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Research paper

Control Behavior through Self-Control in Islamic Education

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Abstract

Islam views, everyone has the potential to be good and bad that can be actualized in positive and deviant behaviors. Islamic education is a process that converts bad to good the potential actualized in good behavior. There are some efforts that can make a person behave positively, namely self-control, habituation, and the creation of environments. Among all these three things, restraint should be most significant. This article aims to describe the effort to control behavior through self-control in the process of Islamic education. It is based on the assumption that a person's behavior, including teenagers, is the embodiment of knowledge and attitude he had. Meaning and appreciation of the knowledge and experience of one's life became the main controller for the behavior. It took a concrete means of control either heard or seen to make a person have self-control. In the process of Islamic education, the control devices are in the form of good advice approach (mau'izhah hasanah), and a set of good examples (uswah hasanah). Advice heard and interpreted can motivate a person to follow. A figure or a model can be viewed and interpreted to encourage someone to follow. This is the essence of self-control of one's behavior. The research methode was descriptive, located in Purwakarta district West Java Province, Indonesia, with a sample of 6 Scondary High School (SMP), conducted in 2016. The data collection was done by using a questionnaire enclosed and semi-enclosed and equipped with observation and interviews. Data analyzed with quantitative and qualitative approach to describe and explore with categorization and interpretation. The findings in this study is that the efforts to control deviant behavior of students in Islamic Education in Secondary Schools Purwakarta a control efforts to strengthen control by the students themselves who support the practice of the Islamic religion.

Keywords: *Self Control; Behavior Control; Islamic Education*

1. Introduction

As a basis for behavior control, Islam teaches that human beings are creatures of God who are equipped with two tendencies, positive and negative, straight and distorted. The Qur'an Surah al-Shams verses 7-8 affirms that God inspires the human soul (path) to-*fujur* and *taqwa*. These two tendencies are potential, the actualization of which depends on the efforts of everyone to control them. Still in the same letter verses 9-10, the Qur'an also asserts, "One will be fortunate to purify it (soul); And lose if polluted (soul) ". This control effort needs to be carried out continuously at all stages of human development and by all parties, whether family, school or community.

Islamic religious education in Junior High School (SMP) aims to form a personality that is in line with the early adolescent development phase, in controlling the adjustment behavior both internally and externally. Internally, the individual has a low intelligence potential that is unable to meet the academic needs as expected, has unresolvable problems, low adaptability, distorted behavior gets reinforcement from the environment, and does not meet the figure/model that can be used as a Guidelines in life and everyday life. Factors that cause deviant behavior for adolescents are sourced from outside the individual self, including from peers, family environment, and society (1). Factors from the school environment, which are the location of this study, such as curriculum demands that are too high or too low compared to the average child's ability, lax school discipline, children often do not learn because teachers often do not go to class, the approach taken By teachers are often incompatible with the development of students, the escape of advice, admonitions and exemplary teachers, and facilities and schools that do not support the development of good student behavior (2).

The deviant behavior that the learner is currently doing is very apprehensive. This concern is seen from the increasing number of criminal acts and crime types each year. The National Commission for Child Protection (Komnas PA) recorded 2,008 cases of crime committed by school-aged children during the first quarter of 2012. This number covers various types of crimes such as theft, brawl and sexual harassment by elementary to high school students (3). The data seems to be a well-documented case, so the actual number of cases is much higher.

Conceptually, the Islamic education subjects provided at the school are targeted to instill ethical behavior, thinking and behaving in a straight line, so that students have the skills to control themselves from being behaved, thinking and behaving defiantly. In the Decree of the Minister of Religious Affairs of the Republic of Indonesia Number 211 Year 2011 on Guidelines for the Development of National Standards of Islamic Religious Education in School stated that Islamic Religious Education is education that provides knowledge and shapes the attitude, personality, and skills of students in implementing Islamic teachings, through subjects at all levels of education. Islamic Education is an education that provides knowledge and shapes attitudes, personality, and skills of students in implementing Islamic religious teachings, conducted at least through subjects at all levels of education. Religious education is functioning to form a faithful and devoted Indonesian man to God Almighty and has a noble character and is able to maintain peace and harmony between inter-religious and inter-religious relations. The function of Islamic Religious Education in schools includes: 1) the inculcation of Islamic teachings as a guide to

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achieve the happiness of life in the world and the hereafter; 2) improvement of faith and piety to Allah SWT and noble morality of students as optimal as possible, which has been planted first in the family environment; 3) mental adjustment of students to the physical and social environment; 4) correction of errors, weakness of students in belief, practice of Islamic teachings in daily life; 5) prevention of students from the negative impacts of foreign culture encountered daily; 6) teaching about the science of religion both theory and practice; 7) distribution of student interest in the field of Islam; And 8) alignment between the basic potential (fithrah mukhallaqah) of students with religion (fithrah munazzalah) as a reference to life so that students keep walking on Islamic values. Islamic Education aims to develop students' ability to understand, live, and practice Islamic values that harmonize their mastery in science, technology, and art. Islamic education in schools aims to: 1) increase faith and piety of Allah SWT. In students through the recognition, understanding, appreciation of God's created and written verses (kauniyyah and qauliyyah verses); 2) to form the Muslim character in the students through the recognition, understanding, and habituation of Islamic norms and rules in harmonious relationships with God, self, others, and the environment; And 3. to develop reason and moral attitudes in harmony with Islamic beliefs in life as citizens, citizens, and citizens of the world (4).

Ideally, junior high school students have the skills to balance their attitudes, thoughts, and behaviors, so that it is controlled, not deviant. The problem is whether the current PAI learning process effectively guides students to have the skills to balance their attitudes, thoughts, and behaviors so that PAI learning can control deviant behavior in students? This article focuses on describing the patterns and meanings of controlling deviant behavior on learners in PAI learning in schools, namely SMPN in Purwakarta.

2. Literature Review

Some previous studies on the study of Islam in improving student behavior control include a positive relationship between self-control with the behavior of skipping students (5), learning pie can raise the spirit of self-management in students (6), character education in improving student self-control through integration into subjects, mood creation, and daily habituation (7), there is a negative and significant relationship between self-control, adolescent perceptions of the application of parental discipline to academic procrastination (8), self-control ability develops in line with increasing class level (9), deaf behavior control through behavior modification, ie gift giving, punishment, motivation, inducement, modeling, self-management training, social skills training (10), Master plays an important role in directing students to gain self-control (11), Religiosity plays an important role as a promotive and protective factor in adolescent self-control (12), Religion has an effect on action control (13), building students' self-control is more effective in realizing classroom management (14), children who fail to develop self-control from aspects, spiritual, emotional, social and academic failing in the next life (15).

This research is different from previous research. This study examines the behavioral control in Islamic learning, through self-control as a reflection of advice, reprimand and example teacher, teacher reprimand BK, the figure of successful/good people in the community, the figure of success/good in the media, and motivation (slogan on the wall) Obtained by the students.

Self-control is the ability to organize and direct a person's behavior form in a positive direction. Self-control plays an important role in regulating and directing behavior. Goldfried and Merbaum define self-control as a tool for organizing, guiding, managing and directing behavioral forms that can lead individuals to positive consequences of self-control as well as describing individual decisions that, through cognitive considerations, incorporate the behaviors that have been developed to improve specific outcomes and goals as desired (16). Wallston states that self-control is an individual feeling that he is able to make decisions and take effective action to get the desired results and avoid unintended results (17).

A various aspects of self-control. Behavior control is the readiness or availability of a response that can directly affect or modify an unpleasant situation. Cognitive control is an individual's ability to process undesirable information by interpreting, assessing or associating an event in a cognitive framework as psychological or reducing pressure. Controlling decisions is the ability of a person to choose a result or an action based on something that is believed or approved (18).

That religion affects action control (13). The learning of PAI is carried out in accordance with several approaches that exist in Science Islamic education, for example; With an exemplary approach, advice, story, Habituation, reward, punishment, fill the void (19), through events, wisdom, ibrah, asking questions, and Parable (20).

The exemplary approach occupies a very important position. People are more likely to learn from what they see. The educator must first have the character to be taught. Exemplary not only comes from educators but also from all human beings in the educational environment concerned, including from family and community. At school, teachers should be a concrete picture of moral and moral concepts that grow from the values of faith demonstrated to students in every action and policy. The teacher becomes the model of an individual's ideal character in interacting with the social environment, both at school and in society, by demonstrating his competence as an exemplary and admired educator. Thus, a student can easily get a picture of noble morality as desired by law (21).

The approach of counsel (al-mau'izhah al-hasanah) means good counsel, that is to turn away the heart from evil by cultivating a passion in abandoning evil and actually doing it in which there is a tenderness of the heart so khusyu 'in carrying it out. Essentially the word al-mau'izhah al-hasanah means seeing the good that touches the divine feelings and moves the heart to avoid being damaged, even to the good on the contrary. An-Nahlawi asserts that the counsel has some form and concept, the most important being (22).

Giving advice in the form of an explanation of the truth and interests of something with the aim that the admonished away from disobedience so that directed to something that can realize happiness and profit. The most important requirement of the sincerity of counsel should come from counselors who do not rely on giving advice to worldly interests, a desire to be respected, a desire to be obeyed and personal material. Therefore, any educator who gives advice should purify themselves from *riya* 'and from everything that gives the impression of self-importance. Thus, the sincerity of his heart is not mixed with the expectation of a reply, so that the charisma disappears and the effect on one's self.

Warning, in this case, the counselor should relate the concepts and warnings to the memory of the object of counsel so that the concepts and warnings can inspire the various feelings, affections and emotions that encourage him to perform good deeds and willing to do obedience to God and the execution of His commandments. And this demands the existence of faith in God, the fear of *Hisab* and in the emotions and the memory of the object of advice should grow the desire to gain reward. Warnings can occur through various means, including through death warnings, warnings through illness, and warnings through the day of charity calculations.

In addition to the above two approaches, the approach of habituation is also very important in controlling the deviant behavior of students. Habituation is something that is familiarized, that is by giving the opportunity to students to always practice the teachings of his religion. With this approach, students are accustomed to practicing the teachings of Religion, both individually and in groups in daily life. So the method of habituation in question is a way done by educators by providing exercises or tasks to students against a particular act so that students have a habit that is in accordance with Islamic teachings. The method of habituation re-

ferred to in this study is something that is familiarized from the school for all students in practicing the teachings of Islam, especially in the school environment. The habituation approach means a regular and scientific way of achieving the intent to acquire a systematic science or work to facilitate an activity in reaching its purpose (23).

Another approach that can control student deviant behavior is reward and punishment approaches. A reward and punishment approach are two types of approaches that can be used in educational practice both within the family and school. The use of both methods must be done in accordance with the principles contained in the teachings of Islam. The use of rewards is more effective than punishment, so punishment can be used when other alternatives are not able to solve problems faced by children. Reward and punishment techniques according to Dimyati said in the process of teaching and learning, teachers do educative actions such as reward and punishment in the form of giving gifts, praise, appreciation, admonish, and give advice. The teacher's action means strengthening intrinsic motivation. Students learn because they want to get a gift or avoid punishment. In this case students "live" intrinsic motivation or extrinsic motivation, and increase the passion for learning (24).

The above approaches are used in the effort to control deviant behavior in PAI learning. In practice, it can be done at the beginning of the lesson, during the lesson, and at the end of the lesson. Similarly, it can involve efforts beyond PAI learning, such as working with Guidance and Counseling (BK). This is a preventive, repressive, and curative effort to control student behavior by strengthening students' own skills and attitudes.

3. Methodology/Materials

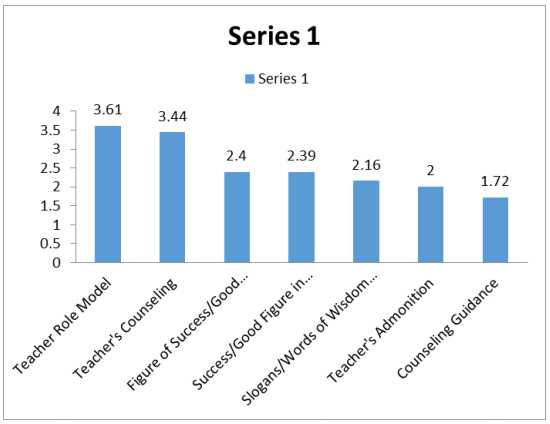
This study uses a naturalistic qualitative approach. Interactively the researchers revealed the participants' meanings about behavior control patterns deviating from PAI learning to SMPN students in Purwakarta District who can contribute to the theoretical explanation of the approach and steps of classroom management. The data used in this research is first processed from the key informant that is PAI teacher which is considered successful in fostering student behavior especially in PAI learning. Then the complete data is dug by questionnaire, observation, interview, and documentation. The source of the data is determined purposively, ie by determining the participants directly involved in the student behavior control practices that deviate in PAI learning. The types of data in this study are qualitative data in the form of words and actions related to (1) Data about forms of deviant behavior of SMPN students in Purwakarta District in learning PAI; (2) Data about the effort of controlling deviant behavior of students in learning PAI in SMPN Purwakarta District; (3) Data on the form of control that is considered most meaningful by the students in SMPN Purwakarta that is in line with the approach of Islamic education.

The collected data is identified, critiqued and clarified in accordance with the systematic research and analyzed by content analysis. Finally, the results of data analysis are poured in a research report. The process of data analysis through three phases of activity, namely data reduction, data presentation and conclusion/verification.

4. Results and Findings

4.1. Forms of Self-Control as Attempts to Control Behavior in Learning PAI for Students in SMPN Purwakarta District

Self-control is related to what is seen and heard. Based on the results of interviews with principals and teachers of PAI at SMPN Purwakarta during the research, ie 23, 26 July 29, 2, 6, 9, 12 August, behavior control efforts deviant students in SMP Negeri Purwakarta namely: advice and reprimand from teachers PAI and teachers BK, exemplary teacher, the figure of successful/good people in society, and the figure of success/good in the media. The average score of each of these controls is as follows:



Graph 1: Efforts to Control Behavior Dysfunction by Yourself Sub Qualification Viewed and Listened

Graph 1 above shows that the deviant behavior control effort was done by the students of Junior High School of Purwakarta with teacher model approach is the highest order of the average score of 3.61 with high qualification; Followed by teacher advice of 3.44 with sufficient qualifications; The figure of successful people in the community of 2.40 with low qualifications; A successful figure in media of 2.39 with low qualifications; Motivator (slogan on the wall) of 2.16 with low qualifications; A teacher's reprimand of 2.00 with low qualifications; and the lowest strike from the teacher of BK at 1.72, with low qualifications. The seven forms of control are described below:

4.1.1. Teacher Role Model

Factors that have a very high effect on student self-control are the attitudes and behavior of teachers that include personality, dress and language, discipline, and worship habit, with an average score of 3.61. Student's attention to teacher attitudes and behaviors is an example for students in controlling their behavior.

Attitudes and behaviors of teachers that become the attention of students, so that the role model for student self-control are the personality of teachers, include: "friendly to students, dignified, humble, polite, not arrogant, disciplined, loving, confident, disciples, endeavors and hard work in educating, wisely and understanding, helping others in distress, and rescue spirit". The teacher's habit of dressing and talking, namely: "the teacher is always well dressed, neat and beautiful, and always close the *aurat*, and speak politely and gently". Teacher's discipline, namely: "obeying school rules and regulations, always present on time in school and in class". The habits of maintaining the cleanliness of the school environment, namely: "opening shoes when entering the classroom, work devotion, picked up garbage, cleans pots, and always throw garbage in place". Practicing worship, namely: "performing *dhuha* prayer and midnight prayer, obligatory prayer and *sunnah rawatib*, *dhikr*, and performing Monday-Thursday fasting ". Based on these data the teacher needs to pay attention to his habits because of the attention and role model for students in behaving. High, with an average score of 3.61, which includes some teacher habits, including personality, dress and language, discipline, and worship practice.

4.1.2. Teacher's Counseling

One of the PAI learning methods is giving advice. Good advice delivered by educators directly or not, with respect to the implementation of good morals and avoidance of bad morals, average score 3.44, which is related to discipline in school and outside

school, learning activities, personality, obedience in worship, habituation, appreciation and religious experience, neatness in appearance, cleanliness, and courtesy to parents, teachers and association with peers.
Advices on student's discipline both in school and outside the school, namely: "Teachers always advise to be disciplined children, obey school rules, do not be noisy, chatting, noisy, and joking when learning, ceremony, and while reading *al-asma al-husna*, do not go out at school time, not skipping school, not jumping the fence, should not come late, do not bring a motor vehicle because not old enough, do not always play celluler phone, do not sleep late, should not waste time". Advices on student learning activities, namely: "must be more active learning, diligent, concentrated in learning, reading books diligently, and listening to teachers who are explaining the lesson". Personality, namely: "Advice to change attitudes, be a good child, be kind and honest, patient, responsible, resilient, polite, apply S5". Habituation, appreciation, and experience of religion, that is: "must perform dhuhr worship in congregation in the mosque, tidy shaft when dhuhr prayer together, sugestion to pray five times a day, fasting diligently, studying hard, reading the Qur'an is good and right ". Hygiene and neatness in appearance, that is: "about cleanliness due to cleanliness of part of faith, must not litter, must always be dressed neatly, should not wear legging pants and *pencil* pants (pants that is like pencil), girls should not wear short skirts, cover the *aurat*, should not long hair and red hair, do not wear factory bags, covering notebooks". Courtesy to parents, teachers, and associates with peers, that is: "treating others, respect and devotion to parents, happy and proud of parents, helping parents, not lying to parents, respecting teachers, always doing good to others, and help fellow friends".

4.1.3. Figure of Success/Good People

The successes figure in the around that students give attention to it include success in career, academic, religious and family achievements. The qualifications are relatively low, with an average score of 2.40.
The areas of career, which are: "success of having company, becoming member of parliament, teacher, doctor, head of student organization of intra-school, trader, pilot, stewardess, writer, success in national examination, spiritual, workshop, economy, office and agriculture, business, plantation, financial, creation, employment, social, military, industry, automotive". The areas of academic achievement are: "Success in learning, the overall champion at school, successful in answering questions from teachers, achieving in school, getting first, second or third rank in the class, winning national and international competitions, participating in mathematics olympiad, field of Biology". Religious field, namely: "skilled at reading and memorizing the Quran and the practice of good religious values". Family field, namely: "the success of having a happy family". Strengthening students' attention to the success of others in the community is also demonstrated by the way the student arrives at school or class, the guests are introduced to the students, informed of their success and students are motivated to follow in their footsteps. At that time researchers are introduced to students as successful people and students are motivated to be able to follow. Similarly, at the time of observation, the teacher informs us that in school we are accustomed when there are guests, it will be introduced to students like this.

4.1.4. Success/Good Figure in Media

The success that students admire from the media includes academic achievement, morals, and religion is relatively low, with an average of 2.39. The field of academic achievement, namely: "the extensive knowledge, achievements and craftsmanship, skills, success, smart, diligent, intelligence, accomplishments". Religious field: "how to speak, behave, perseverance in religion and interesting and educative way of thinking". Aspects of behavior and dress, namely: "the public figures who always wear *hijab*, looks dashing, handsome face, how to dress, how to do good, good character, have a good voice, hefty body, good looks, compassionate and humble, unyielding in achieving success, helping each other, firm, friendly, attractive and trying to find success, moral, steadfast and patient despite being dogged trouble, funny, cool, never arrogant, always patient in the face of life, modesty, innocence, heroic figure, kindheartedness, good on his fans, ridiculing often help other neighbors, not arrogant despite being famous, helping people with sincerity, polite attitude, and be a role model for me personally and everyone, and simple appearance".

4.1.5. Slogans/Words of Wisdom in the School Environment

Slogans/wise words contained in the school that the student is considered relatively low with an average score of 2.16, which is related to obedience to the school rules, noble moral growth, a importance of science, the practice of worship and cleanliness, and a positive attitude of life. The slogan is also not only in the form of a wise word written and affixed to the wall but also in the form of yells before the instruction begins. For example, "Successful seventh grade, Yes"; "Smoking, No".

4.1.6. Teacher's Admonition

The admonition is a method used by educators at Purwakarta state secondary school when learners violate the provisions of school and class and accepted the average student score 2.00, which indicates the low reprimands received by students. In Bungursari I state secondary school, for example, a reprimand as a sanction for students who violate the rules of a mild and moderate. The strikes are related to discipline, school study, behavior, obedience in worship, habituation, appreciation and religious experience, tidiness in appearance, and cleanliness.
Discipline, that is: "Late to do the picket, do not follow school rules, break the rules, late enter school, truant, escaped when the teacher did not go to class/did not come to school, disobey school rules, run away from school, body sports, late arrivals, should not steal, are prohibited from bringing vehicles, bringing motorcycles to school ". Studying in school is: "diligent study, no homework assignments, good reproaches, do not keep chatting in class, focus on learning, do not pay attention to when the teacher explains in the learning phase, does not bring an English dictionary, reprimand for not carrying a book Tasks, forgot to bring assignments, eat in class during class time, do not be lazy in learning, play games time learning, when lessons take place we joked with friends and immediately reprimanded teachers, chatting in class with friends, do not be noisy when Learning, because often talking with my friends in a state of learning, do not be naughty that makes people angry, the class should not be noisy, do not fuss in the class, I never play PS at the time of math, when the teacher did not enter instead of the teacher was called instead Make crowds in class and joke with friends ". Behavior, that is: "Never dating, meetings or two-two with the opposite sex, had sat in a classroom accused by teacher dating when it was my friend, about the problem of immoral photos on my celluler phone". Obedience of worship, habituation, appreciation and religious experience, namely: "never pray dzuhr, no prayers dluha". Tidiness in appearance, cleanliness, that is: "wearing skirts above the ankles, hair problems, forgot to envelop the book, and cleanliness of clothes, to maintain the cleanliness of the school environment, clothes removed, clothes are not inserted, torn pants, do not throw garbage in any place, have to keep cleanliness in class, dirty class, and do not throw garbage in place ".

4.1.7. Counseling Guidance

In Purwakarta state secondary school, counseling teachers are involved, although not yet in all state secondary school. In Bun-

gursari 1 state secondary school, Bungursari 2 state secondary school, Purwakarta 8 state secondary school and Pondok Salam 2 state secondary school there is teachers guidance counseling, even in Bungursari 1 state secondary school, there are 2 guidance and counceling teachers. But in Pondoksalam 2 state secondary school, the teacher is not from the department of guidance counseling, but the department of information and communication technology. While in Sukatani 1 state secondary school there is no teacher counseling guidance. If there is a student problem in the hands of the homeroom teacher and vice principal of the student school.

Student counseling guidance is relatively low, with an average of 1.72. This counseling deals with discipline issues of learning, personality, maintaining school and classroom order, educational and career levels, the dangers of drugs.

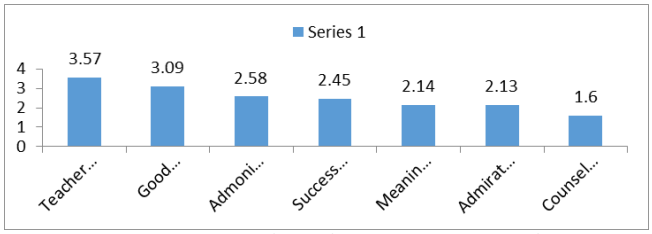
Discipline learning, which is: "not active in learning, study seriously, learn to forget the problem, good learning guidance and can be understood in learning and everyday circumstances, sleep in the classroom, no discipline, run away during school hours, Class VII exams, leaving school late, late schooling, no wearing a belt, no socks wearing, no wearing a hat at the ceremony, skipping classes, skipping school, running away, hanging out while studying". Personality, namely: "continue to believe that God always is your friend when other friends just use you alone, personality, self esteem, self confidence, the problem about me bullied, explanation IQ". School and classroom order, namely: "the case of making other people noisy, dudulag cases (beating tables), violating school rules, bringing mobile phones to school, childish delinquency like courtship". The level of education and career, namely: "career, occupation, school issues, the next level of education, future success". The dangers of drugs, namely: "danger of HIV/AIDS, Drugs, femininity, explanation of puberty, the guidance of maturity, because I've tried shesa, shesha problem".

The forms of controlling behavior by students themselves based on what they see and hear illustrate the students' self-control skills based on their environment which shows sufficient qualification with an average score of 2.53. Such control is concerned with self-reflection of experiences gained from the environment.

4.2. The Form of Self-Control that is considered the most meaningful by the students of State Secondary School

Purwakarta

The different forms of behavior control that students receive have different priorities of meaning, as illustrated in the following chart 2.



Graph 2: The Most Meaningful Self-Control on Sub Qualification Seen and Listened

Graph 2 shows that the most meaningful behavior control effort considered by Purwakarta state secondary school students is a total average score of 2.51 with sufficient qualification because it is in the range 2.51-3.50. Teacher's counseling is the highest order of meaning, whose average score is 3.57, with high qualifications; Followed by the teacher's example of 3.09, with sufficient qualifications; 2.58 teacher admonition, with sufficient qualifications; A figure of successful people in the community of 2.45, with low qualifications; Motivator (slogan on the wall) of 2.14, with low qualifications; A media success figure of 2.13, with low qualifications; And the lowest order of reprimands from teachers at 1.60, with low qualifications. It is described below:

4.2.1. Teacher's Counseling that Can Raise Students

Efforts to control that is considered most meaningful by students in Purwakarta state secondary school through teacher counseling received and followed by students obtained an average score of 3.57, which includes high qualifications. Some of these suggestions are counsels relating to the habituation of religious worship, tidiness in appearance, school rules, manners, and maintaining the cleanliness of the school environment. Counseling is basically a teacher's effort to guide learners. Counsling is of significant importance to the behavioral control that exists on the behavior in the student's daily environment. It is meaningful for learners when done interpersonally (25).

4.2.2. Good Behavior of Teachers Being a Model for Students

Efforts to control the most meaningful by students in Purwakarta state secondary school through the example of teachers received and can encourage students to follow the example obtained an average score of 3.09, which includes sufficient qualifications. Broadly speaking, the role models of teachers are considered the most meaningful by the students regarding daily good behavior, good treatment of students, competence and practice and praise their worship. The example of the adult is important for learners, including in daily appearances. The teacher's character also influences the talent development of learners (26).

4.2.3. Admonition That Can Raise Students

Efforts to control that is considered most meaningful by students in Purwakarta state secondary school through teacher reprimand received and awaken the average student score 2.58, which includes sufficient qualifications. The content of reprimands that are considered meaningful by students related to ethics in worship, ethics in the association, negligence in learning, and maintaining the cleanliness of the school environment. The teacher's reprimand to the students is also the teacher's effort to direct the student's behavior. Both advice and admonition, meaningful to learners when done interpersonally (25).

4.2.4. Success of Others Who Can Motivate Students

Efforts to control that are considered most meaningful by students in SMPN Purwakarta through the success of others who are considered and can encourage students to try to follow it an average score of 2.45, which includes low qualifications. When identified, the success of others who can motivate students with respect to intelligence, mastery of religious knowledge, and compete in a healthy manner. The role of other people's success models becomes important for learners in controlling behavior when the model is copied according to the preferences that the learners have (27).

4.2.5. Meaning of Slogans/Words of Wisdom in School Environments that Can Encourage Students

The meanings obtained by students from the slogans around their school are considered important by students with an average score of 2.14 with low qualifications. The slogans are concerned with the importance of paying attention to the values and norms of life, the importance of learning, hygiene, obedience to discipline, endeavor and religious obedience. The slogan is not everything in controlling the behavior of students, need a meaning that is in line with the behavior that will be realized (28).

4.2.6. Admiration of Successful Figures in Media that Encourages Students to Follow

Efforts to control that is considered most meaningful by students in Purwakarta state secondary school through the figure of people in the media that can encourage students to try to follow it an average score of 2.13, which includes low qualifications. Broadly speaking, aspects that students admire and encourage follow the figures in the media regarding their uniqueness, religious obedience, and popularity. The model can also be a figure that significantly influences (significant other) in the media when it has proximity and uniqueness. Models can affect motivation and goal setting (29).

4.2.7. Guidance and Counseling that Can Raise Students

Efforts to control that is considered most meaningful by students in Purwakarta state secondary school through guidance and counseling received and awaken the average student score 1.60, which includes low qualifications. Guidance and counseling that can awaken the student with regard to solutions to personal problems, unnatural intercourse, and learning order. Guidance and counseling is more meaningful for learners who have problems that need to solve problems in depth (30).

Based on the description above, the forms of control that are considered most meaningful by students are teacher advice and then followed by exemplary and teacher reprimands. The three things are related in terms of advice and reprimands are considered important because it comes from people who are considered worthy of being an example. It also illustrates the teacher's figure for student behavior control has an important position. Model figure in society and in media and motivation through slogan (wise words) is not higher than the existence of teacher. Overall control of the behavior by self-indicates sufficient qualification with a score of 2.51.

4.3. Meaning of Behavior Control of Student Behavior of SMPN Purwakarta in Learning PAI

4.3.1. Controlling Yourself

Internal behavior control by students themselves is basically a student effort in interpreting the environment, both physical and psychological environment. With reflective thinking skills, students can interpret what is seen and heard. The meaning of messages obtained by students will allow students to reconstruct the meaning they already have that comes from the culture of the family and community (31). Based on the point of view of the theory of reflective thinking, self-control performed by students may not be done based on students' self-awareness, but based on the ability to interpret the surrounding environment.

The findings of the study indicate that teacher advice is important for students, in terms of religious worship, daily behavior in the school environment, family, and community. Prayer is the main worship, which is the main focus of advice of the teachers to their students. By focusing on the obligation of prayer as the main obligation, can make students interpret the prayer as the most important worship. The practice of prayer discipline is a vehicle for disciplining various other activities for students.

4.3.2. Maintain Class Order

Adjustment of student behavior in the classroom is a major function of classroom management so that students remain motivated and focused on learning activities. Creation of a classroom environment to shape student behavior is done with advice and admonitions from teachers, habituation, and implementation of classroom order.

Based on the results of data collection through semi-closed questioner, the research findings indicate that the advice and reprimand that do not scold more meaningful for the students to keep behave not deviate. With such advice and admonition, students can understand their mistakes, and try not to repeat mistakes. Advice that is considered meaningful by students as well as advice accompanied by a direct model shown by the teacher, such as on arrival of guests to school. The direct model that can be seen by the students, can give a passion to imitating it, thus advice and rebuke become more real for the students of the expected meaning of the various counsel received by the students.

Classroom order is important, as a rule of conduct for students while in the classroom. The research findings show that students consider the importance of the existence of rules for students in the classroom. Similarly, students feel that by obeying class rules they will get the added value from their teachers. The existence of class rules and the students' reasoning on the importance of behavior as obeying the rules that will be consequential to the added value of teachers is a conventional moral judgment according to Kohlberg's theory (32). Student obedience to classroom rules is also reinforced by the teacher's authority, therefore the respect for classroom order becomes stronger for students by teachers' authority.

Based on these findings it can be concluded that the control of student behavior in the classroom is a classroom management activity that determines the success of PAI learning includes behavior control through various habits of appreciation and religious practice that can strengthen the students' education in obeying the classroom order.

4.3.3. Improving Motivation of Worship and Morality

In the process of interpreting what is seen, heard, and followed by students with reflective thinking as a form of self-control as a whole is not higher than classroom management, and the practice of practicing religious practice in schools. This does not mean that self-control becomes unimportant in controlling student behavior, but through the findings of this study shows that to achieve self-control requires important steps, such as classroom management and habituation.

In students' self-control by relying on students' reflective reflection on what they see, hear and obey, teachers' advice seems to occupy the most important mean for students to be able to control their behavior compared to reprimands, model figures in society and in the media and motivation through Slogan (wise words).

The meanings obtained by students from the teacher's most important advice is to increase the motivation of worship and morals. Some of the meanings they get include the motivation to habituate worship behavior, social ethics, school order, and maintaining the cleanliness of the school environment.

The motivation of the habit of worship practice involves the spirit to perform the five-time prayers in munfarid and congregate on time, ablution before praying, trying to fast and praying dhuha, Friday praying, reciting al-asma al-husna, and diligently reading al-Qur'an. The meanings of counsel related to the motivation of worship are the most important control effort in the learning of Islam.

The meaning gained by students from the advice of teachers is also related to the improvement of ethical motivation in the association, namely tidiness in appearance. These meanings are like motivation to obey the rules of covering the nakedness, appropriateness in appearance and honor, helping the parents, helping others, respecting others, being polite to the elderly, not fighting, not smoking, not dating Class, no courtship before leaving school, not drunk, no drugs, no longer jumping fences, no motorbike, and running away. "These meanings relate to the morals of students in the daily association. This is in accordance with the efforts of behavior control in Islamic religious learning to realize the noble character of the students.

The meaning of advice obtained by students is also related to the increase of motivation to obey the school order. These meanings include the motivation for discipline, not skipping school, not coming late, do not be lazy, I am diligent in school, respecting teachers, devoted to parents, I should not talk to friends when there is a teacher if coming home from school directly Go home and study earnestly ". These meanings relate to the general meaning of advice to control student learning behavior both in the classroom and outside the classroom. With such general advice, students are awakened to improve motivation in controlling behavior as learners in accordance with classroom and school rules.

Advice that is interpreted by the students as a motivation to maintain the cleanliness of the environment among others the impetus to be able to maintain cleanliness at school or at home. These meanings are an awareness to morals to the surrounding natural environment that is part of the Islamic learning behavior. Religious qualities in Islam include basic matters of association such as good or silent commandment(33), keeping clean (QS Al-Baqarah 222), keeping things that others do not feel comfortable (throwing off the road is evidence Lowest level of faith).

Some of the meanings of counsel related to the motivation for worship and morality as described above are proved to be meanings that enable the form of behavior control to be effective. As found in this study, counsel is also supported by reproof, exemplary, so that the three are interrelated. Thus, behavior control through advice can be used by teachers in order to motivate not in order to frighten students, and reinforced by admonishments and teacher's example. It also illustrates the teacher's figure for student behavior control has an important position. Model figure in society and in media and motivation through slogan (wise words) is not higher than the existence of teacher.

5. Conclusion

Based on the above description, the authors can take the conclusion that the effort to control the behavior of deviant students in learning Islamic religious education in Purwakarta state scondary school is a control effort to strengthen the control by students themselves who support the implementation of The Islamic religion. The conclusions are detailed as follows:

1. The deviant behavior control measures in Islamic religious learning for students in Purwakarta state scondary school district is conducted through the control by the students themselves. Self-control is manifested in the student's attempt to interpret reflective thoughts of what is seen, heard, and followed, such as from counsel, reprimand, counseling, exemplary, and meanings contained in words of wisdom, counsel, and Slogans taped to the wall.
2. The form of control that is considered most meaningful by students in Purwakarta state scondary school district is the forms of behavior control based on the strengthening of values that come from religion. Self-control is done through the reinforcement of students' awareness of the appreciation of the meaning of prayer, the habit of reading al-Quran, and al-asma al-husna. Self-control becomes meaningful when students use reflective thinking to interpret their surroundings.

3 Meanings obtained by students from behavior control in Islamic religious learning include self-control, maintaining classroom order, and increasing the motivation of worship and morals.

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