



Implementation of the Dhikr Approach in Overcoming Deviant Behavior in Students of SD Negeri 094160 Gunung Serawan, Bandar Masilam District, Simalungun Regency

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Abstract:

This research is titled 'Implementation of the Dhikr Approach in Overcoming Deviant Behavior Among Students at SD Negeri 094160 Gunung Serawan, Bandar Masilam District, Simalungun Regency.' The dhikr approach is a spiritual method that integrates religious values into the character development of students. Through regular dhikr practice, students are encouraged to reflect on deep moral and spiritual values, which can help address various behavioral issues. This approach aims not only to directly change students' behavior but also to build their awareness of the importance of having a character based on religious teachings, such as discipline, patience, and responsibility, which form a crucial foundation in daily life both in school and outside the educational environment. This study aims to analyze the implementation of the dhikr approach in addressing deviant behavior among students at SD Negeri 094160 Gunung Serawan, such as indiscipline, juvenile delinquency, student brawls, alcohol consumption, drug use, and violations of religious norms. The study uses a descriptive qualitative method, with data collection techniques including interviews, observations, and documentation. The subjects of the study are PAI (Islamic Religious Education) teachers and students at SD Negeri 094160 Gunung Serawan. The focus of the study is how PAI teachers implement the dhikr approach as a preventive effort, as well as the effectiveness of this method in overcoming deviant behavior. The research findings show that the dhikr approach, when carried out regularly and well-organized, is effective in enhancing students' spiritual awareness, reducing deviant behavior, and shaping a positive mindset. The study recommends an increase in the role of PAI teachers in consistently implementing the dhikr approach.

Keywords: Dhikr Approach, Deviant Behavior, PAI Teachers

INTRODUCTION

Deviant behavior among elementary school students is a complex and diverse phenomenon. This behavior can be defined as actions that deviate from the social norms that prevail in the school environment. Several factors can trigger the occurrence of deviant behavior, such

as individual factors, family environment, school environment, and broader social environment.

In general, deviant behavior among elementary school students includes violations of school rules, drug abuse, sexual behavior, bullying, gadget abuse, and other misconduct. According to Sigit Hardiyanto in *Adolescents and Deviant Behavior* (2018), factors that contribute to deviant behavior include a lack of supervision from parents, leading children to feel free to engage in activities outside of acceptable norms, which can result in deviant actions. The prevalence of deviant behavior among students is also felt by teachers at SD Negeri 094160 Gunung Serawan, Bandar Masilam District, Simalungun Regency, and the surrounding community. Violations of school rules, such as truancy, tardiness, and indiscipline, have become serious problems among students, especially during subjects perceived as boring. The use of drugs among students is becoming increasingly concerning, with some elementary students involved in substance abuse cases. Another frequent issue is the misuse of gadgets, with many students playing online games both outside and during lessons. Several factors contribute to deviant behavior in elementary students, including individual, family, school, and social environmental factors.

Feryna Nur and M. Fadhil Nurdin (2018) argue that issues can arise if adolescents are allowed to use social media without supervision and clear guidance, which leads to various deviant behaviors such as harassment, fraud, and bullying. (Rosyidah & Nurdin, 2018) Elsi Novarita mentions that if this is left unchecked and supported by an unsupportive environment and poor personality traits, it will trigger various deviant behaviors. (Novarita, 2014) Deviant behavior among elementary students can have serious negative impacts, both for the individuals involved and the surrounding environment. These negative impacts include learning disruptions, damaged social relationships, and mental and physical health issues. From a physical perspective, Zulkhairi (2019) concludes that deviant behavior has physical consequences, including injuries from fighting and damage to lung health from smoking. (Zulkhairi et al., 2019) Legal violations are also a concern.

In relation to religious education, Islamic Religious Education (PAI) teachers play a crucial role in shaping students' character based on spiritual values. One method that can be implemented is the dhikr approach, which serves to calm the soul, strengthen the connection with Allah, and regulate behavior according to religious teachings. In addition to being an act of devotion to the Creator, dhikr also has significant positive effects on mental and moral health, especially for students. Agus Jamaludin in his concept of dhikr states that: "Dhikr can provide emotional control for respondents in addressing deviant thinking and excessive anxiety" (Kumala, Kusprayogi, & Nashori, 2017). (Mochammad, 2019) In a previous study conducted by Mahmud Syaifuddin and colleagues, it was found that the habit of reciting the Asmaul Husna dhikr positively and insignificantly influences self-control among students, with a significant result of 0.056. (Syaefudin & Bhakti, 2020) On the other hand, the Simalungun culture has noble values that align with Islamic teachings. For example, the concept of "Adat Bersendikan Syariat, Syariat Bersendikan Kitabullah" shows that Simalungun customs do not contradict Islamic teachings. The Simalungun community is known for its high tolerance for religious and ethnic differences. Dhikr can strengthen this value of tolerance, as students are taught to respect and love one another through the practice of dhikr. The value of mutual cooperation is also deeply ingrained in Simalungun society.

Based on the background above, the research problem in this study can be formulated as follows: How is the implementation of the dhikr approach in overcoming deviant behavior among students at SD Negeri 094160 Gunung Serawan, Bandar Masilam District, Simalungun Regency? What are the supporting and inhibiting factors in the application of the dhikr approach to addressing deviant behavior among students at SD Negeri 094160 Gunung Serawan, Bandar Masilam District, Simalungun Regency? To understand the context and contributions of the research titled "Implementation of the Dhikr Approach in Overcoming Deviant Behavior Among Students at SD Negeri 094160

Gunung Serawan, Bandar Masilam District, Simalungun Regency," it is important to refer to some relevant previous studies, including:

A study by Riskiya Febriyani et al. (2022) titled "Habitual Recitation of Dhikr Al Ma'surat in Shaping the Religious Character of Students at SMP Islam Terpadu Al Afif Palembang" which discusses the importance of dhikr in shaping the religious character of students at SMP Islam Terpadu Al Afif Palembang. The study highlights internal and external factors that support and hinder the implementation of dhikr in the process of religious character building.

A study by Fathurrahman (2021) on "The Role of Religious Education in Reducing Juvenile Delinquency in Elementary Schools" which examines how religious education, including dhikr, can reduce deviant behavior in schools. The study shows that a religious approach, systematically applied by religious teachers, plays a significant role in mitigating deviant behavior.

A study by Ahmad Wahyudi (2019) titled "Teacher Strategies in Preventing Student Discipline Violations at SMK PGRI 2 Karangsari, Belitang III District, Oku Timur Regency" focuses on teacher strategies to prevent deviant behavior, including the preventive approach of requiring students to recite verses from the Qur'an before lessons, perform congregational prayers, and engage in other religious practices.

From these previous studies, it can be seen that there are similarities in the topics addressed, such as deviant behavior among students, the factors behind it, and its consequences. Likewise, the preventive approach used, which includes guidance counseling, religious education, Qur'an recitation, and dhikr. The difference in this study lies in its focus on the implementation of the dhikr approach to overcome deviant behavior among students, as well as discussing the supporting and inhibiting factors in its application. Based on the researcher's observations, the practice of dhikr has been deeply rooted in the culture and traditions of the Gorontalo community for a long time. Therefore, the researcher believes that there has been no previous study on this subject at SD Negeri 094160 Gunung Serawan, Bandar Masilam District, Simalungun Regency

METHODS

This study uses a descriptive qualitative method, which aims to provide an in-depth description of the implementation of the dhikr approach in preventing deviant behavior among students at SD Negeri 094160 Gunung Serawan. According to Whitney in Ahmad Wahyudi (2019), descriptive research studies societal issues, the procedures prevailing in society, and specific situations. (Wahyudi, 2016). In other words, descriptive research aims to identify current issues in society, whether they are social, economic, political, cultural, or others. After identifying the problem, this study will analyze it in-depth, exploring its causes, impacts, and characteristics.

In the study on the Effectiveness of Theistic Guidance Strategies for Adolescent Religious Development, it is stated that qualitative descriptive (QD) is a research method that applies a simple qualitative approach with an inductive flow. The inductive flow means that the descriptive qualitative (QD) research begins with the process or event explanation, which eventually leads to a generalization or conclusion from that process or event. (Ruhansih, 2017).

The subjects of this study are Islamic Religious Education (PAI) teachers and students of SD Negeri 094160 Gunung Serawan, who are the primary focus of the research, having experienced deviant behavior, and are expected to benefit from the implementation of the dhikr approach. The objects of the research here are the implementation of the dhikr approach and the deviant behavior of the students.

Data collection techniques were carried out through observation, interviews, and surveys conducted directly at the location. The research was carried out at SD Negeri 094160

Gunung Serawan, Bandar Masilam District, Simalungun Regency, and the research period was in November 2024. The data obtained were analyzed using descriptive qualitative analysis. The steps of the analysis include:

Data Reduction: Selecting relevant and important data to answer the research questions.

Data Presentation: Organizing the data in a narrative and visual form to make it easier to understand. Conclusion Drawing: Summarizing the research findings based on the data analysis conducted."

RESULT

This research aims to explore the effectiveness of implementing the dhikr approach in addressing deviant behavior among students at SD Negeri 094160 Gunung Serawan. The data collected in this study includes students who frequently violate school rules, as shown in the following table:

Table
Student Data as Research Subjects

No	Name	Gender	Age (Years)	Class	Address	Parent's Occupation
1	Andres Mantu	Male	10	V	Lemito	Farmer
2	Dewi Rauf	Female	11	VI	Lemito	Farmer
3	Ferawati Paduengo	Female	10	V	Lemito	Farmer
4	Firya Anisa Alamri	Female	10	V	Lemito	Entrepreneur
5	Mutia Lasimpala	Female	10	V	Kenari	Farmer

Discussion:

After collecting data through observation, interviews, and documentation at SD Negeri 094160 Gunung Serawan, Bandar Masilam District, Simalungun Regency, the researcher found that the most common deviant behaviors among students related to school discipline violations included frequent tardiness and skipping lessons. This was revealed by the school principal, Mrs. Rosmaria Manullang, S.Pd, on December 5, 2024, as follows:

"Since I was appointed as Principal here, the most frequent disciplinary violations by students have been tardiness and skipping lessons. Recently, one student appeared gloomy, claiming to have problems with their parents, but their parent came to pick them up in a drunk state. Thankfully, this situation has improved." (Interview, 2024)

"Besides tardiness and skipping classes, some students are fond of using their phones, are reluctant to join the group prayer for Zuhur in the mosque, don't do the homework assigned by teachers, and some even skip wearing their school uniforms." (Interview, 2024)

The researcher also interviewed several students on December 5, 2024:

Rifaldo, Grade V: *"I am usually late for school, Sir, and I also don't feel like studying."*

(Interview, 2024). Jafar Sabar, Grade VI: *"As for me, Sir, I just often arrive late, so I usually don't participate in the dhikr activities."* (Interview, 2024) From these statements, the researcher concluded that the deviant behaviors occurring at SD Negeri 094160 Gunung Serawan included students being late to school, skipping lessons, using mobile phones during class, not doing homework, dating, and being reluctant to participate in the group Zuhur prayer.

The following table shows the frequency of rule violations by some students before actively participating in the dhikr program for the 2024/2025 academic year:

Table Types of Deviant Behaviors by Students Before Participating in the Dhikr Program (Academic Year 2024/2025)

No	Name	Date/Day	Class	Type of Deviant Behavior
1	Rifaldo	March-May	V	Frequently Late
2	Jafar		VI	
3	Anggi		V	
4	Ishak		V	
5	Moh. Fadel		VI	

Dhikr Approach Implementation:

The dhikr activity is implemented at SD Negeri 094160 Gunung Serawan through daily and weekly routines, including:

Daily Dhikr: Conducted every day before lessons begin in each class. This consists of a prayer recitation led by one of the teachers. Weekly Dhikr: Conducted once a week on Friday mornings. After the dhikr, a religious sermon about the importance of spiritual and moral values is delivered by the Islamic Religious Education (PAI) teacher, occasionally inviting an external speaker.

Here are the results of an interview with the school principal:

"Previously, we alternated the dhikr activities on Fridays with other activities like sports, but after observing the students' disciplinary violations, we decided to implement dhikr every Friday. There are no other activities except dhikr now. We start with Dhuha prayer, followed by dhikr and a sermon." (Interview, 2024)

The following is an interview with students on December 5, 2024:

"Here, Sir, almost every Friday, we perform dhikr. It used to be alternated with other activities on Friday, but now it's held every Friday."

A technical interview with the PAI teacher on December 5, 2024:

The dhikr is performed every Friday during the first lesson. All Muslim students gather in the schoolyard if the weather is good; if it rains, we do it in the classroom. The dhikr begins with two rak'ahs of Dhuha prayer, followed by dhikr led by the PAI teacher. We usually invite an ustaz from outside. The dhikr starts with Surah Al-Fatihah, followed by Surah Al-Mu'awwidhat (Al-Nas, Al-Falaq), the Asmaul Husna, and then other dhikr phrases like 'La

ilaha illallah,' takbir, tahmid, tasbih, and salutations upon Prophet Muhammad (SAW), ending with a prayer." (Interview, 2024)

He also explained that the goal of this dhikr activity is to instill religious values in students, introduce them to the greatness of God, raise awareness of the importance of gratitude, and help them gain knowledge to become useful individuals.

Implementation Results:

Based on observations and interviews, the dhikr approach has had positive effects, such as: Impact of Dhikr on Deviant Behavior: Students who previously skipped classes showed slight improvement. As mentioned by some students after the interview on December 5, 2024:

"The impact (of dhikr) is a bit, Sir, I skip less and feel more motivated to study."

A student named Melki also mentioned that after performing dhikr, his heart feels calmer, he focuses more on lessons, and his violations of school rules have decreased. In a survey conducted with 15 students, most answered that dhikr helped reduce deviant behavior, with 5 students saying it was very influential, 5 saying it was moderately influential, and 1 saying it had no impact.

Behavioral Changes: Students became more respectful and showed more consideration for others. One student mentioned that dhikr greatly influenced their attitude toward teachers. They began respecting teachers more because dhikr was combined with religious talks by the PAI teacher and external speakers. Students also became more diligent in performing congregational prayers, more disciplined in following lessons, and more confident in expressing their opinions. Psychological Changes: Apart from changes in behavior, dhikr also influenced students' mental well-being. Survey results showed that 15 students felt more peaceful after dhikr, 5 felt more motivated to study, and 4 felt closer to God.

Table
Changes in Student Behavior After Participating in Dhikr Activities

Behavior Aspect	Before Dhikr	After Dhikr
Discipline	Frequently late to class, not doing homework.	More punctual, consistent in completing homework.
Emotional Control	Easily angered, often involved in conflicts.	More patient, able to control anger, rarely involved in conflicts.
Social Awareness	Indifferent to struggling friends, often selfish.	More caring toward friends, helpful, and friendly.
Commitment to Worship	Negligent in performing prayers, rarely reads the Qur'an.	More diligent in prayers, beginning to read the Qur'an, more focused in worship.
Learning Activity	Not focused in class, often disrupts classmates.	More focused, actively participates in class discussions.

Speech and Attitude	Often uses rude words, lacks manners.	More polite in speech and behavior.
Cleanliness and Tidiness	Disregard for personal or environmental cleanliness.	Starts to maintain personal cleanliness and helps keep the classroom clean.
Independence	Often relies on others for tasks.	More independent, takes responsibility for tasks.

This detailed analysis highlights the positive effects of dhikr in improving student behavior, attitude, and psychological well-being.

CONCLUSION

From the results of this study, the author can draw the conclusion that in addressing student delinquency, a zikr-based approach offers solutions that touch on the spiritual, emotional, and social aspects of students. By incorporating zikr as part of school activities, teachers not only help students control their behavior, but also contribute to the formation of a strong character grounded in moral values. This ultimately supports the creation of a harmonious and productive learning environment.

From an emotional aspect, zikr has a calming effect on the mind and heart. By involving students in zikr activities, they can learn to control emotions such as anger, anxiety, or frustration, which often trigger delinquency. When students feel calmer, they are more likely to act rationally rather than impulsively.

From a moral awareness perspective, zikr helps students reflect on their relationships with God, themselves, and others. Through this process, they can internalize moral values such as honesty, responsibility, and compassion. This awareness can encourage students to avoid negative behaviors such as bullying, promiscuity, or actions that harm others.

From a self-awareness perspective, zikr is a form of introspection that helps students recognize their strengths and weaknesses. By becoming aware of the mistakes or delinquency they have committed, students can be motivated to improve themselves and act better in the future.

From a social relationship perspective, zikr has not only an individual dimension but also a social one. When done together, zikr can create a sense of unity and brotherhood among students. This can prevent conflicts or disputes that often lead to delinquency. Student delinquency often arises from a lack of constructive channels to express their energy or emotions. Zikr provides a positive alternative by involving students in meaningful spiritual activities.

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