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Strategi Komunikasi Dakwah dalam Menangani Kenakalan Peserta Didik di SMPIT Almuwahhidiin Kelurahan Panciro Kabupaten Gowa

Da'wah Communication Strategies for Addressing Student Delinquency at SMPIT Almuwahhidiin, Panciro, Gowa Regency

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Kata Kunci: Strategi; Komunikasi Dakwah; Kenakalan Peserta Didik; Uswah Hasanah; Konseling Islami

Abstrak

Penelitian ini menganalisis bentuk kenakalan peserta didik, strategi komunikasi dakwah yang digunakan untuk menanganinya, serta dampak yang dirasakan di SMPIT Almuwahhidiin, Kelurahan Panciro, Kabupaten Gowa. Penelitian menggunakan pendekatan kualitatif deskriptif berbasis penelitian lapangan. Data diperoleh melalui wawancara, observasi, catatan lapangan, dan dokumentasi. Informan yang terdokumentasi meliputi kepala sekolah, guru, peserta didik, dan warga sekitar yang dipilih berdasarkan keterlibatan langsung mereka dalam masalah dan penanganan perilaku peserta didik. Temuan menunjukkan tiga bentuk kenakalan yang paling menonjol, yaitu keterlambatan, pertengkaran atau perkelahian, dan pencurian. Sekolah meresponsnya melalui tiga strategi utama: komunikasi persuasif, keteladanan atau uswah hasanah, dan konseling Islami. Analisis menunjukkan bahwa strategi tersebut bekerja melalui mekanisme yang berbeda namun saling melengkapi: persuasi membantu peserta didik memahami alasan dan konsekuensi perilaku, keteladanan menyediakan model moral yang konkret, sedangkan konseling Islami memberi ruang refleksi, pengelolaan emosi, dan pemaknaan spiritual. Dampak yang dilaporkan meliputi peningkatan disiplin, tanggung jawab, kesadaran diri, serta suasana sekolah yang lebih positif dan religius. Penelitian ini menegaskan bahwa penanganan kenakalan remaja di sekolah Islam lebih efektif ketika pembinaan moral tidak hanya bersifat korektif, tetapi juga

dialogis, teladan, konseling, dan didukung oleh kolaborasi sekolah, keluarga, dan lingkungan sosial.

Keywords:
Da'wah Communication; Student Delinquency; Persuasive Communication; Uswah Hasanah; Islamic Counseling

Abstract

This study examines forms of student delinquency, the da'wah communication strategies used to address them, and the perceived effects of those strategies at SMPIT Almuwahhidiin, Panciro, Gowa Regency. The study employed a descriptive qualitative field-research approach. Data were obtained through interviews, observation, field notes, and documentation. The documented informants included the principal, teachers, students, and a local community member selected because of their direct involvement in student behavior and its management. The findings identify three recurring forms of delinquency: tardiness, interpersonal conflict or fighting, and stealing. The school addressed these problems through three principal strategies: persuasive communication, exemplary conduct (uswah hasanah), and Islamic counseling. The analysis indicates that these strategies operate through complementary mechanisms: persuasion helps students understand reasons and consequences; role modeling provides a concrete moral reference; and Islamic counseling creates space for emotional regulation, self-reflection, and spiritual meaning-making. Reported effects include improved discipline and responsibility, greater self-awareness, and a more positive and religious school climate. The study argues that student delinquency in an Islamic school is better addressed when moral guidance is not limited to corrective discipline but combines dialogue, credible role models, counseling, and collaboration among school, family, and the surrounding community.

INTRODUCTION

Adolescence is a developmental period marked by rapid biological, emotional, social, and cognitive change. In early adolescence, students are increasingly sensitive to peer evaluation, are still developing emotional regulation, and begin to negotiate greater autonomy from adults. These characteristics do not make delinquency inevitable, but they help explain why seemingly minor problems - lateness, verbal conflict, fighting, impulsive behavior, or disregard for rules - may emerge when self-regulation and social support are weak.[1]

[1] Rini Nurul Fadillah, Psikologi Perkembangan Remaja (Jakarta: Prenadamedia Group, 2021); Muhammad Al-Mighwar, Psikologi Remaja: Petunjuk bagi Guru dan Orangtua (Bandung: Pustaka Setia, 2006).

Religious schools are not immune to these challenges. Parents may choose an Islamic school because they expect religious routines, moral guidance, and a disciplined environment, yet students continue to bring diverse family experiences, peer influences, digital habits, and personal vulnerabilities into school. For that reason, student misconduct cannot be interpreted only as disobedience. It also needs to be understood in relation to developmental needs, family-school communication, peer dynamics, and the credibility of adults who provide moral guidance.[2]

Previous studies on adolescent delinquency have commonly emphasized behavioral forms, family and peer influences, weak self-control, and school discipline. Studies on da'wah communication, meanwhile, have focused on message delivery, Islamic communication ethics, persuasion, and the role of religious advice. These two strands are often discussed separately. There remains limited field-based discussion of how a school combines persuasive communication, exemplary conduct, and Islamic counseling in responding to concrete student problems while also listening to the perspectives of school leaders, teachers, students, and members of the surrounding community.[3]

This study addresses that gap through a qualitative examination of SMPIT Almuwahhidiin in Panciro, Gowa Regency. Its contribution lies not in proposing a new universal theory of juvenile delinquency, but in showing how three forms of da'wah communication are operationalized in an integrated Islamic junior high school and how those strategies correspond to the developmental characteristics of adolescents. The study therefore asks three questions: (1) What forms of student delinquency are most visible in the school? (2) What da'wah communication strategies are used to address them? and (3) What changes are perceived after those strategies are implemented?

RESEARCH METHODS

This study used a descriptive qualitative field-research design. The site was SMPIT Almuwahhidiin, Panciro, Gowa Regency. Based on the dated interview records contained in the research documentation, field data were collected during April and May 2025. The purpose of the qualitative design was to understand the forms, meanings, and school responses to student delinquency from the perspectives of

[2] Kartini Kartono, Kenakalan Remaja (Jakarta: PT Raja Grafindo Persada, 2003); A. Husna, Kenakalan Remaja dan Upaya Pencegahannya (Jakarta: Prenadamedia Group, 2020).

[3] Nur Fuadah, 'Gambaran Kenakalan Siswa di SMA Muhammadiyah 4 Kendal,' Jurnal Psikologi 9, no. 1 (2011); Wahyu Ilaihi, Komunikasi Dakwah (2020); M. Natsir, Retorika Dakwah: Pendekatan Efektif dalam Komunikasi Islam (Bandung: PT Remaja Rosdakarya, 2018).

actors directly involved in the school environment.[4]

The documented interview sample consisted of eight identifiable informants: the principal (Lukman Nur Hakim, M.M.), four teachers (Amirah Fadhilah, S.Pd.; St. Sahdan Husnaini, S.Pd.; Imbran Pamaru, S.Pd.; and Mawadda Husnatul Rizkika, S.Pd.), two Grade VIII students (Humairah and Dian Fadhillah Fauziah), and one community member from Panciro (Dg. So'na). The informants were selected purposively by role because each had direct knowledge of student behavior, school responses, or the social environment surrounding the school. This role-based selection enabled the study to compare institutional, educator, student, and community perspectives rather than relying on a single source.

Data collection combined semi-structured interviews, non-participant observation, field notes, and documentation, as stated in the original research record. Interviews explored the forms and perceived causes of misconduct, the communication responses used by school personnel, and perceived changes following those responses. Observation and field notes were used to contextualize accounts of discipline, student-teacher interaction, and the religious routines of the school. Documentation was used to support contextual information concerning school activities and behavioral guidance.

The analysis proceeded in four stages. First, interview and observational material was organized according to the three research questions. Second, recurring statements were coded into categories relating to forms of delinquency, contributing conditions, communication strategies, and perceived outcomes. Third, evidence from different informant groups was compared to identify convergence, divergence, and contextual explanation. Fourth, the empirical categories were interpreted alongside literature on adolescent development, juvenile delinquency, and Islamic communication. Credibility was strengthened through source triangulation across principal, teachers, students, and a community member, and through method triangulation across interviews, observation, field notes, and documentation. Interview excerpts presented in English were translated for publication while retaining the substance and attribution recorded in the field material.[5]

[4] Albi Anggito and Johan Setiawan, Metodologi Penelitian Kualitatif (Jawa Barat: CV Jejak Publisher, 2018).

[5] Sugiyono, Memahami Penelitian Kualitatif dan Kuantitatif (Bandung: Alfabeta, 2020).

RESULTS AND DISCUSSION

A. Forms of Student Delinquency at SMPIT Almuwahhidiin

1. Tardiness: self-regulation, routines, and family logistics

Tardiness was the most visible discipline problem reported by the principal and students. The principal linked it to time-management problems, waking late, transportation constraints, and limited family supervision.

"The main factors vary, from weak discipline in managing time and waking up late to transportation problems such as traffic or unavailable vehicles. Family factors also matter when parents cannot take the child to school or do not pay attention to the child's schedule."[6]

"I have been late several times, usually because I woke up late or the vehicle came late. Sometimes I slept too late because I was doing assignments, using my phone, or watching something, so it was difficult to wake up on time."[7]

These accounts show that tardiness is not adequately explained as a simple moral failure. It sits at the intersection of adolescent self-regulation, sleep habits, digital routines, transportation, and family organization. Developmentally, adolescents are still strengthening planning and impulse-control capacities. A punitive response alone may therefore produce short-term compliance without addressing the routine that produces lateness. The more appropriate response is to combine clear rules with persuasive discussion, monitoring of routines, and cooperation with families.

2. Fighting: emotion regulation and peer communication

Fighting was described as emerging from ridicule, misunderstanding, jealousy, group rivalry, and emotions that escalate quickly. A teacher emphasized that fighting reflects difficulty in managing emotions and communication, while a student described how joking became conflict when both parties felt offended.

"Fights between students indicate problems in managing emotions and communication. This is worrying because it can affect the safety and comfort of the whole school community."[8]

"At first it was only a joke, but over time we became offended with each other. My emotions were not good at that time, so I became angry easily."[9]

This pattern is consistent with the developmental characteristics of early adolescence, when peer acceptance is highly salient and emotional reactions may precede reflective judgment. The finding suggests that conflict management should focus not only on stopping the fight but also on teaching students how to interpret social cues,

[6] Lukman Nur Hakim, M.M., Principal of SMPIT Almuwahhidiin, interview, Panciro, 2 April 2025.

[7] Humairah, Grade VIII student of SMPIT Almuwahhidiin, interview, Panciro, 2 May 2025.

[8] Amirah Fadhilah, S.Pd., teacher of SMPIT Almuwahhidiin, interview, Panciro, 4 April 2025.

[9] Dian Fadhillah Fauziah, Grade VIII student of SMPIT Almuwahhidiin, interview, Panciro, 4 May 2025.

communicate disagreement, regulate anger, and restore relationships. In this context, da'wah communication becomes educational when it guides students toward self-control and respectful interaction rather than merely delivering a moral reprimand.

3. Stealing: moral understanding, impulse control, and social context

Stealing was treated by teachers as a serious moral and relational problem because it damages trust among students. The evidence, however, points to multiple possible triggers rather than one fixed explanation.

"There are many factors. It can be economic pressure, envy, curiosity, environmental influence, or weak self-control. There are also students who do not yet fully understand why taking another person's property is wrong."[10]

"I once saw a student take another student's stationery without permission when the situation was quiet. I saw it directly, although I did not report it at the time."[11]

The two accounts demonstrate the importance of distinguishing need, impulse, social learning, and moral understanding. Treating every case as identical risks producing an inappropriate response. A restorative approach is more consistent with the educational role of the school: clarify ownership and responsibility, require accountability, repair harm where possible, and address any underlying family or social problem that contributed to the behavior.

Across the three forms of delinquency, the evidence points to different combinations of developmental and contextual factors. Tardiness is linked mainly to self-regulation, daily routines, transport, and family organization; fighting is more closely related to emotional reactivity and peer communication; and stealing requires attention to moral understanding, impulse control, and social conditions. This differentiation matters because the response should be matched to the problem rather than applying one uniform sanction to all cases.

B. Da'wah Communication Strategies

1. Persuasive communication: from compliance to understanding

Persuasive communication was used to influence students without relying exclusively on commands or punishment. The principal described it as a way of combining explanation, respect, and relationship-building.

[10] St. Sahdan Husnaini, S.Pd., teacher of SMPIT Almuwahhidiin, interview, Panciro, 9 April 2025.

[11] Dg. So'na, member of the Panciro community, interview, Panciro, 9 April 2025.

"Persuasive communication plays an important role in shaping character and building healthy relationships. Through a convincing approach that still respects the opinions of others, teachers can instill positive values, resolve conflict, encourage discipline, and foster cooperation."[12]

Analytically, the value of persuasion lies in moving the student from external compliance toward internal understanding. Adolescents increasingly seek autonomy; therefore, communication that explains reasons, consequences, and moral meaning is more likely to reduce resistance than communication based solely on authority. In Islamic communication, persuasion is not manipulation. It is expected to preserve dignity, use appropriate language, and orient the student toward moral awareness and responsible choice.[13]

2. Uswah hasanah: moral credibility through visible example

The second strategy was exemplary conduct, or uswah hasanah. Teachers viewed their own behavior as part of the communication process because students observe whether adult conduct is consistent with the values being taught.

"As teachers, we do not only teach subject matter. We also have to be good examples in behavior, attitudes, and life values. Students tend to imitate what they see, so we have to show character that is consistent with religious teachings and school norms."[14]

This finding deepens the meaning of da'wah communication beyond verbal messages. The teacher's credibility is constructed through consistency between speech and action. For adolescents, who are increasingly capable of detecting hypocrisy or inconsistency in adults, visible conduct can strengthen or weaken the persuasive power of moral instruction. Uswah hasanah therefore functions as a relational mechanism: students are not only told what discipline, honesty, and responsibility mean; they encounter these values in everyday interactions.

3. Islamic counseling: emotional regulation, reflection, and spiritual meaning

The third strategy was Islamic counseling. Rather than treating students only as rule-breakers, teachers used personal conversation and religious reflection to help them understand feelings, conflicts, and responsibilities.

[12]Lukman Nur Hakim, M.M., Principal of SMPIT Almuwahhidiin, interview, Panciro, 2 April 2025.

[13]Wahyu Ilaihi, Komunikasi Dakwah (2020); M. Quraish Shihab, Dakwah dan Komunikasi Islam Modern (Jakarta: Lentera Hati, 2021).

[14] Imbran Pamaru, S.Pd., teacher of SMPIT Almuwahhidiin, interview, Panciro, 15 April 2025.

"Islamic counseling in our school uses a personal and empathetic approach. We remind students to draw closer to Allah when facing problems through prayer, dhikr, and reflection. We also teach patience, sincerity, and self-respect, while giving students space to express what they feel."[15]

The significance of this strategy is developmental as well as religious. Counseling provides a structured space in which adolescents can name emotions, reflect on the consequences of behavior, and consider alternative actions. The Islamic dimension adds spiritual vocabulary - patience, sincerity, responsibility before God, and self-respect - without removing the need for empathetic listening. This makes counseling different from a disciplinary lecture: its aim is not only to stop misconduct but to build the student's capacity for self-regulation and moral decision-making.

C. Perceived Effects of the Communication Strategies

1. Changes in attitudes and behavior

The principal reported visible changes in discipline, politeness, and responsibility among students who had previously violated school rules.

"I see quite significant changes. Many students who used to be less disciplined or often break the rules are now beginning to show a more positive attitude. They are more orderly, more polite in their speech, and show greater responsibility for school assignments."[16]

The finding should be interpreted as a perceived change rather than as proof of causal effectiveness, because the study did not use pre-post measurement. Even so, the convergence between leadership accounts, teacher observations, and student narratives suggests that the strategies are experienced as more than symbolic religious activities. They are linked to concrete expectations about time, speech, responsibility, conflict, and respect for others.

2. Growth of self-awareness

Teachers also described growing self-awareness among some students, especially when students were invited to reflect on the consequences of their own actions.

[15] Mawadda Husnatul Rizkika, S.Pd., teacher of SMPIT Almuwahhidiin, interview, Panciro, 17 April 2025.

[16] Lukman Nur Hakim, M.M., Principal of SMPIT Almuwahhidiin, interview, Panciro, 2 April 2025.

"Self-awareness begins to grow when students are given space to understand themselves, for example through self-reflection, counseling, or facing the consequences of their actions. Some students begin to understand personal responsibility, the value of time, and the impact of their attitudes on others."[17]

This outcome is theoretically important because adolescent discipline becomes more sustainable when behavior is regulated internally rather than only through adult surveillance. Persuasive communication explains the meaning of rules; exemplary conduct gives students a concrete model; and counseling helps them process emotions and choices. Together, the three strategies support a shift from externally imposed discipline toward self-directed responsibility.

3. A more positive and religious school climate

A teacher described a school climate supported by collective prayer, religious reminders, teacher example, and open communication.

"There are programs such as praying together before and after learning, congregational dhuha and zuhr prayers, daily religious reminders, and moral guidance from religious teachers and homeroom teachers. We also encourage teachers to be examples and to build open and polite communication with students. The school atmosphere is becoming more positive and religious."[18]

This suggests that communication strategies work within a wider moral ecology. Persuasion, modeling, and counseling are strengthened when the daily school environment carries the same message through routines, relationships, and religious practices. Conversely, inconsistent family or peer environments can weaken school-based guidance. The practical implication is that the school should not treat student delinquency as an individual defect only; it should coordinate with families and the surrounding social environment while preserving student dignity and developmental needs.

D. Integrated Interpretation and Study Novelty

The central contribution of this study is the identification of a three-layer da'wah communication mechanism for addressing student delinquency in an integrated Islamic junior high school. Persuasive communication works at the cognitive and relational level by helping students

[17] Imbran Pamaru, S.Pd., teacher of SMPIT Almuwahhidiin, interview, Panciro, 15 April 2025.

[18] Mawadda Husnatul Rizkika, S.Pd., teacher of SMPIT Almuwahhidiin, interview, Panciro, 17 April 2025.

understand reasons and consequences. Uswah hasanah works at the observational and credibility level by making moral expectations visible in adult behavior. Islamic counseling works at the emotional and spiritual level by helping students process feelings, responsibility, and religious meaning. These strategies are most coherent when applied together rather than as isolated techniques.

This integrated reading also clarifies the relationship between adolescent-development theory and Islamic educational practice. Developmental literature emphasizes emotional variability, peer sensitivity, identity formation, and the gradual development of self-regulation. The field findings show that an Islamic school can respond to those characteristics through dialogic guidance, credible role models, and reflective counseling rather than by relying only on punishment. The novelty of the case therefore lies in connecting the developmental needs of early adolescents with da'wah communication practices that are already embedded in the school's religious identity.[19]

Taken together, the three strategies form an integrated guidance framework. Persuasive communication addresses cognitive understanding and autonomy; uswah hasanah addresses the need for credible social models; and Islamic counseling addresses emotional regulation, self-reflection, and spiritual meaning. Their combined use helps connect rule understanding, observed example, and personal reflection within one coherent moral-education process.

CONCLUSION

The study identifies three recurring forms of student delinquency at SMPIT Almuwahhidiin: tardiness, fighting, and stealing. These behaviors were associated with different combinations of personal routine, emotional regulation, peer interaction, family circumstances, environmental influence, and moral understanding. The findings therefore do not support a single-cause explanation of student misconduct. Effective handling requires attention to the developmental characteristics of adolescents and to the social context in which the behavior occurs.

Three da'wah communication strategies were central to the school's response. Persuasive communication helped students understand rules, reasons, and consequences without depending exclusively on coercion. Uswah hasanah strengthened the credibility of moral guidance through consistency between teachers' words and actions. Islamic counseling provided a personal and spiritual space for students to express problems, regulate emotions, reflect on

[19] Rini Nurul Fadillah, Psikologi Perkembangan Remaja (Jakarta: Prenadamedia Group, 2021); Muhammad Al-Mighwar, Psikologi Remaja: Petunjuk bagi Guru dan Orangtua (Bandung: Pustaka Setia, 2006); M. Alang Sattu, Kesehatan Mental dan Terapi Islam (Makassar: Berkah Utami, 2005).

responsibility, and reconnect behavior with Islamic values. The perceived outcomes included improved discipline and politeness, stronger responsibility, growing self-awareness, and a more positive and religious school climate.

The practical implication is that student delinquency in an Islamic school should be addressed through an integrated guidance model rather than through punishment alone. Dialogue, example, counseling, religious routines, and cooperation with families and the surrounding community need to reinforce one another. Because the study is qualitative and context-specific, the reported changes should be understood as participants' and researchers' interpretations rather than causal effects. Future studies may examine the same framework across different Islamic schools and use longitudinal observation to assess whether changes in self-regulation and behavior are sustained over time.

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