

## **MODERATE EDUCATION: Overcoming Juvenile Delinquency through the Implementation of Pesantren Character Education in Darul Ulum Waru Sidoarjo Junior High School**

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**ABSTRACT:**

*This scientific abstract explores the efficacy of addressing juvenile delinquency through the implementation of Pesantren Character Education at Darul Ulum Waru Sidoarjo Junior High School. The study delves into the integrated approach of infusing moral and ethical teachings into academic subjects, as well as the emphasis on core values such as empathy, humility, and respect. Through qualitative analysis and insights from educators Darul Ulum Waru Sidoarjo Junior High School, the research demonstrates the significance of these educational strategies in shaping the character of students. By examining the impact on holistic development, the abstract contributes valuable insights into the potential of Pesantren Character Education as a preventive measure against juvenile delinquency, providing a scientific foundation for educators, policymakers, and researchers.*

**Keywords:**

*Juvenile Delinquency, Pesantren Character Education, Moderate Education*

### **INTRODUCTION**

The contemporary global education landscape is marked by the risk of educational institutions being unable to resist the tide of globalization, leading to the emergence of deviant behaviors. According to him, these deviances primarily manifest in moral aspects, such as alcohol consumption, the use of narcotics, psychotropic substances, and addictive substances (NAPZA), free association, and more.<sup>1</sup> Adolescents are inherently struggling to discover themselves, and when confronted with an external environment characterized by disharmony, contradictions, and instability, they easily fall into emotional distress, a life filled with anxiety, uncertainty, and confusion. Such circumstances have led Indonesian teenagers to engage in behavioral disorders that pose dangers to themselves, both in the present and the future. Many of them struggle to keep up with studies, lose the ability to concentrate, become

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<sup>1</sup> Erwin Syahputra, "Maraknya Penyalahgunaan Narkotika Akibat Sikap Pengabaian Masyarakat (Studi Di Desa Badak Kecamatan Dabun Gelang Kabupaten Gayo Lues)" (UIN Ar-Raniry Banda Aceh, Dakwah dan Komunikasi, 2022); Muh Ardila Amry, *Reintegrative Shaming Dalam Penanggulangan Drug Relapse Di Indonesia* (Jejak Pustaka, 2022); Ida Bagus Khrisna Brahmada Putra, "PERAN NAPZA DI KALANGAN ANAK-ANAK DAN DAMPAK PENYALAHGUNAANNYA," *Bunga Rampai Isu-Isu Krusial tentang Narkotika, Alkohol, Psikotropika, dan Zat Adiktif Lainnya (NAPZA)* (2022): 222.

disinterested in learning, lose motivation, and, unfortunately, some delve into even more perilous behaviors.<sup>2</sup>

The unstoppable cultural transformation and information flow have significantly contributed to the process of moral decadence, especially among children and teenagers. Violent and pornographic cultures have infiltrated family spaces through print and electronic media, giving rise to criminal acts, with delinquency being just one small phenomenon among a myriad of social problems and diseases, though it proves to be profoundly distressing to society. Addressing these issues requires collaborative efforts not only from parents but also from the community and educational institutions, both formal and non-formal. Educational institutions, being a gateway to meeting societal demands, play a crucial role in this endeavor. The ever-changing landscape of science and technology further complicates this situation.

The dynamics of education in Indonesia are marred by various issues related to the education system, curriculum, educational costs, the quality of graduates, teaching facilities, and more. Additionally, the education sector in Indonesia faces a moral crisis affecting students. The noble values of the nation, such as politeness, friendliness, courtesy, solidarity, empathy, humility, mutual assistance, and more, are gradually fading among the younger generation. This situation is exacerbated by an increasingly unsuitable social environment for learning. The moral crisis partly stems from the suboptimal ability of educational institutions to shape the personalities of students. In Indonesia, educational institutions are often criticized for being too focused on knowledge acquisition, neglecting the development of attitudes, values, and behaviors in the learning process. The emphasis on cognitive aspects, especially in national exams, further amplifies this imbalance, as teachers prioritize students' cognitive abilities over character development.<sup>3</sup>

The rapid development of technology, information, and communication also plays a significant role in the moral crisis among students. It influences habits and character changes, emphasizing the need for habits and role models to cultivate a character-driven young generation. These values are often instilled through Islamic boarding school education (Pondok Pesantren). The educational system in boarding schools indirectly teaches students to apply character education.<sup>4</sup>

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<sup>2</sup> Zamratul Aini and Rizka Heni, "Pentingnya Bimbingan Dan Konseling Untuk Mengurangi Prokrastinasi Akademik Siswa," *At-Taujih Bimbingan Dan Konseling Islam* (2018); Eddy Abdullah, "Home Visit Oleh Guru Atau Wali Kelas Dan Motivasi Belajar Siswa," *Jurnal Kajian Pembelajaran Dan Keilmuan* (2019).

<sup>3</sup> Dede Rosyada, *Madrasah Dan Profesionalisme Guru Dalam Arus Dinamika Pendidikan Islam Di Era Otonomi Daerah* (Kencana, 2017); H Sukiyat, *Strategi Implementasi Pendidikan Karakter* (Jakad Media Publishing, 2020).

<sup>4</sup> Supriadin, "Politik Pendidikan Islam Di Indonesia: Analisis Sistem Pendidikan Pesantren Dan Madrasah," *EL-HIKMAH* 8, no. 2 (2014): 10–41, [http://ejurnal.iainmataram.ac.id/index.php/el\\_hikmah/article/view/329](http://ejurnal.iainmataram.ac.id/index.php/el_hikmah/article/view/329); and Mohd Roslan Mohd Nor. Hashim Saheed Ahmad Rufai Rosnani, "Traditional Islamic Education in Asia and Africa: A Comparative Study of Malaysia's Pondok, Indonesia's Pesantren and Nigeria's Traditional Madrasah," *World Journal of Islamic History and Civilization* 1, no. 2 (2011); H Asrohah, "THE DYNAMICS OF PESANTREN: Responses toward Modernity and Mechanism in Organizing Transformation," *Journal of Indonesian Islam* (2011), <http://jiis.uinsby.ac.id/index.php/jiis/article/view/81>.

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For instance, the first value is related to religiosity. Boarding school students are almost always taught about the religious perspectives in their respective Islamic boarding schools. The caregivers teach them how to approach issues within the context of Islamic teachings. Thus, religious values are ingrained in students from the beginning of their boarding school experience.

The second value concerns honesty. In boarding schools, students live alongside peers from various backgrounds without prior acquaintance. Despite the initial lack of familiarity, students willingly share living spaces, trusting each other with valuable possessions. This environment fosters a sense of honesty, refraining from taking or borrowing items without permission. Over time, this mutual honesty leads to a sense of trust among the students.

The third value pertains to tolerance. Boarding school students come from diverse economic backgrounds and ethnicities. Despite these differences, they are taught to respect and appreciate one another. This results in a simple form of tolerance, where students learn to respect varying communication styles and opinions. As they engage in activities together, they develop a sense of unity and harmony.

Furthermore, the value of discipline is crucial in shaping character among school students. In boarding schools, disciplinary actions demonstrate orderliness and adherence to rules and regulations. Caregivers encourage students to wake up early and perform the Fajr (dawn) prayer collectively. This routine instills discipline in students, a habit that persists even after leaving the boarding school.<sup>5</sup>

Independence is another significant character value cultivated in boarding schools. Students, being away from their families, learn to manage their daily activities independently, from preparing for school to washing their own uniforms. This self-sufficiency encourages them to be independent individuals, not relying solely on others, including their parents.

Lastly, the value of being friendly and communicative is consistently practiced in boarding schools. Students apply communicative patterns that create a comfortable atmosphere for their peers and the surrounding community. This communicative approach is employed when interacting with fellow students.

SMP Darul Ulum Waru is a public junior high school that implements character education inspired by the principles of Islamic boarding schools. This approach aims to address the increasing juvenile delinquency prevalent in the current educational landscape. While the character education implemented in this school differs from that in traditional Islamic boarding schools, it significantly influences the mitigation of adolescent misbehavior, particularly among the students of SMP Darul Ulum Waru.

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<sup>5</sup> Muljono Damopolii, "POTRET PENDIDIKAN ISLAM: Perspektif Pembaruan Pemikiran Dan Gerakan Islam Indonesia Kontemporer" (2007): 52–67.

## METHOD

This research applies a qualitative approach to explore the understanding and significance of events in the context of overcoming juvenile delinquency through the implementation of pesantren character education at SMP Darul Ulum Waru Sidoarjo.<sup>6</sup>

Data were obtained through participant observation,<sup>7</sup> in-depth interviews, and documentation studies. The researcher acts as an instrument, data collector, and interviewer. In-depth interviews were conducted to obtain broad and in-depth information, while participant observation involved direct research in learning activities.<sup>8</sup>

Data analysis used a qualitative phenomenological approach. Data were organized, sorted, and interpreted to understand the substance of real events in overcoming juvenile delinquency through the implementation of pesantren character education at Darul Ulum Waru Sidoarjo Junior High School. This analysis technique ensures in-depth disclosure of overcoming juvenile delinquency through the implementation of pesantren character education at Darul Ulum Waru Junior High School in Sidoarjo. Data validity is obtained through data source triangulation. Researchers ensure data trustworthiness by comparing information from various sources that are considered to provide a comprehensive understanding.<sup>9</sup>

## RESULT AND DISCUSSION

As a formal educational institution, SMP Darul Ulum Waru continues to provide lessons in accordance with the curriculum set by the Department of Education. However, SMP Darul Ulum also provides additional religious education beyond regular class hours, specifically before the first lesson or "hour 0". This serves as the foundation and source for all educational activities aimed at shaping fully-fledged Muslim personalities in accordance with Islamic ideals, encompassing individual, social, and intellectual aspects. In other words, it aims to mold Muslim individuals capable of achieving happiness in both this world and the hereafter by submitting to Allah SWT, strengthening faith, piety, serving the Islamic community, and embodying noble character. Therefore, Pesantren Character Education at SMP

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<sup>6</sup> Deddy Mulyana, *Metodologi Penelitian Kualitatif: Paradigma Baru Ilmu Komunikasi Dan Ilmu Sosial Lainnya* (Bandung: PT. Remaja Rosdakarya, 2003); Haris Herdiansyah, *Metodologi Penelitian Kualitatif: Untuk Ilmu-Ilmu Sosial* (Jakarta: Salemba Humanika, 2011).

<sup>7</sup> Hasyim Hasanah, "TEKNIK-TEKNIK OBSERVASI (Sebuah Alternatif Metode Pengumpulan Data Kualitatif Ilmu-Ilmu Sosial)," *At-Taqaddum* 8, no. 1 (2017); Indriyana Uli and Lizawati Lizawati, "Teknik Observasi Lingkungan Berbasis Kearifan Lokal Dalam Meningkatkan Kemampuan Berpikir Kritis," *SeBaSa* 2, no. 2 (2019); Herson Anwar, "Penyajian Data Penelitian Dan Review Melalui Teknik Observasi," *Jurnal Manajemen Pendidikan Islam* 02 (2014).

<sup>8</sup> Ida Bagus GDE Pujaastawa, "Teknik Wawancara Dan Observasi Untuk Pengumpulan Bahan Informasi," *Universitas Udayana* (2016).

<sup>9</sup> Matthew B Miles and A Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (sage, 1994); Matthew B Miles, A Michael Huberman, and Johnny Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (United States: SAGE Publications, Inc., 2014); Michael Quinn Patton, "Qualitative Evaluation and Research Methods . Newsbury Park," *Sage Publications. Pettigrew, AM and R. Whipp (1991), Managing Change for Competitive Success, Oxford: Basil Blackwell. Robbins, DK and JA Pearse II (1992), "Turnaround: Retrenchment and Recovery," Strategic Management Journal* 13 (1990): 287–309.

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Darul Ulum Waru is focused on forming the characters of its students to address the prevalent issue of juvenile delinquency. This is due to the distinctive character of individual personalities in terms of attitudes, thoughts, and actions, which are essential for living and cooperating within the family, society, nation, and state.

The head of SMP Darul Ulum Waru states, *"Good moral character needs to be applied and realized within the SMP Darul Ulum Waru environment, as perfecting good character is one of the goals of the mission of Prophet Muhammad SAW."* Nina Puspita Dewi, the vice head of student affairs at SMP Darul Ulum Waru, emphasizes the need to form students' characters through daily religious activities such as congregational Dhuha prayer. The goal is for students to enhance and apply their knowledge, contemplate, internalize, and personalize noble values and morals, manifesting them in their daily behavior.

The head of SMP Darul Ulum Waru expresses, *"Through Pesantren Character Education, it is expected to shape and develop students' good personalities, in line with what is taught in Islam."* Uswatun Khasanah, the curriculum vice head, further states, *"One way to shape students' character is through school activities, not only academic matters but also non-academic activities. Extracurricular activities and religious activities, especially obligatory congregational prayers and Dhuha prayers, are regulated, ensuring that students are well-organized."*

The researcher now elaborates on how the implementation of Pesantren Character Education addresses Juvenile Delinquency in SMP Darul Ulum Waru through various activities:

1. Through religious activities

a. Routine Dhikr and reciting Asmaul Husna every morning

In the context of shaping students' characters at SMP Darul Ulum Waru, the researcher observed the routine Dhikr and recitation of Asmaul Husna each morning. This practice involves the recitation of supplications and the beautiful names of Allah before the commencement of regular classes. The Head of SMP Darul Ulum Waru states, *"This routine is essential for instilling the remembrance of Allah in the hearts of students. It serves as a spiritual reinforcement to start the day with a pure heart and mind."*

The implementation of routine Dhikr and Asmaul Husna recitation aims to nurture the students' connection with Allah, promoting a sense of spirituality and mindfulness. This practice is deeply rooted in Islamic teachings, emphasizing the importance of remembering Allah in all aspects of life.

b. Congregational Dhuha prayer

Another significant religious activity observed at SMP Darul Ulum Waru is the congregational Dhuha prayer. This mid-morning prayer is performed collectively by students, reinforcing the importance of regular prayer and spiritual engagement. The Vice Head of Student Affairs, Nina Puspita Dewi, highlights the significance of Dhuha prayer in character development,

stating, *"Through congregational Dhuha prayer, students not only fulfill a religious obligation but also experience a sense of unity and shared purpose. It instills discipline and mindfulness, contributing to the development of positive character traits."*

The implementation of congregational Dhuha prayer aligns with the Pesantren Character Education approach, emphasizing the integration of religious practices into daily routines. This regular engagement in communal prayer fosters a supportive and spiritually enriched environment, positively influencing students' behavior and attitudes.

## 2. Through extracurricular activities

### a. Islamic Studies Club

SMP Darul Ulum Waru places a strong emphasis on extracurricular activities as a means of holistic development. The establishment of the Islamic Studies Club is one such initiative aimed at providing students with a platform to deepen their understanding of Islamic principles and values. Mohammad Amin Afandi, the Head of SMP Darul Ulum Waru, states, *"The Islamic Studies Club serves as a space for students to engage in meaningful discussions, participate in Quranic recitation sessions, and learn about the life of Prophet Muhammad. It enhances their knowledge and strengthens their commitment to Islamic teachings."*

The Islamic Studies Club plays a vital role in reinforcing the values promoted through Pesantren Character Education. By creating a supportive community focused on Islamic studies, students have the opportunity to develop a strong moral foundation and apply these principles in their daily lives.

### b. Community service initiatives

SMP Darul Ulum Waru integrates community service initiatives as part of its character development strategy. Students actively participate in various outreach programs, demonstrating a sense of social responsibility and empathy. Uswatun Khasanah, the Curriculum Vice Head, emphasizes the importance of community service in character building, stating, *"Engaging in community service fosters compassion, humility, and a sense of duty towards others. It reinforces the values of selflessness and encourages students to contribute positively to society."*

The incorporation of community service aligns with the Pesantren Character Education approach, which seeks to instill virtues such as compassion, empathy, and social responsibility. Through active involvement in community projects, students develop a deeper understanding of the importance of serving others and making positive contributions to the community.

### c. Through moral and ethical teachings

#### 1) Integration of moral lessons in academic subjects

SMP Darul Ulum Waru adopts an integrated approach to character education by incorporating moral and ethical teachings into academic subjects. Teachers are encouraged to weave moral lessons into their lessons, providing students with practical examples of how ethical principles apply in various contexts. M. Taufik, an Islamic teacher at SMP Darul Ulum Waru, highlights the significance of this approach, stating, *"Integrating moral lessons into academic subjects allows students to see the practical relevance of ethical principles. It becomes a seamless part of their learning experience."*

The integration of moral teachings in academic subjects ensures that character education is not limited to specific activities but permeates all aspects of students' educational journey. This approach aligns with the Pesantren Character Education model, which emphasizes the holistic development of individuals with strong moral character.

## 2) Emphasis on empathy, humility, and respect

The emphasis on empathy, humility, and respect is a cornerstone of Pesantren Character Education at SMP Darul Ulum Waru. Teachers actively promote these values in daily interactions with students, creating a culture of mutual respect and understanding. Uswatun Khasanah, the Curriculum Vice Head, emphasizes the importance of instilling empathy and humility, stating, *"We aim to nurture students who not only excel academically but also embody qualities such as empathy and humility. These values contribute to the overall development of their character."*

The emphasis on empathy, humility, and respect is woven into the fabric of daily life at SMP Darul Ulum Waru. This intentional focus on interpersonal skills aligns with the Pesantren Character Education approach, which seeks to cultivate well-rounded individuals capable of contributing positively to society.

From the description of the data above, the issue of juvenile delinquency is a complex problem that requires a comprehensive approach to address. Research has shown that parental attachment and religious orientation play a mediating role in adolescent moral character, which in turn can lead to a decrease in delinquent behavior.<sup>10</sup> Furthermore, the lack of attention, affection, and guidance from parents, as well as unfulfilled physical and psychological needs, are identified as factors contributing to juvenile delinquency.<sup>11</sup>

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<sup>10</sup> Aasma Munir and Jamil A Malik, "Mediating Role of Religious Orientation and Moral Character for the Relationship Between Parent and Peer Attachment and Delinquency," *Cogent Psychology* (2020).

<sup>11</sup> Agung Ihsanat and Setyabudi Indartono, "Building Teacher Resilience to Face Juvenile Delinquency" (2020).

Character education, including religious character values and citizenship education, has been recognized as a crucial element in preventing juvenile delinquency.<sup>12</sup> The implementation of religious character education, supported by adherence to discipline and self-awareness in religion, has shown positive results in terms of academic performance and self-awareness.<sup>13</sup> Moreover, the study on strengthening students' character through TPACK-based learning emphasizes the immediate need for character building at all levels of education to address the rise in juvenile delinquency cases.<sup>14</sup>

Religious education and school culture have been identified as important factors in cultivating religious character and spirituality among students, highlighting the role of education in shaping students' character and values.<sup>15</sup> These findings underscore the significance of religious character education in addressing juvenile delinquency.

## CONCLUSION

The implementation of Pesantren Character Education at SMP Darul Ulum Waru involves a multifaceted approach that addresses juvenile delinquency through religious activities, extracurricular initiatives, and integrated moral teachings. The combination of routine Dhikr, congregational Dhuha prayer, the Islamic Studies Club, community service initiatives, integration of moral lessons in academic subjects, and emphasis on empathy, humility, and respect collectively contributes to the development of students' character. By fostering a holistic educational environment grounded in Islamic values, SMP Darul Ulum Waru aims to shape individuals who not only excel academically but also exhibit strong moral character, thereby addressing the challenges of juvenile delinquency in a meaningful way.

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<sup>12</sup> Sumarlam, Dwi Purnanto, and Dany Ardhian, "Capturing Social Issues Through Signs: Linguistic Landscape in Great Malang Schools, Indonesia," *International Journal of Sustainable Development and Planning* (2021); Triwantoro and Cecep Darmawan, "Formation of Young Generation Character in Industrial 4.0 Era Using Role Model" (2020).

<sup>13</sup> Asep Abdillah and Isop Syafei, "Implementasi Pendidikan Karakter Religius Di SMP Hikmah Teladan Bandung," *Jurnal Pendidikan Agama Islam* (2020).

<sup>14</sup> Umi Chotimah et al., "Strengthening Students' Character Through TPACK-Based Learning," *Jurnal Civics Media Kajian Kewarganegaraan* (2022).

<sup>15</sup> Chang Y Hoon, "God and Discipline: Religious Education and Character Building in a Christian School in Jakarta," *South East Asia Research* (2014); Alvi N Azizah and Yusup Rohmadi, "Dzikir Ratib Al-Haddad as an Effort to Strengthen Religious Character Education," *Edureligia Jurnal Pendidikan Agama Islam* (2022); Yoel Betakore, Ekawati Wulansari, and Fredik Boiliu, "Student Spirituality Formation Through Christian Religious Education" (2022).

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