurrahman al-Nahlawi proposes that the faith is the base and target in Islamic education. If somebody's faith is sturdy, every his/her behavior will be based to his/her justified thoughts and their hearts are also becoming peaceful.² The right faith is the strong base for the educational concepts. With the modal of faith, *mukmin* person has extraordinary attitudes because his/her life is full equipped with system, law, order, and harmony.

According to that view, it is assumed as correct and normal if the values being applied in the formulation of Lesson Plan of Juvenile Delinquency in SMA involves:

1. The instillation of moral value especially faith and piety, and also *akhlakul karimah* (good deed).
2. The integration of students lives in family, school, and society environments.
3. The kinship between teachers and students.
4. The application of discipline togetherness creativities in developing creativities.
5. The more effective and efficient way through both formal and non formal meetings.³

In Indonesia, the juvenile delinquency problems has reached the critical point that rise the societies' anxieties. This condition strongly pushes the parts who are responsible to the problems, such as the educational

¹ B.Simanjuntak, *Emotional Juvenile Delinquency*, (Jakarta : Fak Psikologi UI, 1987), page.23.

² David Jacobson, *Methods for Teaching a Skill Approach*, (London: London Book Company, 1991), page 23

³ Team of Planners, formulators of Juvenile Delinquency RPP, 2014

groups in the schools, the judges and public prosecutor in the maintenance and illuminations sectors, the government as the general policy maker in guiding, creating, and maintaining the societies security, peacefulness, and orderliness. Another factor that can not be neglected is the role of society and family in supporting the handling of those problems.⁴

The delinquency or mental-health disorder (*psikopatologi*) in Islam can be divided in two categories. The first is characteristically secular/worldly (*duniawi*). Kinds of psychopathology in this category in the form of symptoms or mental-illness that have been formulated in contemporary psychology discourse. The second is characteristically eschatologic matters (*ukhrowi*), in the form of mental illness as the effects of deviance to norms or moral, spiritual, and religious values.⁵

Al-Ghazali mentions that there are six categories belong to destructive behaviors (*al-muhlikat*) which cause the psychopathology, they are: 1) the danger of stomach and sex lusts, like eating *subhat* or *haram* (prohibited to eat) and doing forbidden sexual intercourse; 2) the danger of mouth, such as , mocking others, doing meaningless debate, telling a lie, bringing others to compete, telling others' weaknesses; 3) the danger of anger, jealousy, and envy; 4) the danger of world loving; 5) the danger of arrogance and conceit; 6) cheating.

Ibnu Qayyim al-Jauziyah⁶ proposes five kinds of aspects which cause psychopathology, they are 1) involving

ourselves to others' business; 2) having illusion of something impossible to happen, hence causing laziness and negative whispers; 3) relying to other than Allah that causes somebody has no freedom and independent; 4) over eating, moreover for eating food prohibited by religion (*haram*) that can cause to laziness in doing praying activities ; 5) over-sleeping that reduce the time for *tafakkur* and *tadakkur*, making body fat only and spending time uselessly.

Eventhough *al-Qur'an* and *Sunnah* have more and detail explained about kinds of psychopathology, basically they can be divided into three parts, they are 1) psychopathology related to *akidah* or relationship to the God (*ilahiyah*), such as believing another power than Allah's (*syirik*), being ungrateful to Allah's gifts (*kufur*), being heretic/ doing *bid'ah* (*zindiq*), and so on; 2) psychopathology related to humanity (*insaniyah*), like *hasud*, *ujub*, *ghadab*, *su'al-zhan*, and so on; 3) psychopathology related to *akidah* and human relationships, like *riya'*, *nifaaq*, and so on.

Those students who have mental disorders (*amradh al-qulb*) result on the attitudes and behaviors which break the religious, moral, and social norms in the form of violent actions. Qualitatively, juvenile delinquency includes, *the first* is criminals like murder, ill-treatment, and so forth. *The second* is stealing which includes the ordinary stealing and serious stealing. *The third* is the embezzlement, deceitfulness, extortion, vagrants, and being narcotics and drugs consumers and dealers of which all the actors will be given the determined punishments.⁷

Students can be categorised delinquent if,⁸ constantly coming late to school, running off from school before the learning hour is

⁴ Sudarsono, *Kenakalan Remaja: Prevensi, Rehabilitasi dan Resosialisasi*, (Jakarta: Publisher Rineka Cipta, Cet.Ke-2, 1991), page.2.

⁵ The allotment of this Psychopathology dues to the allotment of psychoteraphy which is formulated by Muhammad Mahmud, *Ilm al-Naf al-Ma'ashir fi Ghaw'l al-Islam*, (Jeddah: Dar al-Syuruq, 1984), page.402.

⁶ Ibnu Qayyim al-Jauziyah, *al-Shalikhin bayn Manazil Iyyaka Na'budu wa Iyyaka Nasta'in*, (Cairo: Dar al-Fikr, 1992) page.453-459.

⁷ Sudarsono, *Kenakalan Remaja*, page.32-64.

⁸ M. Jamaluddin Mahfudz, *Psikologi Anak dan Remaja Muslim*, (Jakarta: Publisher Pustaka Al Kaustar, 2000), page.174-177.

over, being absent from school, rebelled against the school rules, lying to friends and teachers, acting in the nature with opponent sex, smoking, telling lie in communication with peers, reluctant to do assignments, being over in every action that harms the health, breaking the peers' rights, creating noisy situation in the middle of learning hour, acting with only own intention, no hearing the correct suggestion and difficult to direct, trifling the peers' feelings, regarding peers as enemies or frequently being engaged in a gang fights, making such association which often creating strained situation between gangs, and being rebellious to parents.⁹

As the effort of shaping the students' individual and social piety. Improving and empowering as well as developing the schools' attention in involving the societies' roles in the formulating the curriculum sets for grade I, II, and III of SMA has characteristic as the *Pendais* material development in handling the juvenile delinquency through six subjects at school. The government plans the teaching and learning program for SMA that is The Handling of Juvenile Delinquency (Islamic Education).

The description of learning materials for handling the juvenile delinquency is the cause factor and hopefully there will be improvement after being implemented and there are positive effects as improvement in belief (*akidah*) as well as daily attitudes for handling the juvenile delinquency. The description of the handling juvenile delinquency program can be seen as follow:

First, believing the existence of another strength than Allah (*syirik*). *Syirik* is literally meant believing another thing as Allah. While psychologically, it means belief, attitude, and behavior of having one or more

faith to very fundamental problems in human lives. The symptom of being *syirik* is that man has beliefs that Allah SWT is no longer the most powerful one.

Second, the refuse (*kufur*). *Kufur* is closet attitudes and behaviors (*al-Sitr*) and refuse the real fact. If students get an influence of *syirik*, like being *kufur* to Allah's gifts, they tend to do delinquent acts for they do not have self-awareness and they are not aware or thank for Allah's gifts. Moreover, if it happens to *kafir* people, like *kufur* to the divinity of Allah SWT their souls are categorised died not only sick.¹⁰

Third, having different thinking in heart and in the fact (*nifaaq*). *Nifaaq* is showing something that is assumed as good in front of people, but hiding the vile mood, evil, and degenerate standard of behaviors. *Nifaaq* is a character of liar (*munafiq*) people that constitutes delinquent attitudes. It is such an accumulation of various internal conflicts and mental illness. *Nifaaq* bad habit personally has less impact to the actors than having *syirik* and *kufur* bad habit, but socially this mental illness is very dangerous for citizens (*umat*), hence the people whose having this feeling finally will be the crust of hell (QS.An-Nisa' (04) verse : 145).

Fourth, *riya'* bad habit, that is doing such activity for getting profit/reward, showing-off, or intentionally getting people's impression. Spiritually, *riya'* is categorized as mental illness, because the doers disobey the divinity agreement in the world of departed spirit to pray or do religious service to Allah. One who does *riya'* means that he/she is not able to realize his/herself well. In addition, psychologically, *riya'* is categorized pathology, because the doers are doing an act just only to look for people's impression, without considering the productivity and the quality of the deed. The doers of *riya'* will

⁹ Result of Research and Development (*Litbang*) Study: The Department of National Education year 1998

¹⁰ Abd. Latif Muhammad al-'Abd, *Al-Insan fiy Fikr Ikhwan al-Shafa*, (Cairo: Maktabat al-Anjaluw al-Misyriyah, tt), page.231.

work well if being inspected, if not, they will ignore all the duties and tasks.¹¹

Fifth, angry (ghadhab). Being angry shows the degree of somebody's unstability because he/she can not control his/her anger. When the anger emerges, the inner awareness is hindranced which is breaking one's heart. The tendency is overthrowing another through provocation, competition, and destruction. Nevertheless if *ghadhab* is influenced by desire and satanic whispers, it will cause the destructive actions.¹²

Sixth, forgetful (ghafalah or nisyah), which is consciously vanishing or ignoring (*inattention*) a thing that should not be separated from the one's life essence. Naturally, human beings have probability of being forgetfull and this forgetfullness is not categorised as delinquency or psychopatology, eventhough this forgetfullness belongs to amnestic category, moreover this forgetfullness can free somebody from claims and duties till he/she gets his/her consciousness back. The forgetfullness that belongs to delinquency is the intentionally forgetfullness to certain beliefs, fundamental live values, and someone's view/way of life. Someone who forgets his/her belief, faith, life values, and view of life, his/her actions are not in the regular orders, causes great lost, and can lead to destruction.¹³

Seventh, aspect that may causes delinquency or psychopatology is following the satan's whispers (*waswas*). *Waswas* is satanic soft whisper which persuates humans to do actions in violence in God's law and sin which finally can break their self-images and self-esteems, which trying to mislead them and always disobey the Allah's orders.

Humans who follow the satan's whispers may temporarily upgrade their passion in lives, but they will get destruction in the future. Therefore, following the satan's whispers belongs to delinquency for students.

Eighth, losing the spirit/enthusiasm/hope. (*al-ya'is wa qanut*). Losing spirit means the lost of desire/enthusiasm, morale, synergy, and live motivation after ones fail to reach/gain something wished.¹⁴ Because of the failure ones do not eager to struggle, even retrying the same action, indeed the losing spirit often causing ones killing himself. Losing spirit is regarded as mental illness disorder and cause the rise of criminality because somebody ignoring the true human potentials, disbelieving the fate *sunnah* Allah and losing enthusiasm of Allah's gifts and bless.¹⁵

Ninth, greedy (thama'). Greediness is mental illness in which the humans are constantly feeling less or minus to what have been owned, even what they own have fulfilled the standardized lives. Greediness is not only about materials/wealth/property, but also about man/women, throne or authority/power or another live pleasure. The greedy person is called a man having mental illness, because he/she can not control his/herself, even does not have independent live. Humans should be able to control their wealth, but because of their greediness, they are fettered and slaved by their own wealth.

Tenth, cheated (ghurur). *Al-Ghurur* is believing or convincing a thing that is not true or substantive. *Ghurur* has higher grade of pathology than illusion, delusion, or hallucination merely, because *ghurur* has spiritual and transcendental dimension with the wider scope.

Eleventh, conceit ('ujub) and arrogant (takabbur). *Ujub* and *takabbur* are snooty attitude, so that feeling herself great, but

¹¹ Abdul Mudjib, *Nuansa-Nuansa Psikologi Islam*, page179-183.

¹² Ibnu Qayyim Al-Jauziyyah, *Al-Shalikhin Bayn*, page.236.

¹³ Ibnu Qayyim Al-Jauziyyah, *Al-Shalikhin Bayn*, page.239.

¹⁴ Robert M.Guion, *Some Definition of Morale*, in Edwin A.Fleishman, *Studies in Personel and Industrial Psychology*, (Homewood, Illionis; The Dorsy Press, 1961), page.301-304.

¹⁵ Noah Webster, *Webster's New Twentieth Century: Dictionary Unabridged (USA: William Collins Publisher, 1979)*, page.1168.

actually the case is minor or inconsiderated. Although one is having strength that is proper/suitable to be proud or compared to others, it is not permitted to be treated arrogantly, because it is not exact/guarantee that he/she is having strength in other aspects, when the strengths is merely the gifts of Allah SWT. The life of arrogant person will not peaceful because he/she will not be willing if another man having strength, while he himself doesn't attempt to improve his quality (QS.Al-Baqarah: 34)

Twelveth, jealousy and envy (*hasud* and *hiqid*). *Hasud* adalah jealousy to other persons' gifts and pleasant. While *hiqid* is envy to others and managing any act so that those people being hated do not get chance to achieve prosperity and comfort.¹⁶ Based on that definition, *hasud* has the grade of pathologys heavier than *hiqid*. Although those both characteristics emphasize on jealousy. *Hiqid* focuses more on attempt to make hindrance and close anothers' chances in achieveing prosperity and pleasant, while *hasud* focuses on imagination which hoping anothers' pleasure move to him..

Thirteenth, telling anothers' weaknesses or bad sides (*al-ghibah*) and confront one to another (*al-namimah*). *Ghibah* is regarded as mental illness, because the actors is not able to make adaptation to his social environment. He is busy talking anothers' bad sides, whereas he himself having weaknesses which is more or less not different with theirs, even worse. Ones who are able to adjust themselves to their social environment well, will not tell the weaknessess of people surround them, because they honestly becoming unseparated part of them. even the bad sides being talked is due to the fact, those weaknessess is prohibited to share/tell, moreover something unreal which can be slander, while the sin of making slander is bigger than murder (QS.Al-Baqarah: 191, 217).

Fourteenth, world loving (*hubb al-dunya*), stingy (*al-bakhil*), and extravagant are wasful the properties (*al-israf* or *al-tadbir*).

World loving is making the world and its substance as the final goals and not as the medium of lives. This kind of love belongs to mental illness disorders, because the doers are not aware of the true goals of lives. The characteristics of this mental illness is the doers owning the behavior and attitude of hedonism, materialism, and egoism.

Fifteenth, narrow-minded or coward (*al-jubn*). Narrow-minded and coward are behaviors or attitudes owned by someone who are not brave to face the real fact. The characteristics of the doers is if they are faced to a certain problem, they will think of the negative effects first, without considering even a little the grade of its benefits. As the consequence, they are not courageous to do what is ought to do. This narrow-minded usually is caused by the faith in struggling for Allah SWT, because of afraid of death, not feeling like to spend for *zakat* because afraid of poor, not fighting against the bad-deed for afraid of being hated or for losing the chance getting a position in certain function, and not telling the truth or justice for afraid of something threatening (QS.Muhammad (047) verse 20).

Hopefully, the program of handling the juvenile delinquency in SMA, having competence that is by understanding the verses of Al Qur'an, it is expected the improvement and change on students' attitudes so that creating the respectful and well mannered as the model and having tight solidarity/brotherhood and tolerant and there is no juvenile delinquency in SMA later. By understanding the Al Qur'an verses the deviant behaviors (*syirik*) will be prevented. The sin of doing *syirik* is an internal conflict sources and so forth.

CONCLUSION AND SUGGESTION

Essentially, the juvenile delinquency is not the real characteristics brought by adults/students since birth. However, because of the influence from environment, family, and their social interaction, they feel their rights are being neglected, so that they do the deviant, because they want to get the more

¹⁶ Ibnu Manzur, *Lisan al-'Arab*, in CD program, *entri* hasud and hiqid.

attention by breaking the norms, doing things freely which are not suited to the norms accepted in societies. The juvenile delinquency is not a strange/new case in this globalized era, which suffering adults themselves, country, and also the nation.

The juvenile delinquency will not be worse if there is serious involvement from students families, societies, as well as the closest people in anticipating the worse juvenile delinquency, because the societies' awareness in developing the young generation is strongly needed, and hopefully there is related and continuing participation in building the adults'/students' identities to the better future, in order to create the generation for nation continuity who have morality and noble characteristics.

In teaching religion to adults, it needs various methods. The method of teaching religion to adults have been modeled by Rasulullah SAW, they are: *Modeling Method, Demonstrative Method, and Giving Assignments Method.*

According Abudinata, this suggestion is suited for adults because by using good expressions/sentences can determine their heart to direct to the desired ideas. Later he says that the target of suggestion method is raising the awareness of somebody being suggested, in order to be aware of doing the determined commands ordered to them.

The roles of parents are very important. It is necessary for them to give model about living harmoniously, honestly, in well-mannered, and democratic. Parents should be the sources of motivation for their children. Schools are the place of giving instruction which are built with the basic values from family. Schools receive the responsibility of teaching education based on parents' trusts. In schools, under the leadership/direction of the educators, the

students get education and instruction. Students learn many sciences and skills which will be used as the modal for their future lives in societies. Therefore, the teachers and educators resources need to be improved continually, following the development era, for instance, should have the knowledge of psychology development, mental hygiene, assessment and measurement., having the respect, sympathy, and understanding to students as individuals, having balanced personality, and respected by the teachers' colleagues, having accurate/precise views on noting the students' needs and problems, and should be happy , cheered and spiritfull persons.

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Title Research : The Evaluation of Teacher Education and Professional Training Rayon 137 of UHAMKA

Source of Funds : Institute for Research and Development UHAMKA (LPPM of UHAMKA)

Amount of Funds: 7.000.000 rupiahs

2011

Title Research : Comparative Study of Systems and Management Information Effectiveness of Employees' Services of FKIP UHAMKA & FKIP Bandung

Source of Funds : Institute for Research and Development UHAMKA (LPPM of UHAMKA)

Amount of Funds: 7.000.000 rupiahs

2009

Title Research : Contextual Approach in Teaching Mathematics of the Integers Number Material in the Pondok Duta Elementary School Depok

Source of Funds : Institute for Research and Development UHAMKA (LPPM of UHAMKA)

Amount of Funds: 7.000.000 rupiahs

Community Service Experience In Last 5 Years

2014

Service Title : Empowerment of the Creative Economy (Craft Creations of Recycled Newsprint as Efforts to Empower Women in PKK

Source of Funds : LPPM (Institute for Research and Development) Program, Decree No :040/C.01.03/2014

Amount of Funds : 6.000.000 rupiahs

2013

Service Title : The Workshop of Article Writing In Journal 2013

Source of Funds : LPPM (Institute for Research and Development) Program, Decree No.: 103/C.01.09./2013 Certificate

Amount of Funds : 6.000.000 rupiahs

2013

Service Title : The Students' Vanguard in Religious Harmony in Indonesia

Source of Funds : LPPM (Institute for Research and Development) Program, Decree No :
21/C01.09/2013

Amount of Funds : 6.000.000 rupiahs

Scientific Seminars/Papers in the last 5 Years

28 November-4 December 2013

Name of Meeting/Seminar : International Conference and Computers in Education

Book Title/Scientific Article : ICCE

Place of Seminar : BALI

27 July 2013, Speaker

Name of Meeting/Seminar : Collaborative Learning

Book Title/Scientific Article: Economic Faculty

Place of Seminar : Jakarta

June 30th-July 3rd, Presenter

Name of Meeting/Seminar : International Teacher Education Conference

Book Title/Scientific Article : ITEC, Redefining Teacher Education Building Milestones for Global Partnerships and Development in Education

Place of Seminar : UNILA LAMPUNG

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Name of Meeting/Seminar : International Conference

Book Title/Scientific Article : ICCE

Place of Seminar : Singapore

11 June 2011, Speaker

Name of Meeting/Seminar : National Seminar

Book Title/Scientific Article : "The role of Islamic organizations in support of the government to achieve religious harmony "

Place of Seminar : The Regional Government (PEMDA) of Jombang Region

4-5 June 2011, Speaker

Name of Meeting/Seminar : International Seminar and Workshop

Book Title/Scientific Article : "Excellent Practice Pedagogic "

Place of Seminar : Indonesia University of Education (UPI) Bandung

26-27 December 2010

Name of Meeting/Seminar : International seminar

Book Title/Scientific Article : "International Conference on Leadership and Management in Islamic Education (ICLM 2010)"

Place of Seminar : Malaysia

30 October 2010

Name of Meeting/Seminar : Seminar

Book Title/Scientific Article : "The Strategies towards Superior Schools"

Place of Seminar : Bandung

14 August 2010

Name of Meeting/Seminar : National Seminar

Book Title/Scientific Article : "A Day Seminar Strengthening Village Officials and Society in Coping with Terrorism"

Place of Seminar : Jombang

18-19 May 2007

Name of Meeting/Seminar : Seminars and workshops

Book Title/Scientific Article : "Formulating School Based Competence Curriculum and Planning the Learning Design"

Place of Seminar : Jombang

All the data I filled and listed in this biography are correct and legally accountable. When later if the mismatches with fact are found, I consider receiving sanctions.

Thus this biography I made validly to meet one of the requirements in submission of Competitive Research Grant.

Jakarta, 9 January 2015



Dr Hj Ihsana El Khuluqo M.Pd

