

**THE IMPLEMENTATION OF MOSLEM PERSONALITY  
INSURANCE (MPI) IN DEVELOPING STUDENT'S SOCIAL  
CONTROL ON MASKUMAMBANG ISLAMIC SENIOR HIGH  
SCHOOL**

**SKRIPSI**

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**May, 2017**

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(MPI) IN DEVELOPING STUDENT'S SOCIAL CONTROL ON  
MASKUMAMBANG ISLAMIC SENIOR HIGH SCHOOL**

SKRIPSI

Presented To Faculty of Education And Teacher Training  
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In Partial Fulfillment the Requirements for  
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May, 2017

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**THE IMPLEMENTATION OF MOSLEM PERSONALITY INSURANCE  
(MPI) IN DEVELOPING STUDENT'S SOCIAL CONTROL ON  
MASKUMAMBANG ISLAMIC SENIOR HIGH SCHOOL**

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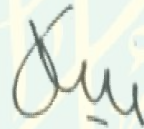
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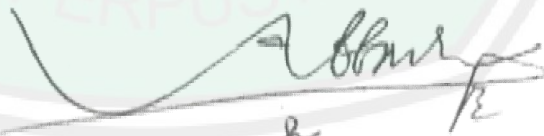


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## MOTTO

خير الناس أنفعهم للناس

**Try not to become a man of success, but rather try to become a man of value,  
because the more you give, the more you will get**



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Malang, April 25<sup>th</sup> 2017

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## DEDICATION

Thanks to Allah who gives me mercy and blessing to finish my thesis. Shalawat and salam also always be given to prophet Muhammad SAW who deliver us from jahiliyyah period to lightness *Addinul Islam*.

I would like to dedicate this thesis for special people who I respect and obey, they are my beloved parents, Mr Hambali and Ms Sutifah and all of my beloved brothers and sister who give me praying, loving, and supporting to finish up this thesis. They who not only supporting in physical supporting but also in financial supporting.

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I also would like to express my sincere thanks and appreciation to my thesis advisor, Ulfah Muhayani, M.PP who have patiently guiding me not only teach me how to do my research well but also teach me many things about live.

## PREFACE

Bismillahirrohmanirrohim

All praises be to Allah the Most Gracious and the Most Merciful, the only one lord in this universe. Thanks to Allah because of all blessing and guidance, So writer is able to finish this Thesis entitled “The Implementation of MPI (Moslem Personality Insurance) Program in Developing Student’s Social Control.” as the final instruction activities on the Maulana Malik Ibrahim State Islamic University of Malang.

Shalawat and salam always be presented to our beloved Prophet Muhammad SAW who has guidance us from the darkness to the lightness in this world and who can give the blessing in the hereafter. This thesis is written to submitted as a part of the requirement for obtaining Bachelor Degree in Social Science Education Department, Faculty of Tarbiyah and Teacher Training at Maulana Malik Ibrahim State Islamic University of Malang would not have been completed without The contributions and supports from many people.

Thus, I want to express my deepest gratitude to my advisor, Ulfah Muhayani, M.PP who has given me his valuable guidance, inspiration and patience, which finally lead me to finish the process of thesis writing. Furthermore, I also want to expres my sincerely thanks to:

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5. Dr.H Abdul Basith, M.Si as the Head of Social Science Department who always support the students.
6. Ulfah Muhayani, M.PP as the advisor who always give me guidance and a lot of suggestion in order to complete the arrangement of research report.
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10. Teacher and Students in Maskumambang Islamic Senior High School who help me during this research.

Finally the researcher hopes that this thesis will be useful for her and for the readers. This constructive criticism and also teh suggestion are expected from the readers.

Malang, 27<sup>th</sup> of April 2017

Irma Damayanti

## GUIDELINES FOR ARABIC – LATIN transliteration

The Writing of Arabic – Latin transliteration in this thesis is complying the guidelines of transliteration base on the shared decision of Minister of Religious Affairs and the Minister of Education and Culture Republic of Indonesia No. 158 in 1987 and no. 0543 b/U/1987 which generally can be explained as below:

### A. Alphabet

ا	=	a	ز	=	z	ق	=	q
ب	=	b	س	=	s	ك	=	k
ت	=	T	ش	=	Sy	ل	=	l
ث	=	Ts	ص	=	Sh	م	=	m
ج	=	J	ض	=	Dl	ن	=	N
ح	=	h	ط	=	Th	و	=	W
خ	=	Kh	ظ	=	Zh	ها	=	H
د	=	d	ع	=	'	ء	=	'
ذ	=	dz	غ	=	Gh	ي	=	Y
ر	=	r	ف	=	F			

### B. Long vocal

(a) Long Vocal	=	ā
(i) Long vocal	=	i
(u) Long Vocal	=	ū

### C. Diphtong Vocal

وا	=	aw
اي	=	ay
وا	=	ūr
اي	=	i

## TABLE LIST

1.1 Previous and Originality of research.....	14
4.1 Kind of Student's Violation .....	66
4.2 Sanction for each violation.....	67
4.3 Recapitulation of Student's Daily Report .....	70
5.1 Analyzing each indicator of MPI Program .....	74





## TABLE OF CHART

2.1 Research Roadmap.....	38
4.1 Work Coordinate in Controlling MPI Program.....	56
5.1 The components influence of Delinquency Behavior of Students .....	79
5.2 The impact of Implementation of MPIprogram .....	81



## TABLE OF APPENDIX

Appendix I	Daily Report Recapitulation on March fourth week .....	90
Appendix II	The main duty of <i>Murabbiyah</i> .....	116
Appendix III	Indicators of MPI Program .....	117
Appendix IV	Observation guideline .....	119
Appendix V	Interview guideline .....	120
Appendix VI	Checklist observation in school environment .....	121
Appendix VII	Transcript of interview .....	122
Appendix VIII	Documentation (picture).....	134
Appendix IX	Research Permit .....	137

## TABLE OF CONTENT

Inside research cover .....	i
Approval Sheet.....	ii
Evidence of Consultation.....	iii
Legitimation Sheet.....	iv
Motto .....	v
Advisor official note.....	vi
Certificate of skripsi authorship .....	vii
Dedication .....	viii
Preface.....	ix
Guideline Arabic-Latin Transliteration .....	xi
Table list.....	xii
Table Chart.....	xiii
Table of Appendix.....	xiv
Table of content.....	xv
Abstract .....	xviii
<b>CHAPTER 1 BACKGROUND</b>	
A. Background of the research .....	1
B. Focus of the research.....	6
C. Objectives of the research .....	7
D. Significance of the research.....	7
E. Delimitation of the research .....	8
F. Previous research .....	8
G. Definition of key term .....	14
H. Composition of the research .....	15
<b>CHAPTER II REVIEW OF LITERATURE</b>	
A. Review of related literature .....	17
1. The Meaning of Concept .....	17
2. Moslem Personality .....	18

a. The Meaning of Moslem Personality .....	18
b. Moslem Personality's aspect.....	19
c. Muslim Personality's Formation Process .....	20
d. Characteristic of Moslem Personality.....	22
3. Moslem Personality Insurance (MPI) Program .....	24
4. Social Control .....	26
a. The Meaning of Social Control.....	26
b. Social Control theory .....	29
c. Social Control mechanism .....	32
d. Kind of Social Control institute .....	34
B. Research roadmap .....	37
<b>CHAPTER III RESERACH METHOD</b>	
A. Approach and research design .....	39
B. Attendance of the researcher.....	40
C. Setting of the researcher .....	40
D. Dataanddata source .....	41
E. Data collection technique .....	41
F. Data analysis .....	44
G. Checking the ability of data.....	45
H. Procedure of the research.....	45
<b>CHAPTER IV EXPOSURE DATA AND RESEARCH FINDING</b>	
A. Overview of Maskumambang Islamic Senior High School .....	47
1. brief history of Maskumambang Islamic Senior High School .....	47
2. MaskumambangVission.....	49
3. Maskumambang Mission .....	49
4. Maskumabang Objectives .....	50
B. Exposure data .....	52
1. Moslem Personality Insurance (MPI) Program .....	52

C. Research Finding.....	57
1. The Concept of Moslem Personality Insurance (MPI) Program .....	57
2. Way of Implementation the Moslem Personality Insurance (MPI) Program on MaskumambangIslamicSenior High Schoo .....	59
3. The Impact of Implementation of Moslem Personality Insurance (MPI) Program in Developing Student's Social Control in Maskumambang Islamic Senior High School.....	67
<b>CHAPTER V DISCUSSIONS</b>	
A. The Concept of Moslem Personality Insurance (MPI) Program .....	72
B. The Way of Implementation the Moslem Personality Insurance (MPI) Program on MaskumambangIslamicSenior High School .....	75
C. The Impact of Implementation of Moslem Personality Insurance (MPI) Program in Developing Student's Social Control in Maskumambang Islamic Senior High School .....	78
<b>CHAPTER VI</b>	
A. Conclusions .....	83
B. Suggestions .....	85
Bibliography .....	87
Appendix .....	90
Student Biodata.....	139



## Abstract

Damayanti, Irma. 2017. *The Implementation of Moslem Personality Insurance (MPI) Program In Developing Student's Social Control On Maskumambang Islamic Senior High School*. Skripsi, Social Science Education Department, Faculty of Education and Teacher Training, Maulana Malik Ibrahim Malang State Islamic University, Malang. Advisor: Ulfah Muhayani, M.PP.

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Key Words : Moslem Personality Insurance (MPI) Program, Social Control

Unconformity of action and conventional norms and values in the society make an appearing of social deviance and juvenile delinquency. Its can disturb the tranquility in the society so its need an action to prevent and solve it. The institution which can give the biggest influence in solving the juvenile delinquency problem is a school. Its why the school need to make a regulation to solve and reduction this problem. The regulation have to obey by all of the students. This regulation should have to bind the students up. Based on the problem, then Maskumambang create and implement a program that is Moslem Personality Insurance (MPI) Program to solve it.

The research objectives are (1) to describe about what the Moslem Personality Insurance (MPI) program is, (2) to describe how the way of implementation of Moslem Personality Insurance (MPI) program in Maskumambang Islamic Senior High School, (3) to describe how the impact of implementation Moslem Personality Insurance (MPI) program in developing student's social control in Maskumambang Islamic Senior High School.

This research use qualitative research approach and the kind of research is case study. Case study used in this research because Maskumambang Islamic Senior High School is a school which is implement a Moslem Personality Insurance (MPI) program to control student's behavior and attitude. The data collection technique are observation, interview and documentation. The validity of data use triangulation. Data was collected analyzed by reduction of no relevant data, exposure of data and then make a conclusion.

The result of this research are: (1) Moslem Personality Insurance (MPI) program is a program created because of the student's attitude and behavior is not conform with the conventional norms and values in the society. So that its create to keep the students from morals degradation, (2) the implementation of Moslem Personality Insurance (MPI) program done by some activities, such are : *Halaqah*, daily Report, home visit, *Kepesantrenan*, and also in every activities when the students are in the school, included learning activity in the class, (3) by Moslem Personality Insurance (MPI) program students can control and prevent themselves, included their behavior, attitude so that they can avoiding in social deviance and juvenile delinquency.

## الملخص

داماينتي، إرما. 2017. تطبيق البرنامج ظمان الشخصية المسلم لتطوّر مراقبة الاجتماعية في نفس التلاميذ المدرسة الثانوية بمسكومنباج. البحث الجامعي. قسم تعليم علوم الإجتماعية كلية علوم التربية والتليم جامعة مولانا ملك إبراهيم الإسلامية الحكومية مالانج. تحت إشراف الدكتور علفة مهابيني

الكلمة الرئيسية: ظمان الشخصية المسلم، مراقبة الاجتماعية.

اختلال الخطوة مع القيم والمعياري في الهيئة الاجتماعية يسبّب إلى الشغب أو الجنون الأحداث و الحيدان الاجتماعية في مرحلة المراهقة. تلك الحيدان تستطيع أن يغزو الاطمئنان حتّى لا بدّ بالعملية ليعالج ويغلب منه. أثر المؤسسة ليعالج هذه المشكلة في حيدان المراهقة يعني المدرسة. لأنّه تجيب أن تجعل المدرسة المنظّمة والسياسة في استعمر ويقلّل بهذه المشكلة الاجتماعية. قام هذه المنظّمة بجميع التلاميذ. اعتماد بتلك المشكلة مسكومنباج تجعل و تطبّق البرنامج يعنى ظمان الشخصية المسلم لتعالج الحال.

أما أهداف البحث هي: (1) وصف برنامج ظمان الشخصية المسلم (2) وصف عملية برنامج ظمان الشخصية المسلم في المدرسة الثانوية بمسكومنباج (3) وصف كيف تأثير برنامج في تطوّر مراقبة الاجتماعية في نفس التلاميذ المدرسة الثانوية بمسكومنباج. نوع البحث الذي استخدمته الباحثة هو البحث الكيفي. وطريقة جمع البيانات المستخدمة هي الطريقة القضية. أما الطريقة القضيّة لأنّ المدرسة الثانوية بمسكومنباج لينظّم سلوك وأخلاق جميع التلاميذ. طريقة جميع البيانات التي استخدمته الباحثة هو الملاحظة، الحديث الصحفيّ و الوثقيّة. والمرجعة البيانات باستخدام طريقة التريليعوسي. وتحليل البيانات هي: تقليل البيانات، تختار الباحثة البيانات المناسبة أو غير المناسبة، عرض البيانات واستنتاج البحث.

أما نتائج هذا البحث هي وجدت (1) البرنامج ظمان الشخصية المسلم هي البرنامج تتكوّن من البرنامج من مصدر كثرة سلوكية وأخلاق التلاميذ غير مناسب بأخلاق الإسلامية وخارج من القانون أو المنظّمة في الاجتماعية، بأهداف ابتعد التلاميذ عن تحقير الأخلاق، (2) تطبيق برنامج ظمان الشخصية المسلم في عملية وهي لاقة، الإخبري اليومية، زيارة البيئية، المعهيدة وتطبيق في جميع عملية المدرسية، (3) مع البرنامج ظمان الشخصية المسلم تحدّد التلاميذ في سلوكهم حتّى محتوم من سلوك السيئة في مرحلة المراهق

## Abstrak

Damayanti, Irma. 2017. *Implementasi Program Moslem Personality Insurance (MPI) untuk Mengembangkan control sosial dalam diri siswa Madrasah Aliyah Maskumambang*. Skripsi, Social Science Education Department, Faculty of Education and Teacher Training, Maulana Malik Ibrahim Malang State Islamic University, Malang. Advisor: Ulfah Muhayani, M.PP.

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Kata Kunci : Moslem Peronality Insurance (MPI) Program, Social Control

Ketidaksesuaian tindakan dengan nilai-nilai dan norma yang berlaku di masyarakat menyebabkan timbulnya kenakalan dan penyimpangan sosial oleh remaja. Penyimpangan tersebut dapat mengganggu ketentraman sehingga perlu adanya tindakan untuk menngani dan mengatasinya. Lembaga yang paling berpengaruh dalam mengatasi permasalahan kenakalan remaja adalah sekolah. Oleh karenanya sekolah perlu untuk membuat peraturan dan kebijakan yang dapat mengatasi dan mereduksi permasalahan sosial ini. Peraturan tersebut harus bersifat mengikat yang dilaksanakan oleh seluruh siswa. berdasarkan permasalahan tersebut Maskumambang kemudian membuat dan menerapkan sebuah program yaitu MPI untuk mengatasi hal tersebut.

Tujuan penelitian ini adalah untuk : (1) mendeskripsikan tentang Program MPI, (2) mendeskripsikan proses implementasi Program MPI di Madrasah Aliyah Maskumambang, (3) mendeskripsikan bagaimana dampak program MPI dalam mengembangkan kontrol sosial siswa di Madrasah Aliyah Maskumambang.

Untuk mencapai tujuan penelitian di atas, digunakan pendekatan penelitian yaitu pendekatan kualitatif dengan menggunakan jenis penelitian studi kasus. Pemilihan studi kasus dikarenakan Madrasah Aliyah Maskumambang adalah madrasah yang menerapkan program MPI untuk mengontrol kelakuan dan tingkah laku seluruh siswanya. Teknik pengumpulan data yang digunakan adalah dengan menggunakan observasi, wawancara dan dokumentasi. Pengecekan kebsahan data dengan menggunakan teknik triangulasi. Data dianalisis dengan merdeuksi data yang tidak relevan, memaparkan data dan menarik kesimpulan.

Hasil penelitian menunjukkan bahwa, (1) Moslem Personality Insurance (MPI) program merupakan sebuah program yang dibentuk atas dasar banyaknya tingkah laku siswa yang tidak mencerminkan perilaku islami yang melanggar norma dan nilai yang berlaku di masyarakat dengan tujuan agar siswa-siswi terhindar dari degradasi moral, (2) implementasi Moslem Personality Insurance (MPI) Program dilaksanakan dalam beberapa kegiatan seperti Halaqah, Daily Report, Home Visit, Kepesantrenan dan juga terimplementasikan dalam seluruh aktivitas ketika berada di dalam sekolah termasuk kegiatan pembelajaran di dalam kelas, (3) dengan Moslem Personality Insurance (MPI) program siswa dapat mengendalikan dan mengontrol tata kelakuan siswa sehingga siswa terhindar dari perilaku menyimpang dan kenakalan remaja.

## CHAPTER I INTRODUCTION

### 1.1 Background of the Research

Social life never getting loose of social problems, the social problems include the social values and morals. Unsuitable both of social values, social reality and social action, it's mean that there is a fault in community's presumption about what should happen with what is happening in social reality.<sup>1</sup> One of kind from social problem is juvenile delinquency from norms and values in society. Their actions collide with the norms of law, social norms, norms of each group and it's disturb social tranquility, so it needs handling to overcome it.<sup>2</sup> Social deviation is caused by many factors, that are: release of disappointment's sense, boost economic needs, the influence of the environment and the mass media, the desire to be praised, distorted of learning process, the inability to absorb the norms, the process of socialization was diverge, a failure in the process of socialization, and a differences in social bond.<sup>3</sup>

The environmental factor and the media be dominant factor causes of social deviation. This is because according to Piaget, the stage of development of the adolescence's thought is the formal operational stage, where they start

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<sup>1</sup> Soerjono Soekanto, *Sosiologi Suatu Pengantar*, (Jakarta: PT Rajagrafindo Persada, 2012), page 316.

<sup>2</sup> Muammad Rifai, *Sosiologi Pendidikan, Struktur dan Interaksi Sosial di Dalam Institusi Pendidikan* (Yogyakarta: Ar-Ruzz Media, 2011), page, 219.

<sup>3</sup> Elly M Setiadi dan Usman Kolip. *Pengantar Sosiologi, Pemahaman Fakta dan Gejala Permasalahan Sosial: Teori, Aplikasi, dan Pemecahannya* (Jakarta: Kencana Prenada Media Group, 2011). Page, 222.



thinking abstractly and guessing.<sup>4</sup> Most adolescences also like to identify the behavior and attitude of the people they meet in their social environment. They also identify the behavior which they see in the media, such as the television program which contain violence element or elements of desire and it make adolescence will imitate the behavior without take into consideration. So they will be easily influenced by what they see and what they hear from their environment and the mass media.

Social deviation is something natural, couldn't pass his presence in everyday life. Social deviation is like being in a circle, it will never be a completion. The dynamics of social deviations will always evolve following the changes of the time.

Social deviations not only occur in an environment of society but also occurred in the school environment. The media has been reported about social deviation committed adolescences in the school environment. For the example, students in Makassar, the student smoking and lifting their feet on the table right in front of their teachers.<sup>5</sup> The number of cases the students who don't respect their teachers indicated that there are so many deviation committed in the school environment.

In Quran verse had been explained about behaved ethics of juvenile in daily life. If they do all of the behaved ethics, the juvenile delinquency will be increase better yet they will avoid in social deviance. The verse which explain about behaved ethics of delinquency is An-Nuur Verse 31:

<sup>4</sup> Desmita. *Psikologi Perkembangan Peserta Didik* (Bandung: Remaja Rosdakarya, 2012). Page, 107.

<sup>5</sup> [www.merdeka.com](http://www.merdeka.com), diakses pada tanggal 10 Oktober 2016, pukul 23:37.



وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (٣١)

A translation of this verse is:

And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over *Juyubihinna* (their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful.

The effort to Reduce social deviation committed by adolescents require the existence of social control to control their behavior to remain them to have an attitude and behavior accordance with the values and norms that apply in the community<sup>6</sup>. Controlling can from an institution. The institutions to reduce social deviation committed by adolescences is an educational institution, because at the age of adolescences spent much of their time in the school environment.

<sup>6</sup> Ibid., page, 249.

The education is consciously effort to equip learners with knowledge, attitudes and skills. This is in accordance with the law No. 20 of 2003 on the National Education system in article 1 paragraph 1 which States<sup>7</sup>:

Education is a planned and conscious effort to realize an atmosphere of learning process so that learners are actively developing their potential like religious, spirituality, power of self-control, personality, intelligence, morals, as well as the necessary skills, community, the nation and the State.

The school has a duty and obligation in disciplining their students when they do deviance from social norms and values. Improve student's self discipline doing by various rules and policies made by each school. Every school has different policies and rule in response to the delinquent which committed by the students, one example of a policy that can be done to discipline students is with Moslem Personality Insurance (MPI). Moslem Personality Insurance (MPI) is a program that was made to control student behavior to avoid the deviance behavior.

The school is a formal institution that is expected to reduce the rate of social deviation by adolescences at this time. Education not only to equip learners with cognitive knowledge, but also to make the learners be able to control themselves and have a noble personality. Thus, the program there should be in school not only program that is able to educate students but also is directed to the cultivation of the morality values. So it can make learners become adolescences who have competitiveness, have manners and noble morals.

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<sup>7</sup> Undang-undang No 20 Tahun 2003 tentang Sistem Pendidikan Nasional, Pasal 1, Ayat 1.

Maskumambang is an one of Islamic Boarding School in Gresik Regency. This Islamic Boarding School have educational stage, from Islamic Elementary School, Islamic Junior high School, Islamic Senior high School, Vocational high School and Tarbiyah's Educational Institute (STIT). The Islamic Boarding School created a superior programs namely Moslem Personality Insurance (MPI) Program. the aim of creating this program is to cultivate the values of morality in student's self. Islamic senior high school is one of a educational institute that include in Maskumambang Islamic Boarding school, so this school also implement this MPI Program.

The reason why this program made by this school because the large number of actions and behaviors are incompatible with the norms and values in society and also the adolescence's morality was decreased. There are a lot of indicators in this program which can prevent students from activities that may make they out of the activities which can decrease their morality such as avoiding from smoking, avoid drug and gimlet, closing the genitals when they get away from house, avoid free sex.

This program is a mandatory program, therefore all indicators in the MPI program must be followed by all students who are currently studying in this school. Students in this school divide to two kinds, that are students who live in boarding school and students who live in their own house. To know that the program are really have the function in students social control, so the research are more emphasize in students who live in their own house, because there is no

bound rules to regulate their interaction except their self through their habit in school.

The indicators emphasize Islamic values because deviant actions are influenced by how big the Islamic values are embedded in each individual's personal. This is the same as Bernard Spilka's argument<sup>8</sup> :

Religion has always stressed interpersonal morality, while interpersonal morality refers to morality relationship. Religion has usually been viewed as an antidote to crime. Pictured as repositories of conforming morality.

This MPI program being the values and norms that apply in the school environment. It can be able to bind to all students so that they can avoid social deviation. If they obey all the indicators in the program they will be spared from a deviance behavior, especially when students have interaction in social life, if they doing same as their activity in the school environment, the social life will be safe, and comfortable. Thus, the implementation of this program can be the rule to control themselves to avoid the deviance behaviors from social norms and values.

The basis of these problems above, the researcher interested in doing research by the title "implementation of the Moslem Personality Insurance (MPI) Program in developing student's social control in Maskumambang Islamic Senior High School".

## 1.2 Focus of the Research

The background above researcher can formulate the focus of this research. The focus of the research are:

1. What is the concept of Moslem Personality Insurance (MPI)Program?

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<sup>8</sup> Bernard Spilka, dkk. *The Psychology Of Religion, An Empirical Approach*. (Amerika; Prentice-Pagel. Inc, 1985), page, 279.

2. How the way of implementation the Moslem Personality Insurance (MPI) program on the Maskumambang Islamic Senior High School?
3. What are the impact of implementation Moslem Personality Insurance (MPI) Program in developing student's' social control in Maskumambang Islamic Senior High School?

### **1.3 Objectives of the Research**

The Objectives of this research, are:

1. To explain the concept of MPI (Moslem Personality Insurance) Program
2. To explain the way of implementation the Moslem Personality Insurance (MPI) program on the Maskumambang Islamic Senior High School.
3. To explain the impact of implementation Moslem Personality Insurance (MPI) Program in developing student's social control in Maskumambang Islamic Senior High School.

### **1.4 Significance of the Research**

The significance from this research are:

1. Practical significance

The practical significance of this research are:

- a. the results of this research are expected to increase the understanding of implementation the Moslem Personality Insurance (MPI) program as control in developing social morality so that learners can be controlled well.
- b. As a reference about the program that can control the behavior of students through Moslem Personality Insurance (MPI) program.



- c. For students, this research used to show them that implementation of MPI Program can control their behavior.

## 2. Theoretical Significance

The results of this research can contribute to enriching scientific about program implementation of the MPI and its contribution in developing control social.

### 1.5 Delimitation of the Research

In this research will be examined regarding the implementation of the Moslem Personality Insurance (MPI) program in developing the student's social control. Therefore the research will constraint to how the MPI program became the student social control so that students can avoid from deviate action. The other constraint is the subject of this research is just the students who not life in boarding school, but the students who live in their own house.

### 1.6 Previous Research

Research originality describe about the differences between this research and the other research before. Researcher find out the older relevant research to avoid repeated problem at the same research. The older relevant research are:

Thesis by Rini Wulandari, from Islamic education department, State Islamic University of Sunan Ampel Surabaya, 2016 by the title “Implementasi Program Moslem Personality Insurance (MPI) untuk Meningkatkan Budaya Religiusitas di MA YKUI Maskumambang Putri, Dukun Gresik”. This research use qualitative approach and the type is phenomenology. The similarity of the research are the school which being research location and the program of the

school that is MPI Program. The data collecting technique also have similarities, that are Observation, interview, and documentation. The differences of the research are the purpose of this research, if this research aimed to know the implementation of MPI Program to increasing religious culture in the school but in the research will be held have an aim to know that the implementation of MPI Program can develop the student's social control. Beside that the type of the research are differences, this research use phenomenology, but in my research use case study because this research want to know about implementation of MPI Program in developing student's social control, so that it can be a solution to solve and decrease the case of juvenile delinquency.

Thesis by Asri Rohma Pratiwi, from Educational Administration Departement, State Univesity of Malang, 2014 by the title "Implementasi Managemen Moslem Personality Insurance (MPI) Program, Studi Kasus di MI YKUI Maskumambang Putri, Dukun Gresik". This research use qualitative approach and the type is case study. The similarity of the research the program of the school that is MPI Program and the type of research. The data collecting technique also have similarities, that are Observation, interview, and documentation. The differences of the research are the purpose of this research, if this research aimed to know the implementation management of MPI Program but in the research will be held have an aim to know that the implementation of MPI Program can develop the student's social control. Even it's have similarity in the type but the case in this research is the MPI Program, but in my research the case

is juvenile delinquency and how the school create the program to solve and decrease it through MPI Program.

Thesis by Halimah Sa'diyah from Islamic Counseling Department, State Islamic University of Sunan Kalijaga Yogyakarta, 2015 by the title "Layanan Home Visit sebagai Upaya Penanganan Kenakalan Siswa di SMP Islam Ngadirejo Temanggung". The similarity of the research are use qualitative approach. The data collecting technique also have similarities, that are Observation, interview, and documentation. Beside that, the discussion also have a same, the research discuss how the school create the program to solve and decrease juvenile delinquency. But the differences are the program, the research use home visit program and my research use MPI program to solve it. but in my research want to know how the implementation of MPI can develop student's social control so that students have a consciousness to avoid juvenile delinquency through themselves.

Thesis by Hari Styioke from Islamic Communication and Broadcasting Department, State Islamic University of Syarif Hidayatullah Jakarta, 2015 by the title "Komunikasi antara Guru dan Siswa dalam Mengurangi Tingkat Kenakalan Siswa di SMA-N 74 Jakarta". The similarity of the research are use qualitative approach. The data collecting technique also have similarities, that are Observation, interview, and documentation. Beside that, the discussion also have a same, the research discuss how the school create the program to solve and decrease juvenile delinquency. But the differences are the program, the research Communication both of students and teacher program and my research use MPI

program to solve it. The research use intensive communication between teacher and students to know what are the reason they do delinquency and from the reason teacher can give the solution but in my research want to know how the implementation of MPI can develop student's social control so that students have a consciousness to avoid juvenile delinquency through themselves.

Article by Ayu Diyah Marlina and M Turhan Yani, in *Kajian Moral dan Kewarganegaraan Journal*, No 1 Vol 1 Tahun 2013 by the title "Strategi Sekolah dalam Menangani Pelanggaran Tata Tertib Sekolah pada Siswa di SMP Negeri 1 Papar Kediri". The similarity of the research are use qualitative approach. The data collecting technique also have similarities, that are Observation, interview, and documentation. But the data analyze technique use Quantitative Descriptive from percent. Beside that, the discussion also have a same, the research discuss how the school solve and decrease juvenile delinquency. But the differences are the research more emphasize in school strategic in solving students who collide school's rules, but in my research emphasize in the program. the school strategic are (1) teacher handling, include advising, give a sanction to them who collide, (2) school handling, include give violation score, corporate with the parents. So, the research more focus in how the school make students stick with the school's rules but in my research want to know how the school can develop student's social control through their own program, especially MPI Program so that students have a consciousness to avoid juvenile delinquency through themselves.

To make easier and clearly in determining the research originality, I serve it in table form below:

No	Title	Similarities	Differences	Originality of Research
1.	Thesis by Rini Wulandari, from Islamic education department, State Islamic University of Sunan Ampel Surabaya, 2016 by the title "Implementasi Program Moslem Personality Insurance (MPI) untuk Meningkatkan Budaya Religiusitas di MA YKUI Maskumambang Putri, Dukun Gresik"	Use qualitative approach, the school which being research location and the program of the school that is MPI Program. The data collecting technique also have similarities, that are Observation, interview, and documentation	This research aimed to know the implementation of MPI Program to increasing religious culture in the school but in the research will be held have an aim to know that the implementation of MPI Program can develop the student's social control.	In my research use case study because this research want to know about implementation of MPI Program in developing student's social control, so that it can be a solution to solve and decrease the case of juvenile delinquency
2.	Thesis by Asri Rohma Pratiwi, from Educational Administration Departement, State Univesity of Malang, 2014 by the title "Implementasi Managemen Moslem Personality Insurance (MPI) Program, Studi Kasus di MI YKUI Maskumambang Putri, Dukun Gresik".	qualitative approach, the program of the school that is MPI Program and the type of research. The data collecting technique also have similarities, that are Observation, interview, and documentation.	this research aimed to know the implementation management of MPI Program but in the research will be held have an aim to know that the implementation of MPI Program can develop the student's social control.	in my research the case is juvenile delinquency and how the school create the program to solve and decrease it through MPI Program.
3.	Thesis by Halimah Sa'diyah from Islamic Counseling Department, State Islamic University of Sunan Kalijaga Yogyakarta, 2015 by the title "Layanan Home Visit sebagai Upaya Penanganan	use qualitative approach. The data collecting technique also have similarities, that are Observation, interview, and documentation. the discussion	the differences are the program, the research use home visit program and my research use MPI program to solve it	in my research want to know how the implementation of MPI can develop student's social control so that students have a consciousness to avoid juvenile delinquency through themselves.



	Kenakalan Siswa di SMP Islam Ngadirejo Temanggung”.	also have a same, the research discuss how the school create the program to solve and decrease juvenile delinquency.		
4.	Thesis by Hari Styioke from Islamic Communication and Broadcasting Department, State Islamic University of Syarif Hidayatullah Jakarta, 2015 by the title “Komunikasi antara Guru dan Siswa dalam Mengurangi Tingkat Kenakalan Siswa di SMA-N 74 Jakarta”.	The similarity of the research are use qualitative approach. The data collecting technique also have similarities, that are Observation, interview, and documentation. Beside that, the discussion also have a same, the research discuss how the school create the program to solve and decrease juvenile delinquency.	the differences are the program, the research Communication both of students and teacher program and my research use MPI program to solve it	The research use intensive communication between teacher and students to know what are the reason they do delinquency and from the reason teacher can give the solution but in my research want to know how the implementation of MPI can develop student’s social control so that students have a consciousness to avoid juvenile delinquency through themselves.
5.	Article by Ayu Diyah Marlina and M Turhan Yani, in Kajian Moral dan Kewarganegaraan Journal, No 1 Vol 1 Tahun 2013 by the title “Strategi Sekolah dalam Menangani Pelanggaran Tata Tertib Sekolah pada Siswa di SMP Negeri 1 Papar Kediri”.	The similarity of the research are use qualitative approach. The data collecting technique also have similarities, that are Observation, interview, and documentation. the discussion also have a same, the	the differences are the research more emphasize in school strategic in solving students who collide school’s rules, but in my research emphasize in the program.	in my research want to know how the school can develop student’s social control through their own program, especially MPI Program so that students have a consciousness to avoid juvenile delinquency through themselves.

		research discuss how the school solve and decrease juvenile delinquency		
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Table 1.1 Previous and Originality of research

### 1.7 Definition of Key Terms

#### 1. Implementation

A well planned activities in order to achieve a particular goal. the means of planned activities here is a program that created by the school, and the particular goal is how the school can increase the Islamic value of student's self through the program.

#### 2. Moslem Personality Insurance (MPI) Program

MPI is a program that give an insurance for parents that their students who study in Maskumambang will have an Islamic behavior. This program created by Maskumambang Islamic Boarding School. This program doing through some activity and planting Islamic value in student's behavior through customary in daily life.

#### 3. Social control

A process has been designed which is made students comply with the applicable norms and values in society. Through social control expected in student's self have consciousness will appear to comply with the applicable norms and values, conform behavior, because behavior conform are very attached to their self so that it's required an effort to develop and foster a student's social control.

#### 4. Students

Is any person who is officially registered to attend the educational. In Maskumambang Islamic Senior High School there are two kinds of students, that are students who live in boarding school, they being *santri* and students who live in their own house. Students in this research is students who live in their own house, because researcher want to know how students apply their habitual in the school if they are in the outside of school, so that can be known how the implementation of MPI can developing student's social control.

#### 1.8 Composition of Research

To make easier of explanation and discussion of the problems, then researcher arrange the systematic as follows:

1. The frontage part, this part contain the cover page, title page, preface and table of contents.
2. The contents part, this part included:

Chapter I this chapter contain introduction, in this chapter discusses globally: background, the focus of the research, research objectives, the benefits of research, originality of the research, the definition of the term, and systematic discussion.

Chapter II this chapter is the chapter that contains review of related literature that are discusses muslim personalities, 1) which includes: definition of muslim personality, personality characteristics, muslim personality-forming factors, the process of formation of the personality of the Muslims. 2) Program that

includes an understanding of MPI, MPI program background and items contained in the MPI program 3) Social Control include: understanding, traits, the importance of the social control mechanism, function and social control types.

Chapter III this chapter described about research methods, which include: approaches and types of research, the research attendance, the location of research, data and data sources, data collection techniques, data analysis techniques and procedures of research.

Chapter IV this chapter discusses the exposure data and research results.

Chapter V this chapter contains about research discussion results that answered the problem of research.

Chapter VI this chapter is the last part of the thesis contain conclusions and suggestions.

3. The last part, this part included: bibliography, attachment and life history.

## CHAPTER II

### REVIEW OF RELATED LITERATURE

#### 2.1 The Meaning of Concept

Expert define just a little bit about the concept. There is no consensus about the definition of the concept definitely. In the Indonesian dictionary, concept defined by an idea or knowledge which abstracted from concrete events. The definition of the concept is a horde of perfect and meaningful ideas and the form is abstract. The concept can be applied spread evenly. Concept is an abstraction and its shows the same characteristics, a character or attribute from a fact of the object, even it's being a process, phenomenon, and an events which is make differences with the other group.<sup>9</sup>

Sagala said that concept is an objects, events, situations, or properties that possess common critical attributes and are designated in any given culture by some accepted sign or symbol.<sup>10</sup> Concept divide to concrete and abstract. The abstract concept have to define to understand it. The concrete concept is show in physical object whereas the abstract concept is comprise a reality of life but its not indicate the reality of life in physical environment directly. So to get an understanding about the abstract concept needed a definition through the symbols.

Begin from the meaning of the concept above, can be seen the conclusion that the concept is an idea, a knowledge and abstraction through symbolization from the specific characteristic of the group.

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<sup>9</sup> Ratna Wilis Dahar. *Teori-teori Belajar dan Pembelajaran* (Jakarta: Erlangga, 2006), page 62

<sup>10</sup> Syaiful Sagala. *Konsep dan Makna Pembelajaran*. (Bandung: Alfabeta. 2007), page 34.



## 2.2 Moslem Personality

### 2.2.1 The Meaning of Moslem Personality

Muslim personality comes from two words namely personality and Muslims. In the Association and in daily conversation, the word is often associated with personality traits, character, conduct or physical form.<sup>11</sup> therefore we define the personality of Muslim, it would be nice, we know the sense of personality in General. Many psychologists that defines the sense of personality. Each expert has a distinctive difference in the meaning personality. The difference is seen of the boundaries and contents of the personality. L.p. Thorp in the Psychology of religion explained that the sense of personality that is<sup>12</sup>:

Synonymous with thoughts about the proper functioning of the whole individual organism that includes all aspects of the verbally break like: intellectual, character, motives, emotions, interests, a willingness to get along with others, and individual impressions thereof on other people as well as social effectiveness in General.

The Holy Qur'an does not include the word personality specifically. However, its teachings are full of various terms as man "*insane*", people "*nas*", believer "*mu'min*", unbeliever "*kafar*", hypocrite "*munafiq*", and Christians and Jews "*hlal-kitab*".<sup>13</sup> In the Quran the terms frequently used in psychology is the nafs. Nafs in Indonesian Language translated as self or soul, personal<sup>14</sup>.

In islam the soul or personal can be classified in several kinds, among them:

<sup>11</sup> Al-Ammar, Fawziah, dkk. 2012. *Moral Character of Muslim Personality; Scale Validation*. Journal of Education and Practice, ISSN 2222-1735, Vol 3, No 16, 2012.

<sup>12</sup> Jalaluddin. *Psikologi Agama*. (Jakarta: Raja Grafindo Persada, 1997). Hal, 150.

<sup>13</sup> Ibid., 156

<sup>14</sup> Abdul Aziz Ayadi. *Psikologi Agama, Kepribadian Muslim Pancasila*. (Bandung: Sinar Baru Algesindo, 1987). Hal, 108

- a. The passion of *Al-Amarah*, is a person who tends to be on crimes, tend to follow the biological needs, impetus and encouragement of animal lust.
- b. The passion of *Al-Lawwamah*, is the personal regret yourself due to an inner conflict. On the one hand still strong enough tendency following Eve to his. The person with this appetite, on the way to goodness still often his undefeated, so that his kindness, not a maximum. People who like this be having regrets in themselves.
- c. The passion of *Al-Muthmainnah*, a quiet private because it has sincerity in his heart. They will carry out the commands of Allah and avoid the restriction with the sincere and readiness and in accordance with its ability. So they live a life in accordance with His *Fitrah* and get the means to him.

### 2.2.2 Muslim Personality's Aspects

From there is in man aspects of personality, these aspects are distinguished into three aspects, namely:

- a. physical Aspects

These aspects include behavior outside that is easily visible and caught from the outside, for example, ways of doing and ways of speaking.

This aspect is implementing human behavior.

b. Psychiatric Aspects

These aspects include the abstract aspects, such as the way of thinking, interests. This aspect of the soul which aspects influenced the atmosphere member of someone in the feel of something

c. the spiritual aspect

Aspects of the spirit has the high elements therein contained human readiness to realize things that most noble and the most holy. This aspect is an aspect that is more abstract mental philosophy of life and belief. This is a value system that has been percolating in personality, gives the marks of on the whole life of the individual. For the religious aspect of this is what gives the direction of the happiness of the world or the hereafter. This aspect that determines whether physical or psychological aspects aspect of quality or not.

### 2.2.3 Muslim Personality's Formation Process

Muslim personality formation is done gradually, requires a process. This is due to the formation of the personality is thorough, balanced and directional. This formation is aimed at the establishment of Islamic values in an effort to make the ability itself as God's faithful servants. If the process is well underway will result in a harmonious and matching personality. Said to be harmonious in all balanced aspects.

As for the process of the formation of personality according to Ahmad d. Marimba consists of three levels, namely, the establishment of conditioning the

understanding, attitudes and interests as well as the formation of spiritual enlightenment.

### 1. Conditioning

This conditioning aims at forming the physical aspect of the personality or give skills to do and say something (rote knowledge) how by using the control and physical powers and with the help of psychiatric, educated workforce are observed in the practices undertaken and pronounced, for example, fasting and prayer.

### 2. Formation of understanding, attitudes and interests

On the second level is given the understanding or knowledge of the practices that worked on and spoken. This level needs to be implanted basics morality that is closely related to the trust, which is necessary to use psychiatric staffs (feel, taste and inventiveness). Using the mind can be implanted about good practices.

With a sense-making sense of establishment attitude and the legislation concerning religious matters, for example, away from hatred, keeping our promises, sincere, patient, thankful, and others. So did the presence of flavor accompanied by sense, then interest can be enlarged and participated in the formation of the personality of the Muslims.

### 3. The formation of spiritual enlightenment.

The formation of these infuse confidence in the tenets of the faith, that faith in God, faith in angels, faith in his Messenger, faith in his book, the faith in the last days and the faith in *qada* and *qadar*. At this level appears

a deep understanding and awareness. Everything is well thought out, was chosen, it was decided and done is based on aware from within one's self with a sense of responsibility. Therefore it is also called its own formation (education).

4. The third level of this interplay.

The lower level will be a cornerstone of the next level and raises awareness so that gave rise to the implementation of the practices are more aware and *husyu'*.

#### 2.2.4 Characteristic of Moslem Personality

There are some characteristics of moslem personality. Characteristic can be an attitude, behavior and physically of someone. The characteristics of moslem personality according to Usman Najati are classified to 9 basic of behaviour<sup>15</sup>:

a. Characteristic related to faith/believe.

It is believes to Allah, believes to his angle's. believes to his revival book, believe to his messenger, believes to Day of resurrection, and believes to *Qada* and *Qadar*. Faith in islam means moral character. The concept of moral character "*khuluq*" according to the Islamic view includes considerable framework as mentioned within Islamic teachings.<sup>16</sup> Ghazali in his theory of Muslim character cites that good moral character comprises all the virtues. The most important virtue of them all is love of

<sup>15</sup> Muhammad Usman Najati, *Psikologi dalam Al-Quran*. (Bandung: Pustaka Setia, 2005), page 257

<sup>16</sup> Fawziah K Al-Ammar, dkk. *Moral character of Moslem Personality: Scale Validation*. Journal of Education and Practice. ISSN 2222-1735. Vol 3, No 16. 2012, page 120



God, which predisposes Muslim to be near to God by first having good morals, which will then enhance the beauty of the soul, and just like the beauty of the body, it depends on the balance of all its elements.

b. Character related to worship

Worship is everything which is Allah willing it. It is include worship to Allah, doing muslim obligation like praying, fasting, tithe, going to Makkah, pious to Allah, and reading holy quran.

c. Character related to social relation

Human need to the other person. They need each other in life. The character of social relation include interact well, philanthropist, corporate each other, no separate from the group, give another person a break, invite in goodness and restraint deny.

d. Character related to clannish

It is include do a kindness to parents, and blood relation.

e. Character related to the flesh

Human should have patient, fair, keep a promise, low minded, and mortified the flash.

f. Character related to emotional

It is include be afraid to God's torment, no hopeless from God's mercy, do a kindness to other people, prevent resentments building up, no envy to other people, etc.

g. Character related to intellectual and cognitive

intellectual and cognitive related to the mind, in islam mind was not a brain but it is feeling, and desire. God always laid muslim to use the mind to think and understand about nature phenomenon.

h. Character related to practical and professional life of Islam

Man sued for charitable good deeds and work as a duty that must be carried out each man in accordance with the capacity and the ability itself. In this work, people should be responsible for his work. Properties with regard to the practical and professional life include sincere in working, responsible, and enterprising efforts in attempting to obtain blessing from God.

i. physical properties

Balance the needs of body and soul is a matching personality in Islam. So, the needs of the physical body or noteworthy because of the effect on one's soul. The adage says that in a healthy body there is a healthy soul. Things that are related to physical properties is strong, healthy, clean and sacred of the unclean.

### **2.3 Moslem Personality Insurance (MPI) Program**

MPI program is a program that was initiated by Maskumambang Islamic boarding schools to escort the pupil Islamic personality in accordance with the vision and mission of the boarding schools. This program is also an assurance given by the boarding schools to all caregivers send their child in this school that their child will have a muslim personality.

Muslim personality that is written in this program are:

1. Aqeedah Shohihah
2. Doing Mandatory Prayers and Dhikr
3. Read the Quran at home
4. Tahfidz Al-Quran
5. Praying Sunnah
  - a. Duha prayer
  - b. Qabliyah and Ba'diyah prayer
  - c. Qiyaam Al-Lail
6. Dedicated to parents
  - a. pray for parents
  - b. Help parents at home
  - c. permission/say goodbye to parents before going out/exit
  - d. Speaking polite to parents
7. Come to the Madrasah on time
8. Obey the madrasah's rule
9. Healthy living
  - a. sleep before 21.00 o'clock
  - b. Avoiding from Smoking
  - c. Avoid drugs or drink forbidden
10. Islamic Appearance
  - a. close genitals when out of the house
  - b. Wear clothing that is loose, not tight, not invisibility
  - c. Avoid courting and free association

- d. Say greetings when meeting ustadzah

#### 11. Independent study

- a. study at home a minimum of 1 hour
- b. do the task/ homework

### 2.4 Social Control

#### 2.4.1 The Meaning of Social Control

Concept of social control is potentially useful in understanding social life. It is because so important. Discussion about the definition of social control, there are some definition from sociologist. Stan Cohen defined social control as<sup>17</sup>

Those organized response to crime, delinquency, and allied forms of deviant and/or socially problematic behavior which are actually conceived of as such, whether in the reactive sense (after the putative act has taken place or the actor been identified) or in the proactive sense (to prevent the act)

The other definition argued by Donald Black, he stated that social control is the normative aspect of social life, or the definition of the behavior and the response to it, such as prohibitions, actuations, punishment, and compensation.

Joseph S. Roucek, said that social control is a collective term for those processes, planned or unplanned by individuals are taught, or compelled, to conform the useages and life values of the groups.<sup>18</sup> The definition according to Joseph S Roucek can be seen from education prespective, because he argued that social control is a pedagogically process.

According to Reucek, the process of social control can be classified in three forms, namely:

<sup>17</sup> Martin innes, *Understanding Social Control, Deviance, Crime, and Social Order*. (Open University Press, 2003), Page 3.

<sup>18</sup> Martin innes, *ibid.*, page 4

- a. Social Control among individuals and other individuals, where the individual is the one keeping an eye on other individuals. For example, a father who educated his children to comply with the regulations within the family. This is an example of social control which basically control is very prevalent in everyday life, though sometimes unconscious.
- b. Social Control among individuals and groups occurs when individuals overseeing a group.
- c. Social Control between groups and other groups, occurs when a group overseeing the rest of the group.

Astrid Susanto has a different view, he extended social control from the viewpoint of psychologies. According to him, social control is a control that is both psychological and nonphysical, the reason is because of the mental pressure is social control against individuals so that individuals will behave and act appropriate with the assessment groups because he stayed in the group. Paul b. Horton and Chester L. Hunt looked at social control as all the way and process taken by a group of people or community so that its members can act in accordance with the expectations of the group or any other community.<sup>19</sup>

Social control can occur in the lives of everyday so that harmony and stability in the lives of everyday is reached. With the internalization of social control, expected lapses that occurred in the community can be reduced in particular irregularities committed by the adolescent children. Internalization can

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<sup>19</sup> Ibid., page 26



be done in two ways, first Internalization of value and norms, the process of socialization concerned with learning acceptable ways of acting as taken for granted unquestioned imperative or as social routines. Second, The using of sanctions which is related to destructive rule and non conforming act. Sanction may be positive and negative positive sanction for rewarding conducting action, and negative sanction for punishing non conformity action, either it is use formal or informal social control. Social control refers to the techniques and strategies for preventing deviant human behavior in any society. Social control occurs on all level of society.<sup>20</sup> Therefore social control should get the attention of a deep and fundamental.

The exposure of the experts above, it can be concluded that the notion of social control is the process and how used to engage, educate, even forcing members of the community to act in accordance with values and social norms in force in the community.

The nature of social control is two kinds, that are: Preventive social control and repressive social control. Preventive social control is a precautionary form of deviation in life so as to the life still conformist.<sup>21</sup> The conformity condition in the society will be happen if the social behavior are restrained. For example : a teacher give the homework for their pupils to prevent their pupils waste their time for playing and use the time for studying. While, Repressive social control is a form of social control which is have the aim to carry back social disorder to be conducive again. This kind of social control happen when deviant

<sup>20</sup> Richard T Schaefer, *Sociology matters, third edition*, (MCGraw-hill Companies, 2007), Page 97

<sup>21</sup> Elly M Setiadi dan Usman Kolip, *Pengantar Sosiologi, pemahaman fakta dan gejala permasalahan sosial:Teori, Aplikasi, dan pemecahannya*, (Jakarta: Kencana, 2011), page, 67.

was happen and then it carried back to normal situation without any deviant in social life and the society obey the norms and value.

#### **2.4.2 Social Control Theory**

Social control theory basically assumed that individuals in the community have the same tendency to behave distorted and not distorted. Right and wrong of human behavior relies heavily on the condition of the community as well as the agreement of the community over the standard human behavior itself that exists in the society concerned.

The main idea behind the theory is that the control deviation is the result of a vacuum control or social control. This theory is built on the basis of the view that every human being appropriate for wayward on the law or have the urge to commit violations of the law. Therefore, the experts assess the behavior of control theory of deviant is a logical consequence of the failure of a person to comply with the law. In this context of social control theory with the theory of parallel conformities.

This social control theory is an extension of social disorganization theory. In which there are two kinds of social control, (1) social control is bathiniah, and the norms and rules of society are internalized in man. These norms became a true benchmark – a wrong behavior. Norm socialized and internalized by individuals in the community in their respective environmental conditions are concerned. A child internalize criminality when living in a group of criminals, when the control bathiniah is weak then someone can do a deviation. (2) social control Etc. This

type of social control is also important because these social controls that impede violations of norms. For example, the phenomenon of prostitution that occurs in the unemployed or bachelors and workers or have married status, it will be a lot more watching, husband or wife, children, boss, friends and others. Conversely when the individual is still a Bachelor, then there was a lot of supervising, the reason people are unemployed, the Bachelor is assumed to be more free to do social control of deviance, due to weak.<sup>22</sup>

One of sociologist who develop social control theory is Travis Hirschi. Hirschi's theory is composed of four elements: attachment to significant others, commitment of traditional types of action, involvement in activities, and traditional beliefs in the moral value of society.

Attachment, is the ability of individuals to tune in to thoughts, feelings, and desires. Attachment points to the emotions or the involvement of any other individuals affectively. If the individual is able to assess and pay attention to its relationship with the other person then it will be less likely for them to do evil.

Commitment, is the rational component of conformity. Before someone did a criminal offence they pass the process of a rational weighing of profit and loss of his actions than by investing in conformity. The concept of the commitment it assumed that organizations in society belong to a lot of people, so will be hazardous once when individuals engage in acts of criminal.

Involvement, the individuals involved and engrossed in something, the conventions are less likely to commit crime. Because everyone has limited time

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<sup>22</sup> Ibid., 101

and energy. When he was involved in many of the conventional activity he will be bound by the Treaty deadline, planning, work time; Therefore the opportunity to bring up the crimes became rare.

Belief, when individuals have no trust in the society then crime will appear

Hirschi's primary interest was juvenile delinquency. He claimed that when youths are attached to parents, peers, and teachers, they are less likely to commit delinquency acts. For instance, he argued that the less a youth takes his or her teacher's opinion about himself or herself into account, the more likely the youth is to commit delinquency behavior. Also, commitment corresponds to the cost and benefit calculation of the consequences of conventional and unconventional actions of the youth.<sup>23</sup>

He identified four controls on youth ful deviance, that are<sup>24</sup>:

1. the most important control on delinquency behavior is adolescent's attachment to their parents. Obviously, parents can not follow teenagers around.
2. A second source of control is the school. Delinquents are far more likely than law-abiding teenagers to say that they dislike school, do not do homework, do not cares what their teacher think about them. In contrast, when students want to succeed, school acts as moral force.
3. A third control is the peer group. Hirschi hold that delinquent youth have fewer close ties with friends than do their non delinquent peers.

<sup>23</sup> Ozden Ozbay, dkk. *A Test of hirschi's Social Bonding Theory, Juvenile Delinquency in the high Schools of Ankara, Turkey*, International Journal of Offender Therapy and comparative Criminology, volume 50, number 06, December 2006, sage publication

<sup>24</sup> Richard j Gelles and Ann Levine. *Sociology: An Introduction, Sixth edition*, (Von Hoffmann Press, inc, 1999), page. 241

Not spent with age-mates. Some peer group encourage conformity to mainstream cultural goals and values, while others approve or tolerate antisocial behavior.

4. The fourth control is an aspiration to conventional goals, especially in education and work. When young people want to lead a good life and belief society will give them the chance to do so. They are more likely to complete high school and stay out of trouble. They do not want to risk their futures for a few kicks now. Delinquent youth, in contrast, have few hopes or plans for the future, they live for the present.

#### **2.4.3 Social Control Mechanism**

Social Control refers to a tool used by a society for put back members of the society who act strayed from the values and social norms in order to back acting in accordance with the prevailing values of society. Embodiment in an effort to support the sustainability of communities through the existence of social control. Therefore required the existence of a mechanism of social control, which is the mechanism of social control here is how coercion against members of the public in order to behave in accordance with the norm.

Many ways that can be done to steer in order for the community to act and behave in accordance with the applicable norms and values such as social control are persuasive. This way that is done in a manner without any violence in directing people to return on the value and norm but with guidance, call, and advice through a rational reason so that the solicitation or the guidance could be well received by individuals or groups who commit irregularities, so that the party



that controlled will not repeat the error not because of coercion of others but rather on the basis of awareness of oneself. However, the way in can only be done when the social circumstances in the safe and controlled circumstances are conducive.

In addition, another way that is persuasive with the coercive. This way the usual done by parties that have the authority and responsibility for controlling, and usually also carried out with violence and coercion. In this way have a relationship of strong linkages with the repressive control where the control is done because delinquency has been done. How this social control are distinguished into two kinds.<sup>25</sup>

- a. the Compulsions that is deliberately created by State authorities so that a person or a group of people was forced to comply with or to change his attitude, and generate a compliance nature indirectly.
- b. Pervasion like planting or the introduction of norm repeatedly, with the hope of things over and over again it will enter into a person's consciousness so that people would change his attitude in accordance with the desired.

The mechanisms of social control between primary groups with urban groups also have differences. The primary communities or communities or groups that are familiar and well acquainted with each other on a social control mechanism made directly by members of the group with a form of persuasive mechanism with rumors, making fun of, isolate, hurt, etc. In contrast to urban

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<sup>25</sup> Ibid, 265

communities who are not familiar with each other and are busy with the Affairs of each then all sorts of aberrations is done will be submitted directly to the appropriate authorities to overcome and control irregularities.

#### 2.4.4 Kind of Social Control's institute

Social control's institute can be distinguis into two kinds, that are informal and formal social control.<sup>26</sup> Each of those kind have roles to hold social life.

##### 1. Informal Social Control

At the micro level, informal social control can be defined as disapproving communication that is transmitted from person to person, which ultimately influences conformity to standards. Professionals and laypersons alike use apparent forms of nonverbal communication to express their standpoints and exchange directives, which in turn may modify behavior toward a more desirable route.<sup>27</sup> for example physical posturing, and facial expressions function as a form of encouragement or condemnation. In a institutional, several kinds of informal social control are:

##### A. Customs

Indigenous life patterns is done repeatedly, continuously, and generations. Indigenous democratic and totalitarian in nature. because of the democratic nature of the made by the group, everyone plays a role in its growth, everyone has a certain attitude to it, and it can be interpreted according to the developments that occur. Customs also totalitarian in nature, therefore affecting every aspect of

<sup>26</sup> Ibid., Elly M Setiadi dan Usman Kolip, page 272.

<sup>27</sup> Pasadena Calif, page 187

human life. So as long as the Customs Customs immediately persist then the Customs Customs it is the strongest bond in the form of a social code of conduct.

#### B. Religious institutions

The religious institution is a system of beliefs and important religious practice from the community who have made and formulated and widely practiced and is seen as a necessary and correct. Religious institutions often by the community as agents of social control that are very effective to reduce the large number of deviant behavior, in the middle of an increasingly complex society, because of the teachings of the religion itself is the values and moral values-the value is also adopted by law in making a certain rules in coping with the large number of deviant behaviour in society. This can we see for example in the Christian religion, which in the Christian religion has definitely have values and norms with the doctrine that strongly oppose the aberrant behavior of, such as, do not kill, do not steal, do not zinah, and others.<sup>28</sup>

#### C. the institutions of the community

Community leaders are the ones who have the power of influence the behavior of people in the social environment. Through influential figures, authoritative, trusted, civic social issues largely resolved by the community itself.

#### D. Mass Media

The mass media play a role into the social control over the various irregularities have been committed. The mass media spread the objectively and is

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<sup>28</sup>Ibid., Page, 277.

responsible for the news coverage. The mass media also contains the opinions of the public to do a variety of social aspirations.

## 2. Formal Social Control

### A. Police agencies

This Institute is an institution that was officially set up by the Government. The purpose of its creation was to secure people's lives from a variety of criminal acts such as theft, robbery, murder, assault, and other social aberrations associated with actions criminal.

### B. Educational Institution

Educational institution operates as a platform for which social control mechanism are in full function. Lifelong lesson such as self-restraint, punctuality, and adherence to rules are fundamentally inculcated into the pupil's code of ethics through the structured and meticulous sets of standards, schedules, protocol, and expectation found within public school systems.<sup>29</sup> It will decrease pupil's involvement in delinquency.

### C. Imprisonment

It serves to retroactively amend problematic behavior. Some assert that a jail term is constructive for both victim and society as a whole, and that the act of sequestering the perpetrator in a secured cell ensures the victim's long awaited sense of safety.

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<sup>29</sup> Ibid.,Page, 33.

Whereas formal social control can use when informal sanction do not bring about desired behavior. The implementation of them can be complicated.<sup>30</sup>

## **2.4 Research Roadmap**

Development of adolescent morality always decreasing. Many adolescents do their activity inappropriate and distorted with the values and norms that apply in the community. In sociological perspective, the condition of society will be in balanced condition if the behavior and actions conform with the values and norms.

An effort in decreasing deviation committed by adolescents in order to conform with the values and social norms needed an institutions that can control and direct the behavior of adolescents to make conformity. The institutions of social control to reduce social deviation committed by adolescences is an educational institution, because at the age of adolescences they spent much of their time in the school environment. The school is an institution that have a role in instilling values, even it is social values, moral values, and so on. Every school has the authority to regulate and direct the learners, differences in each school depending on the problems occurred in the school.

As effort to control the behavior of students, Maskumambang Islamic Senior High School has the own program that is Moslem Personality Insurance (MPI). This program was implemented due to concerns the school of the actions and behavior of students who do not reflect Islamic values. The Islamic values be an attention because it's the basics in values and norms in the community. A

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<sup>30</sup> Richard T Schaefer, 2008, Sociology tenth edition, MCGraw-hill Companies, Page,159



person will not do social deviation if they have Islamic values. Therefore, this programs are implemented to keep Islamic values so that the students could be avoid from social deviation, thus the school created a MPI program for controlling the student's behavior inside and outside schools. The frame of thinking below:

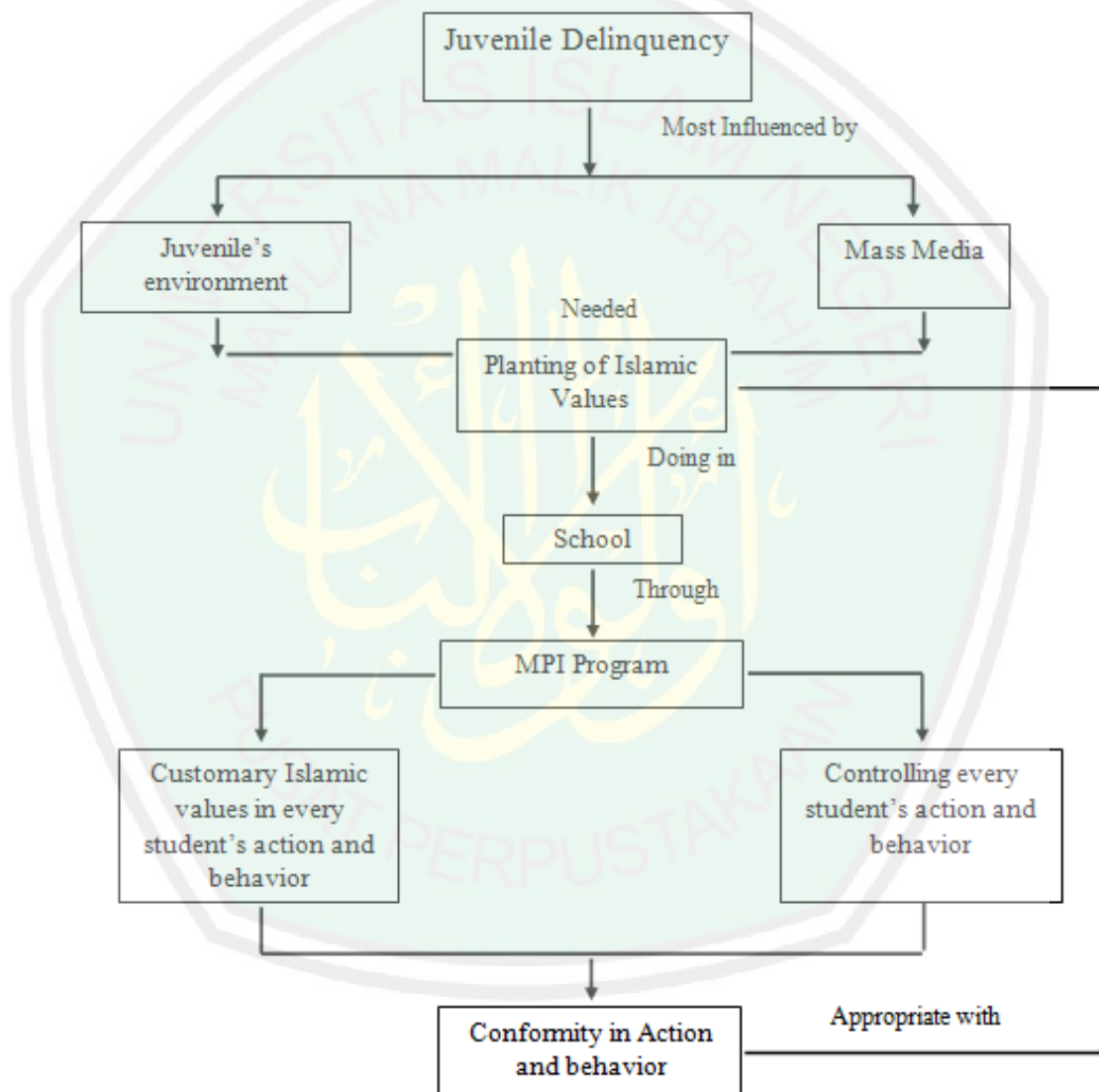


Chart 2.1 Research Roadmap

## CHAPTER III

### RESEARCH METHOD

#### 3.1 Approach and Research Design

The approach of this research is a qualitative approach. According to Sugiyono qualitative research used to examine an object where the researchers as key instruments. The result of qualitative research more emphasis on meaning so this research used to obtain data in depth and contains a certain meaning.

The qualitative approach resulting descriptive data in written word type. This is appropriate with the opinion of Bogdan and Taylor. They argued that qualitative methodology is a research which is procedure descriptive data in words written type and statement from human and behavior which is being observed.<sup>31</sup>

The design of this research is case study. A case study is a research that gives us a knowledge about the phenomenon of individual, organizational, social, and political uniquely.<sup>32</sup> The purpose of the case studies is to understand the issues, specific problems as well as showing understanding of the case in depth about the case.<sup>33</sup>

The issues that must be understood in depth is about juvenile delinquent. The delinquent more emphasized on the actions and behaviors that deviate from the values and norms that are applicable in the community, such as: avoid to

<sup>31</sup> Lexy Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: Remaja Rosdakarya, 2007), page.3

<sup>32</sup> Robert K Yin, *Studi Kasus: Desain dan Metode*, terj., M Djauzi Mudzakir. ( Jakarta: Raja Grafindo Persada, 2006), page.4.

<sup>33</sup> John W Creswell, *Penelitian Kualitatif dan Desain riset, Memilih di antara Lima Pendekatan*, (Yogyakarta: Pustaka Pelajar, 2015), page.137.

engage in sexual play, do not smoke, and stay away from illegal drugs. There are some juvenile who running deviance act, make Maskumambang boarding schools, make a program that is Moslem Personality Insurance (MPI) that can be controlled over the juvenile's actions to keep them from deviance act.

### **3.2 Attendance of the Researcher**

The specific characteristics of qualitative research is participation from researchers, researcher have key position of the research, it make data more dependent on the researcher. Researcher attendance intended to make researcher really understand the phenomenon and events that will be researched, because researchers also have a position as planners, executors gatherers of data, analysis of data, and interpreter of data analysis.

The researcher plunge directly and mingling with the subject of research, while the researcher's role as the main instrument in the collection of data realized by observing and dialogue directly with parties that have relevance with the research.

### **3.3 Setting of the Research**

This research held at Maskumambang Islamic Senior high school, located in Sembungan Kidul village, Sub district Dukun, Gresik Regency. The reason why this school being research location because this school is a school that implements the Moslem Personality Insurance (MPI) program.

### 3.4 Data and Data Source

Data source divide to two, that are human data source and non-human data source. Human data resource include an action and statement of the people, and it's a main data.. Whereas the non human data source is a supporting data, it means that additional data. It can be letters, statistical data, or any document relevant to research.<sup>34</sup>

This research use human and non-human data source. Human data sources in this research are principal, murabbiyah, students, and organizer of Moslem Persoanlity Development Center (MPDC). Whereas a non human data sources used in this research is daily report book.

### 3.5 Data Collection Technique

Techniques used in this research are:

#### 1. Observations

According to Angrosino, in Creswell stated that observation means observing the phenomenon in the field. Observation is not just observing but observations based on the research questions and research purposes.<sup>35</sup>

The activities of observation require to reside and engage with subject who will be observed. The researchers act as observers as participants because researchers plunge directly and mingling with the subject of research. Involve with subject's activity in research location, but it not involved perfectly.

Researcher attendance in research location for a week get the data about implementation of MPI program in the school. Start on Saturday till Thursday

<sup>34</sup> Suharsimi Arikunto. *Prosedur Penelitian: Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2002), page129

<sup>35</sup> Ibid., page 231.

held from 06.30 o'clock till 15.00 o'clock. At the time, the activities of Implementation MPI program are running away. And to help researcher and make the observation activity easier use check list sheet.

Researcher also use camera photo to take the picture of implementation MPI Program and note taking. It make a note from subject activity and how the way of implementation MPI Program. Note take from some indicators as below:

- How the way of the teacher to implement MPI Program?
- How the way of the Murabbiyah to implement MPI Program?
- What are the activity of MPI Program in the school?
- How the students activity and behavior in the school environment?
- How the way of the school to control student's activity in the school environment?

## 2. Interview

The interview is a way to gather information, doing by providing answers orally and answered orally too. The interview should be conducted with the direct contact between the interviewer with informant.

This research using kind of non-guided interview. Researcher ask a few questions which is free question but still have a relationship with the problem of research. In this case, the informant have a freedom to answer and convey their information to researchers. Tools for collecting data is tape recorder. This tools used to help researcher get information through recording informant's voice.

In connection with the acquisition of accurate data, this research conducted interviews to several resource persons such as:



- a. Principal of Maskumambang Islamic Senior High School.
- b. Teacher of Maskumambang Islamic Senior High School.
- c. Student of Maskumambang Islamic Senior High School.
- d. Organizer of Moslem Personality Insurance Center (MPDC).

Researchers also use the interview guidelines to support the process of the interview. Interview guidelines generally divide into two:<sup>36</sup>

- a. structured interview Guidelines, the guidelines laid out in detail so that it resembles a check list
- b. unstructured interview guideline, a guideline that contains an outline of questions to be asked.

This research use unstructured interview guidelines, researchers only make the outline of the questions then the informant answered the question freely, so it not to restrict the informant in answering.

### 3. Documentation

The function of Documentation in Qualitative Research is the complement of the observation and interview. The credibility of the qualitative research results will be higher if you use documentation as data collection techniques. Document here is the complementary data source whether it be writing, pictures, or others who can provide additional information about the research conducted.

In this research, the form of the document that can be used to supplement information research is a recapitulation of daily report sheets which are filled by

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<sup>36</sup> Ibid., page 330

students each day, a record of achievement and violations committed by the students as well as other things that are relevant and supportive research.

### 3.6 Data Analysis

Data analysis is the process of finding and organizing systematically data from interviews, observation and documentation. Analysis of the data doing by examining the data, organize, find the meaningful data to be used.

Technique of data analysis in this research uses the concept by Miles and Huberman. Miles and Huberman says that analysis process consists of three interconnect processes, the reduction of the data, the presentation of the data and the conclusion or verification.<sup>37</sup>

Analysis of the data doing by the following stages. First, record all the findings of the phenomenon in the research field either through observation, interviews, and documentation. Researchers make daily observation notes while in the field. In addition, every interview will be recorded, while researcher have a permission from the informant to record it. Second, rebat out the record observations, interviews and documentation, researcher separate the important and not important data. This is used to check the possibility of classification errors. Third, describe the data that has been clarified based on the research focus and objectives. Fourth, make the conclusion and verification and make final analysis for research report.<sup>38</sup>

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<sup>37</sup>A. Michael Huberman dan Matthew B. Milles, 'Manajemen Data dan Metode Analisis', dalam Norman K. Denzin dan Yvonna S. Lincoln, *Handbook of Qualitative Research*, Terj. Darisyanto dkk.(Jogyakarta: Pustaka Pelajar, 2009), h. 592

<sup>38</sup>Ibid.,Huberman dan Milles, h. 592

### 3.7 Checking the validity of the Data

This research use the technique of triangulation to check the validity of Data. The technique of triangulation is a technique to checks the validity of the data that utilizes something else out of that data to checking or comparison the data.<sup>39</sup> To obtain the degree of information trusty, researcher do some activity, below:

- a. compare observations data with the results of the interview.
- b. check data from one source to another resource.
- c. compare the results of the interviews with the contents of the relevant documents.

### 3.8 Procedure of Research

Research procedures in this research includes four (4) stages The stages are: the stage of pre-field, field, data processing, writing result processing. the explanation of each stages are follow:

The first stage is pre-field, the activity are arrange the research planning (research proposal), choose the research location, administers licensing, assessing the condition of the research field, preparing instrument of research.

The next stage is field, the activity are: understanding and participate in research field while collecting data. Doing interview with some informant, doing observation, and collect the data from some relevant document. To get enough data, the researcher attendance for a week.

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<sup>39</sup>Ibid, Lexy Moleong, h. 175

The next step is data processing, the activity are : make a transcript of data, data reduction, analysis the data, interpretation of data, this stage doing while during and after data collection and the last stage is writing of the results of the research report.



## CHAPTER IV

### EXPOSURE OF DATA AND RESEARCH FINDINGS

#### 4.1 Overview of Maskumambang Islamic Senior High School

##### 4.1.1 brief history of Maskumambang Islamic Senior High School

Maskumambang Islamic Senior High School is a part of development education program in Maskumambang boarding schools. Maskumambang was established in 1859. As an institution of religious proselytizing, Maskumambang boarding schools focuses on religious education. In the beginning of its building, maskumambang teach religious education through *surau* and implemented by using *bandongan*, *wetonan* and *halaqah*, and the material of learning are tafsir, fiqh, Hadith and Tauhid.<sup>40</sup>

The activities running for a long time. It was running during the leadership of KH. Abd Jabbar as the founder of Maskumambang Boarding School. Then it was continued by his son that is KH. Faqih and after he was passed away the leadership was continued by KH. Ammaf Faqih. In this era, KH. Nadjih Ahjad as his son in law who become one of the caretaker of this boarding school initiative to set up Islamic school (*Madrasah*). Then he build an Islamic Elementary School, Islamic Junior High School, and Islamic Senior High School, and it just build for a woman.<sup>41</sup>

In 1958 was build an Islamic Junior High School (*Madrasah Tsanawiyah*) for 6 (Six) years and KH. Nadjih Ahjad became a haed masterof this madrasah,

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<sup>40</sup> Direktorat Pendidikan Diniyah dan Pondok Pesantren , Direktorat Jenderal Pendidikan Islam Departemen Agama Republik Indonesia. 2007. *Direktori Pesantren 2*. Page, 133.

<sup>41</sup> Ibid, Page. 134



because he was a founding father. A few years later there is a government rule which is say that the standard of fieldwork of Islamic Junior and Senior High School is for about 3 (three) years. So Maskumambang also follow this rule and divide period of learning being 3 (three) years for both of two.

Maskumambang Islamic Senior High School was build in 1963 further to Maskumambang Islamic Junior High School. Because this school was made from a private institute, so religious Department put outside a letter of Madrasah Qualification. Maskumambang Islamic Senior High School get a qualification in 1978 and the number : L.m/3/189/C/1978 on 25 August 1978. In 1994 Maskumambang Islamic Senior High School occupied among religious affairs number E.IV/29/1994. Then in 29 March 1999 it was getting the rank of religious affairs to with number E.IV/PP.03.2/KEP/36.A/99. And in 17 October 2005, Maskumambang Islamic Senior High School getting accredited status from East Java Province Religious Affairs with the number : A/Kw.13.4/MA/288/2005 and on 30 October 2010 is also get accredited status by BAN-SM East Java Province with the number 073/BAPSM/TU/2010.

During the development o era and the demands of the various parties, and also to make excellent Islamic senior high school so its need to create an excellent class. Based on this problem, since 2008/2009 Maskumambang Islamic Senior High School make divide in the class that are regular and excellent class.

## **4.1.2 Maskumambang Vission and Mission**

### **4.1.2.1 Maskumambang Vission**

Creating learners who have Islamic, scientific and excellent characteristics. The indicators are:

1. Have Islamic behavior and attitude
2. Have critical thinking, creative and dynamic
3. Excelled in the skilled ones

The vision portrays the madrasah's goals to create the education based the religious. As a religious proselytizing and educational institutions, so Maskumambang wanna try to make then profile's alumni are as follows: create a student who have an Islamic a way of life and applicate it in their daily life. Create a students who have extensive scientific insights and always think and act based on their knowledge, they think what the effect on what they act.

The level best of Maskumambang Islamic Senio High School are competence level best. It is include English language competence for Social Science and natural science Department, Arabic language competence for religious department. And also The other competences include their life skills that was using to the graduates to fulfill their need.

### **4.1.2.2 Maskumambang Mission.**

To support the Vision of Maskumambang Islamic Senior High School, then the madrasah has a mission as belows:

1. organize of the realization of an Islamic environment so that it can encourage the realization of the practicing in the faith and *taqwa* to a whole madrasah's componenth.
2. Actualization of Islamic values through the study of religion in depth.
3. Create the learners and the component of madrasahto have a good moral.
4. Create and maintain a comfortable school environment for work, and learn.
5. Keep the togetherness, openness, independence, responsibility, entrepreneurship, on all of the component of madrasahin realizing the vision and mission as well as the purpose of the madrasah.
6. Develop a spirit to always trying to be the best and to be good model.

#### 4.1.2.3 The Objective of Maskumambang Islamic Senior High School.

The Objective of Maskumambang Islamic Senior High School divide into two stages.

1. The first stage, Maskumambang Islamic Senior High School try to reach as bellows:
  - a. realizing the students who have a strong faith, have awareness in carrying out the acts of worship, and behave good morals / *Akhlaqul karimah* as self appearance.
  - b. Cultivate the practice of 5 S (smiles, greetings, accost, courteous and polite) to all madrasah's component.

- c. Increase the activity of worship, include the dhuhur praying and dhuha praying.
  - d. Increase the average value of national exam in a sustainable way.
  - e. Increase the percentage of students who are admitted to the College/University.
  - f. Educational personnel who Have professional, responsibility and high dedication.
  - g. Improving ICT skills as well as educational computers (software and hardware).
  - h. Make an Arts and sports teams that compete at the district level and the province.
  - i. Increase extraculliculler activity include KIR, PMR. Scouts, sports achievements, culinary skills, robotics, screen printing and culinary
  - j. Improving Journalistic Education in madrasahs.
  - k. raising awareness towards the health, Hygiene to create the beautiful environment of the madrasah. In order to create a school environment that are clean and fun to learn.
2. The second stage, Maskumambang Islamic Senior High School try to reach as bellows:
- a. Enhancing coaching students to have awareness in carrying out mandatory Worship or worship, sunnah and behave good morals / *akhlakul karimah*.

- b. Increase the percentage of students who apply and are accepted/get into college.
- c. Improving student's ability in the using of Arabic and English language for communication and development of science.
- d. Enhancing entrepreneurial education.
- e. Create a Team for doing the Mathematics and KIR Olympic which are able to compete at the level of district, provincial and national.
- f. Embodies the Artistry and sports teams compete in the national and provincial levels.
- g. increase the social activities

## **4.2 Data Exposure**

### **4.2.1 Moslem Personality Insurance Program (MPI)**

Maskumambang have a serious attention in character of the students. So Maskumambang make and create the program which contain a character education. This program is the reflection from the vision of Maskumambang. The vision are good faith, utilitarian bookish, and good morals. This program was created by caretaker of Maskumambang Boarding School. It was created in 2010/2011. Then it applied in all of the educational institute of Maskumambang, started from Islamic Elementary School, Islamic Junior High School, Vocational High School, included Islamic Senior High School.

In realizing this program, Maskumambang Boarding School determine the educational strategic that are protection and projection. The meaning of protection is to keep the student's noble potential. Even the potential in



intelligence quotient. Emotional quotient, spiritual quotient, social quotient from negative influence of the social environment which can danger in student's faith, knowledge and student's attitude. Whereas in projection, its mean that its used to build and develop the general potential of the students, like student's attitude, aptitude and student's interest.

During its formation, it for about 8 (eight) years. Moslem Peronality Insurance (MPI) Program through several changes. The changes are in indicator aspect and the system management. the indicator in Moslem Peronality Insurance (MPI) Program from the early beginning in 2011 till 2015 as bellows<sup>42</sup>:

1. Aqeedah Shohihah
2. Doing Mandatory Prayers and Dhikr
3. Read the Quran at home
4. Tahfidz Al-Quran
5. Praying Sunnah
  - d. Duha prayer
  - e. Qabliyah and Ba'diyah prayer
  - f. Qiyaam Al-Lail
6. Dedicated to parents
  - e. pray for parents
  - f. Help parents at home
  - g. permission/say goodbye to parents before going out/exit
  - h. Speaking polite to parents

<sup>42</sup> Manual Book Student's Daily Report Document.

7. Come to the Madrasah on time

8. Obey the madrasah's rule

9. Healthy living

d. sleep before 21.00 o'clock

e. Avoiding from Smoking

f. Avoid drugs or alcohols

10. Islamic Appearance

e. close genitals when out of the house

f. Wear clothing that is loose, not tight, not invisibility

g. Avoid courting and free association

h. Say greetings when meeting ustadzah

11. Independent study

c. study at home a minimum of 1 hour

d. do the task/ homework

There are so many indicators in Moslem Peronality Insurance (MPI) Program. and each indicators also have several points too. And then in 2016/2017 there is a changes in Moslem Peronality Insurance (MPI) Program. the canges are as bellows<sup>43</sup>:

1. worship aspects

a. five times in praying

b. sunnah praying

c. reading holy quran

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<sup>43</sup> Student'S Daliy report document.

- d. prayer in congregation
- 2. Moral aspects
  - a. *Birrul walidain* / courtesy
  - b. Discipline in time and appearance
  - c. Attitudes and orderly in learning
  - d. The cleanliness of the environment.

From the changes above, we can know that even though the indicators were changes and there was a decrease in quantity but the rule which controls the student's is the same. This is strengthened with the one of *murabbiyah* when interviewed by the researcher. She said that:

If they do not do an indicators, I fill a zero sign (0) in the daily report sheet. If the previous year, the sign is one by one. If they do not do Qabliyah praying, the violation is just Qabliyah Praying, if they are not impolite, so their violation just in well manner aspects. But in his day, if they do not do Dhuha Praying, even though they do Qabliyah and Badiyah praying its settled sign by 0 (zero). So that, the hope is the students do it well and completely. So it can more control them than before, because the violation are not details like before. Its just being shorter than before.

Kalau ada satu saja yang tidak dikerjakan ya nol, kalau dulu kan satu-satu. Kalau ngga shala qabliyah ya pelanggaran mereka Cuma di qabliyah, kalau ngga sopan ya pelanggaran mereka Cuma di sikap kesopanan, tapi kalau sekarang ngga shalat dhuha meskipun mereka shalat qabliyah dan badiyah ya tetap di nol. Makanya itu kan harapannya anak-anak biar mengerjakan semuanya, jadi lebih mengontrol dari sebelumnya karena pelanggaran nya tidak diperinci seperti dulu. Hanya saja formnya lebih diperpendek.<sup>44</sup>

The result of the interview above show that there are an aim of decreasing of indicators in Moslem Personality Insurance (MPI) Program. the aim is to make

<sup>44</sup>Interview to *Murabbiyah* of XII Islamic Class, at Wednesday 05<sup>th</sup> of April 2017, at 08.30 AM. In teacher room .

easier in controlling the students and the other is also to make the students do all of the rules / indicators completely because the rules/indicators written in generally.

The reporting system in Moslem Personality Insurance (MPI) Program also has a changes. In early beginning, Moslem Personality Insurance (MPI) Program controlled by just a person, that is division of Moslem Personality Insurance (MPI) Program management. but in 2016/2017 the duty was given to some people. There are three people who has the duty to control in reporting system. The details of the job as bellows:

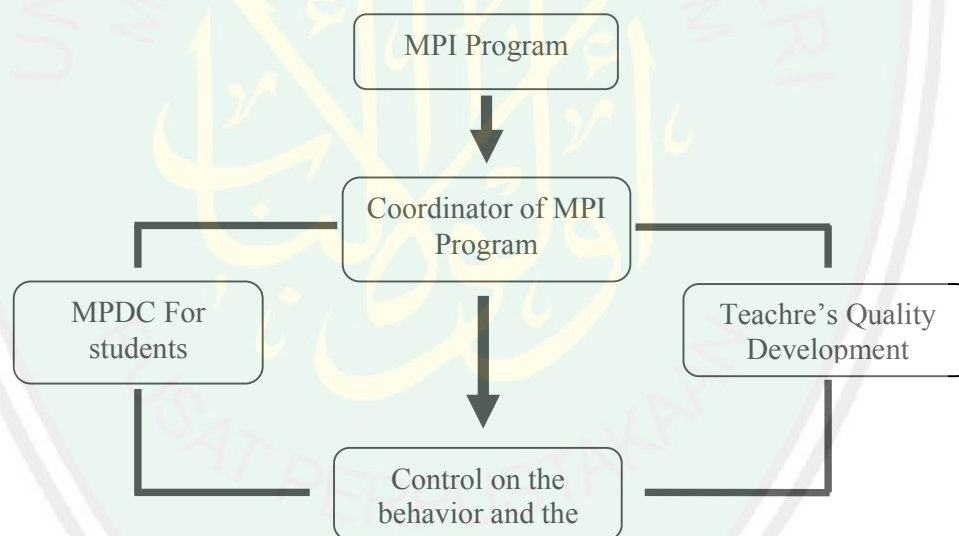


Chart 4.1 Work Coordinate in controlling MPI Program<sup>45</sup>

From the chart above, known that that centralized control of MPI was conducted by coordinator of the MPI Program, then coordinator oversees the

<sup>45</sup> Illustration given by interview which is held to *Murabbiyah* of XII-F IPS2 Class, at Wednesday, 05<sup>th</sup> of April 2017, at 09.20 AM in Teacher Room.

MPDC for students and the development of quality teachers who respectively control the attitude and behavior of the students and teachers.

The reporting also have a work out. In the early beginning of Moslem Personality Insurance (MPI) Program was done by *Murabbiah*. She ask for the students on by one and then fill in the daily report blank and than input it to the computer which is connected to the organizer automatically. And then in 2010/2011 it was changed by the manual book of daily report. The students fill the book by them self, every day they bring it to the own home to report it to the parents and then in the next day it bring to the school to reporting to the *Murabbiah*. And in this year also work out the changes that is back to the verbal reporting. Students by themselves reporting their daily activities and then *Murabbiah* fill the blank. But the differences is now there is no inputting to computer system, it just reporting by the daily report recapitulation every week.

### **4.3 Research Findings**

#### **4.3.1 The Concept of Moslem Personality Insurance (MPI) Program.**

Moslem Personality Insurance (MPI) Program is a program which created by Maskumambang to enhance student's moral and courteousness. This program also formed as an insurance for all of the parents who entering their child to study in Maskumambang. The insurance is if they child study in Maskumambang, they child will get a good morals and also good attitude and out of deviant.

Based on the results of interviews conducted by researcher to some interviewees, they stated that MPI is a good program for controlling them, even its



control their attitude and behavior and also controls their worship. This is similar to the statement of one of the students which stated that:

MPI iku program sing cukup bagus mbak, soale bisa mengontrol kelakuak kita.<sup>46</sup>

In addition, the concept of activities of the MPI is also delivered by the headmaster. He said that:

The main mission of Maskumambang is to keep the students don not getinto a morals degradation. so that its implemented a program to keep the Islamic values through this MPI Program. there are three activities, and all of the activities held before started of learning and teaching process. The firs ten minutes filled by reading quran activity. The second ten minutes filled by *Tausiyah* activity and the last ten minutes to review their daily activity trough daily report activity.

Misi utmaa Maskumambang adalah menjaga anak-anak agar tidak sampai mengalami degradasi moral. Oleh kerananya diterapkannya sebuah program untuk menjaga nilai-nilai keislaman siswa, yaitu melalui program MPI ini. Kegiatannya ada tiga semuanya dilaksanakan sebelum proses belajar dimulai. Sepuluh menit pertama diisi dengan kegiatan membaca al-quran kemudian sepuluh menit kedua diisi dengan tausiyah dan sepuluh menit terakhir untuk mereview aktivitas keseharian mereka melalui daily report.<sup>47</sup>

The interviewees's exposure above, can be know that MPI Program is a Program that is applied to reduce the degradation of morals with enhancing Islamic values in student's self. The way of increasing student's morals will help reduce delinquency and deviant behavior performed by the students.

<sup>46</sup> Interview to Titah Wahyuni, students of XII-F IPS 2 class, at Tuesday 04<sup>th</sup> April 2017, 09.45 AM. In front of XII F IPS 2 class.

<sup>47</sup> Interview to Headmaster of Maskumambang Islamic Senior High School at Monday, 03<sup>rd</sup> April 2017 in Head Master's room.

### 4.3.2 The Way of Implementation of Moslem Personality Insurance (MPI)

#### Program on the Maskumambang Islamic Senior High School.

There are some ways to implementation of Moslem Personality Insurance (MPI) Program. The way in the form of several activities. The activities which doing by the school as an effort to implement Moslem Personality Insurance (MPI) Program is as follows:

##### A. Halaqah

Halaqoh is a mandatory activity its carried out every morning in Maskumambang Islamic Senior High School. The activity is also one of the form of implementation Moslem Personality Insurance program in the school.

Based on researcher's can be know that Halaqoh activity start at 06.45 AM each day. This activity began with the reading of prayer before starting every activities, its led by the *murabbiah* of each class. After praying, the activities continued with reading Qur'aan. The methods used in reading the quran has differences in every classes, its depending on the *murabbiah* of the class.

There are two methods to read al-quran that was implemented in the activity of halaqah. The first method is individual. The mechanism of this method is all of the students in the class, they reading Quran one by one. They read for about two to three verses of the Qur'an in rotation, while other students who do not read Quran along with *murabbiah* listen to her.<sup>48</sup> In this method the *murabbiah* play a role to right wrong readings of their students, so it can also can be a way to improve student's reading ability. The second method is by together.

<sup>48</sup> Observation of Halaqah activity in XII-F IPS 2 class, at Monday, 03<sup>rd</sup> of April 2017, 06.45 AM.

The mechanism is all of the students along with the *Murabbiyah* read al-quran together.<sup>49</sup>

After reading Qur'aan, halaqoh activities continued with the daily report. Then its continued by *tausiyah*. *Tausiyah* activity was performed by *murabbiah*. The material in this *tausiyah* activity is a material that's very close to the daily lives of students, beginning about faith, how a woman in be, about the morals of noble and others. The way that used by *Murabbiyah* to explain the material of *tausiyah* is using easy language, the language which commonly used by the students commonly. So that they easier to understand and apply it in their daily life.

*Murabbiyah* is the closest person than all people. If she advice us, they position us like we are her sister. She use dalily language, but it can make us more understand what she want from her advicing.

*Murabbiyah* itu orang yang paling dekat sama kita mbak, biasanya kalau menasehati ya kaya nganggep menasehati adiknya sendiri. Bahasane ya bahasa sehari-hari. Tapi dengan begitu ya jadi kita paham apa yang diinginkan dan dimaksudkan guru.<sup>50</sup>

The results of these interviews show that to make easier in understanding the material of *tausiyah*, *murabbiyah* should to use use clear and brief language, so students can easily understand the material. The greatest hopes is it can be applied by each student. Explaining using a heavy and confusing language will affect the enthusiasm of the students in the learning activity, so it can describe the learning activity, because *tausiyah* doing in first activity before learning activity.

<sup>49</sup> Observation of Halaqah activity in XII-E IPS 1 class, at Sunday, 02<sup>nd</sup> of April 2017, 06.45 AM.

<sup>50</sup> Interview to Syiskhatu Sholihah, students of XI F IPS 2 class, at Thursday 06<sup>th</sup> of April 2017, 10.37 AM. In XI F IPS 2 class.

This activity end at 07.15 PM so halaqoh pass for thirty (30) minutes, during 06.45 till 07.15 AM. After this halaqoh activity ends, then the next activities are learning activities as usual.

#### B. Daily Report

Daily report is one form of activities in MPI Program. Daily Report conduct every morning after reading Quran. The aims of this activity is to know and control the student's attitude and behavior and also control the student's worship. Students on by one report what has been done and what did they do in the previous day. Then *Murabbiyah* make a recapitulation from their student's report. If there is a students who do the violation, *Murabbiyah* will give them an advice and also a punishment. Its to make them not do it in a twice.<sup>51</sup>

The important thing in this activity is a honesty. Honesty is key of successes and the main power, especially how much their honesty in reporting their activities. The mechanism for fill out the sheets of MPI is give a sign in every indicators of it. If students are working on the activities, *Murabbiyah* will give a sign with the numeral one (1) in the column, and if they do not do the sign is zeros (0). The more sign numeral one (1) in the column, its show that the personality of students getting better.

The increasing of student's score show that students already have the rule which can control their behavior, so it can be said this MPI programs are able to develop the social control for student's self. It can looks of their behavior, their nobles and the attitude of the students. Daily report became habits because every

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<sup>51</sup> Observation of Halaqah activity in XII-F IPS 2 class, at Wednesday, 06.45- 07.15 AM

day students should report what have they do, a record of student's achievement and a record of student's violations.

### C. Home Visit

Home visit is one of the activities of the MPI program that directly met with student's parents. This activity aims to further strengthen and make closer the relationship between school and student's parents. Home visit do by all of *murabbiyah* of all the class. Every *murabbiyah* has a responsible to visit their students who became a member of her class. There is no differences of all the students, because *murabbiyah* certainly visiting all of their house. This is aimed to control the students without any selecting both of students with the level of delinquency and the level of their achievements.

While for students who life and stay in Boarding School, *murabbiyah* will meet directly with the Patrons of each cottage to find out how the personality and behavior of students while they at cottage, in addition *murabbiyah* also utilizes to meet up with their parents when they visiting to Boarding School on Sunday. On this day *murabbiyah* will make an appointment to meet with parents and students spoke about how the personality and behavior of students when they are at home.

The existence of Home visit activity is a way for *murabbiah* in explaining the student's problem, what they achievement and how they attitude while they at school. Because everything what students do in the school the parents are also entitled to know.

The activities of the home visit also to know how student behavior while in their environment (their home). Its doing because it might be there are



differences of student's behavior, attitude and personality when they at home and at the school. The differences because of the rule of the school who control them.

One of the *murabbiyah* said after she has home visit and share with the parents that mostly there is no differences like belows:

The parents said that after students implement the Indicators in MPI program, the well manner more increase. So their manner and attitude in the school and in their own home is have the something in common. But there is 1-2 students existed between them absolutely have differences manner and attitude both I the school either in the home too. If they in their own home, the attitudes is like this, and its difference with their manner and attitude when they at the school. For example, she is a smart student, but if she talk to their parents they use *Ngoko* language. But the way they talk is because the generation infleuences.

Kata orang tua, rata-rata setelah MPI itu perilakunya meningkat. Jadi sama antara di sekolah dan di rumah ya gitu. Tapi tetap ada 1-2 anak kalau di sekolah itu tingkahnya begini, baik-baik tapi kalau di rumah itu tingkahnya begitu. Jadi beda antara di sekolah dengan di rumah. Dia pinter tapi kalau di rumah kalau ngomong sama orang tua masih suka ngoko. Tapi ya memang sudah bawaan omongannya seperti itu. Di kelas saja kalau ngomong sama saya kan seperti itu.<sup>52</sup>

#### D. Kepesantrenan

Based on the observations of the researchers, this activity carried out every once a week, on Thursday after reading the quran on halaqah. This is a mandatory activity to all of the student and murabbiyah of Maskumambang Islamic senior high school. After students read the Quran, they and their murabbiyah leading to the Hall to follow the activities of kepesantrenan. Kepesantrenan started from 07.00 until 08.30.<sup>53</sup>

<sup>52</sup> Interview to Elya Rosidah, Murabbiyah of XI E ips 1 Class at Wednesday, 11.05 in teacher's room.

<sup>53</sup> Observation in Thursday 06<sup>th</sup> of April 2017, In Hall of Maskumambang Islamic Boarding School, at 07.00-08.30 AM.

Based on the result of interview, this activity is completed by two ustadz who being a speaker. Both of them are Ustadz KH. Fatihuddin Munawwir, M.Ag, and Ustadz Masyhud, Lc. The material was given by them in every week is different.

Ustadz KH. Fatihuddin Munawwir, M.Ag give the material about how to keep a social and sexual intercourse, good manners, polite behaviors, how to interact with peer and older people, and also how to interact with the teachers and even how to keep relations with the opposite sex. For this weekend the material is about Al-Hujurat verse because all of the material is cover in that verse. And for Ustadz Masyhud give material about morals.

In addition, beside the four activities above. The implementations of MPI programs are also underway in every activity of learning. This is in accordance with the utterance which States that:

The learning activity is like Bu M'wa does in the class. If student does not wear *deker* in examination activity, so they should have to do the examination in the office. In the morning all of students shake their hand with the teacher in front of the gate. Its teach them to *tawadhu'* and respect to their teacher. If they meet the teacher in a walk, they should have to kiss the hand and take them first, not leave the teacher behind.

Kegiatan pembelajaran ya kaya bu ma'wa yang di kelas itu. Kalau ujian ga pakai deker, nanti mereka harus ujian di kantor. Pagi-pagi salam salam sama bu guru di depan gerbang, itu mengajarkan mereka agar selalu tawadhu' dan menghormati terhadap guru-guru mereka, kalau bertemu di jalan itu salam, cium tangan juga mendahulukan gurunya, tidak mendahului guru.<sup>54</sup>

<sup>54</sup> Interview to murabbiyah of XII-F IPS 2 class, at Wednesday 05<sup>th</sup> of April 2017, at 09.40 in teacher's room.

In addition when researchers follow the learning activities in the classroom, before starting the learning activity, teacher observe the classroom first, how the hygiene of the class, how the completeness of student uniforms and also how their readiness in following the instruction. Learning activities will not be started when students who do not wear uniforms complete with trying to complete all of her uniform.<sup>55</sup>

Maskumambang Islamic Senior High School also create a sanction for each violation. Its school determine student's violation to three kind of, that are violation in light, medium and weight categories. The table below show all of the rules which is prohibited by school for the students.

Kind Of Violation In Light Category	Kind Of Violation In Medium Category	Kind Of Violation In Weight Category
1. Out of focus or disturb while teaching and learning process 2. Ill manner to the friends 3. Ill manner to the teacher and the staff of the school 4. Eating and chewing candy while teaching and learning process 5. Eat in the class 6. Eating and drinking standing up 7. Sit on the table and corridor 8. Playing a ball in the class or corridor 9. Bring, use walkman, hand phone or the other games while teaching and learning process	1. Do not pray in congregation 2. Do not orderly when in the mosque, place for <i>Wudhu</i> , canteen and library 3. Falsify the hand sign and seal, do not convey the information to the others 4. Broke and dirty up the school facilities 5. Sitting and squat by the way after the activities in the school 6. Entrust the vehicle to societies around 7. Bring thing, a game and literature which not relevant and related to learning 8. Absence	1. Hitchhike and Have a relationship with the friend who they are not the muhrim 2. Bring, distribute and smoke 3. Carry arms or make an arms which is prohibited by the nation 4. Bring pornography records, picture and literacy 5. Fight it out in the school environment 6. Absence and use false pretenses 7. Stealing 8. Bring, distribute and drink alcohol 9. Fight it out and involve outside school

<sup>55</sup> Observation of XI-E IPS1 class, in Sunday 02<sup>nd</sup> of April 2017, at 12.30-13.10 PM.

10. Enter to the teacher room or the office without any permission 11. Receive a guest and telephone while teaching and learning process 12. Late in praying congregation 13. Jump out the gate of corridor or school 14. Parking the vehicle in any place not in the parking area 15. Enter to the class less of five minutes 16. Enter to the class lately after breathing space or time of learning turnover 17. Do not bring learning supplies 18. Do not pin a cuff link 19. Wear an over accessories and its prohibited by the school 20. Wear a dirty, ripped, stitching, pictorial and written on the uniform 21. Wear a slipper while teaching and learning process 22. Do not wear an appropriate clothes while teaching and learning process and while in the school environment	9. Add more in time limit 10. Leave the class or the school before the time was ended 11. Do not follow extracurricular or school's activity 12. The uniform is not appropriate with the models and the rules of the school 13. Wear inappropriate shoes, shocks, belt and tie with the rules 14. Do not wear underwear 15. Man students has long and coloring hair and its sloppy 16. Has long nail 17. Women students wear tight and transparency clothes and trousers 18. Women students wear sloppy veil so her hair and other part of the body seen by the others	environment
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Table 4.1 Kind of Student's Violation

If the students do one of the activities above, they will get a sanction according to the kind of the violation. The implementation of giving sanction is to make students do not violation activities because they worry about the sanction. And the sanction is like below:



No	Category	Sanction
1.	Light	Given by teacher and Murabbiyah directly
2.	Medium	Development by BP/BK or the principal of the school directly
3.	Weight	<ol style="list-style-type: none"> <li>1. Invite student's parents to the school</li> <li>2. Make a written declaration on which is known by the parents</li> <li>3. Suspension of students</li> <li>4. Drop out (give student's back to their parents)</li> </ol>

Table 4.2 Sanction for each violation

#### 4.3.3 The Impact Of Implementation Moslem Personality Insurance (MPI) Program In Developing Student's' Social Control In Maskumambang Islamic Senior High School

The main goal of maskumambang is to enhance Islamic values, increase student's good morals and avoiding them to do delinquency and deviant actions that are distorted and violated the values and norms that apply in the community. Therefore maskumambang initiated a program and apply it in everyday life of students. the program, namely MPI Program.

In connection between implementation of MPI programs with social control within the students, then researchers conduct interviews with some of the students are as follows:

MPI is a good Sist, because its can control us. MPI can give many changes for our self sist. The changes is good enough. If in the past we never praying in congregation. Because we already together since we are in Junior High School, so the violation is a same sist.

Mpi iku bagus mbak, soale kan bisa mengontrol seh. MPI iku bisa member perubahan mbak buat kita. Perubahannya cukup bagus mbak, dulu itu wayae solat jamaah ngga pernah jamaah. Soalnya saya kan ini mts kan bareng ini terus, jadi kalau nggelanggar itu ya bareng mbak.<sup>56</sup>

<sup>56</sup>Interview to Titah Wahyuni and Aslihatin Nisa, student's of XII-F IPS 2 class in Tuesday 04<sup>th</sup> of April 2017 at 09.45AM, in front off the XII F IPS 2 class.



The other perception about MPI that can control their attitude and their behavior is argued by one of the students, she say that:

Its good enough to control the students sist. But several students just consider as a role not as a worship. So, when they have graduated from Maskumambang, they will leave MPI Program and do not do it well as before. Even several students still do it as before because its being a habitual.

Ya lumayanlah mba buat ngontrol siswa. tapi beberapa anak hanya memandang MPI hanya dipandang sebagai peraturan dan bukan sebagai ibadah. Jadi ketika mereka lulus kegiatan MPI nya ditinggalkan. Ya meskipun beberapa masih melaksanakan karena sudah jadi kebiasaan.<sup>57</sup>

Interaction of students show how their behaviors and their attitude when in the school environment. According to the results of observations by researchers during the activities of the taking data process, the interactions between the students showed that there is no gap between them. There is no certain groups. They all blend into one, even from other classes and different majors they still gather especially when break time, play and visit different classes become a routine. There is no bullying to other friends, no brawl or fracas between friends, they just have a differences of opinion and argumentation which make them debate each others.

This is corroborated by one of the interviewees when asked by researcher about this , she say that:

There is no Engage in a gang fight right now. In the 2014, there an engage in an individual fight by female students of Islamic Senior High School in the same department, that is Social Science Department but in a different class. The problem is struggle on a boy friend. And in 2015 also happen an

<sup>57</sup>Interview to Maya Adila, student's of XII Islamic class in Saturday at 11.23 in Library.

individual fight by male student of Islamic senior high school and male student of vocational high school. The problem is also have the similarities, that is struggle on a girl friend. The girl is my students in my class. When its investigated by the school the male students admit their fault, but the female students lie and didn't admit her fault to the school. But actually the case is if she admit the school was forgive, but its because she lied, so she have to drop out from the school.

kalau tawuran, gontok-gontokan gada yang kaya gitu sekarang. Kalau dulu di tahun 2014 itu adatawuran antara anak MA putri sesama jurusan IPS tapi beda kelas itu bertengkar gara-gara masalah cowok. Terus juga kalau ga salah di tahun 2015 itu pernah ada tawuran antara anak MA putra dengan STM karena rebutan pacar juga. Itu pacarnya yang perempuan itu anaknya bu ma'wa waktu itu. Mungkin pernah pacaran atau mantan sama yang satunya ya bu ma'wa ngga tahu, waktu diusut sama pihak staf akhire yang putrid dikeluarkan dari sekolah karena yang putra ini sama-sama jujur dan mengakui kesalahan tapi yang putri berbohong dan ngga ngaku. Padahal kalau mau jujur pihak staf masih mentoleransi.<sup>58\</sup>

When researcher ask to one of MPI Controler, he say that:

The student's vialtion from year to year is always decrease. The kind of violation is also decrease in the level. If in the past there many strong violation like smoking, have contact with the opposite sex, but now the level of violation is decrease like discipline in time and appearance, or in manner. There are some students who still talk use *ngoko* language if they talk to their teacher. If zero number is more little, so it can be said that MPI can control they behavior.

Pelanggaran anak-anak dari tahun ke tahun semakin berkurang, jenis pelanggaran yang dilanggar juga semakin menurun tingkatnya, kalau dulu sampai pelanggaran berat seperti merokok, bersentuhan fisik lawan jenis sekarang pelanggarannya sudah semakin menurun tingkatnya sebatas kedisiplinan dalam berseragam atau dalam waktu juga masalah kesopanan yang masih ada siswa yang ngoko kalau ngomong sama guru mereka. Ketika nol semakin sedikit maka dapat dikatakan MPI ini mampu mengontrol kelakuan mereka.<sup>59</sup>

<sup>58</sup> Interview to murabbiyah of XII F IPS 2 Class, in Wednesday 05<sup>th</sup> of April 2017, at 10.31 in teacher's room.

<sup>59</sup> Interview to MPI Program organizer, In Thursday 06<sup>th</sup> of April 2017 08.45 Am., in Moslem Personality Development Center (MPDC) building.

In addition from the student's daily report document results also showed increasing in the aspect of doing violation. The type of the violations is just simply violation like discipline in time and worship, learning and polite behavior<sup>60</sup>

Below is a recapitulation of Student Daily Report. From the table below we can know that many students have the violation in Sunnah Praying, Reading Holy Quran, Discipline in Time and Appearance. Because an amount of students score lower than criteria score of the school.

Class	Students	SW	SS	BQ	TJ	BW	DP	TB	KL
X C	22	154/ 154	123/ 132	129/ 132	129/ 132	123/ 132	123/ 132	132/ 132	131/ 132
X D	22	154/ 154	125/ 132	132/ 132	131/ 132	132/ 132	123/ 132	132/ 132	131/ 132
X E	28	196/ 196	161/ 168	165/ 168	167/ 168	168/ 168	159/ 168	162/ 168	166/ 168
X F	16	112/ 112	89/ 96	96/ 96	96/ 96	96/ 96	92/ 96	96/ 96	96/ 96
XI D IPA	32	224/ 224	178/ 192	191/ 192	191/ 192	192/ 192	179/ 192	189/ 192	192/ 192
XI E IPS1	28	196/ 196	156/ 168	165/ 168	167/ 168	168/ 168	155/ 168	168/ 168	168/ 168
XI F IPS2	31	217/ 217	176/ 186	184/ 186	184/ 186	186/ 186	176/ 186	185/ 186	186/ 186
XI G MAK	16	112/ 112	91/ 96	96/ 96	96/ 96	96/ 96	90/ 96	94/ 96	96/ 96
XII D IPA	34	238/ 238	200/ 204	197/ 204	202/ 204	204/ 204	191/ 204	204/ 204	204/ 204
XII E IPS 1	25	175/ 175	143/ 150	146/ 150	150/ 150	150/ 150	145/ 150	150/ 150	150/ 150
XII FIPS2	21	147/ 147	117/ 126	126/ 126	126/ 126	126/ 126	118/ 126	126/ 126	126/ 126
XII G MAK	23	161/ 161	123/ 138	137/ 138	138/ 138	138/ 138	138/ 138	138/ 138	138/ 138

Table 4.3 Recapitulation of Students Daily Report

<sup>60</sup> Daliy report document in March 2017

Note :

SW = Five times in praying

BW = *Birrul walidain*

SS = Sunnah Praying

DP = Discipline in time and appearance

BQ = Reading Holy Quran in home

TB = attitudes and orderly in learning

TJ = Praying in congregation

KL = cleanliness of the environment



## CHAPTER V

### DISCUSSION

#### 5.1 The Concept of Moslem Personality Insurance

The development of technologies and era give an influence in social problems. Its directly influence in juvenile's attitude and behavior. Many act of juvenile which inappropriate with the conventional norms and values in society. This inappropriate what societies called juvenile delinquency and social deviance.<sup>61</sup>

Social deviance caused by the weakness of the links to conventional norms and values in society. All of people are alike in their susceptibility to commit crime. The differences is how strong the conventional norms and values to bind them up in avoiding social deviance. So that, its need and focus of delinquency prevention or intervention programs so that social deviance can decreasing little by little and prevent them to do social deviance.<sup>62</sup>

Travis Hirschi claimed that when juvenile attached to something and someone they are less likely to commit delinquency. Its need an control on juvenile's social deviance.<sup>63</sup> And the source of controlling them is a school with they rules and program, and the program is Moslem Personality Insurance (MPI).

Based on the research data and if its sheaf with the menaing of the concept by the expert can be known the concept of Moslem Personality Insurance (MPI) program. The definition of the concept is an abstraction and its shows the same

<sup>61</sup> Paulus Hadisuprpto. *Juvenile Delinquency, Pemahaman dan Penanggulangannya*. (Pt citra Aditya Bakti, 1997), page, 31.

<sup>62</sup> Marie Clevenger, *The Causes of Deliquency. Journal Of Criminal and Juvenile Coordinator Councill. 2000*. Page 6

<sup>63</sup> Ozden Ozbay, *Opcit*, page 24.



characteristics, a character or attribute from a fact of the object, even it's being a process, phenomenon, and an events which is make differences with the other group are designated in any given culture by some accepted sign or symbol.<sup>64</sup>

The concept of Moslem Personality Insurance (MPI) program gotten by abstraction of the fact and data in the field. Based on the fact and the data, can be show the concept of Moslem Personality Insurance (MPI). It's a process of internalization Islamic values in student's self through many activities, and its just do by the students who study in the school, there is no program like it in the others.

Moslem Personality Insurance (MPI) Program is a program made as a thoughtfulness of the School of juvenile's moral degradation, especially students of Maskumambang Islamic Senior High School. The hope of this program is the preventing and also decreasing of juvenile's moral degradation. So that student's attitude and behavior can be appropriate with the conventional norms and values in the society.

The conformity will get by implementing the roles which can bind them up so and they have to follow the rules. The rules includes many indicators which show the Muslim Personality's Aspect. Through Muslim Personality students will have good morals, well manner and also implant Islamic values in student's self.

There are three aspects in Muslim Personality, if we look the indicators of Moslem Personality Insurance (MPI) program it can be like below:

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<sup>64</sup>Ibid, 62

No	Kind of Indicators	Aspect Categories		
		physic	Psychiatric	Spiritual
1.	Aqeedah Shohihah		-	√
2.	Doing Mandatory Prayers and Dhikr		-	√
3.	Read the Quran at home		-	√
4.	Tahfidz Al-Quran		-	√
5.	Praying Sunnah g. Duha prayer h. Qabliyah and Ba'diyah prayer i. Qiyaam Al-Lail		-	√ √ √ √
6.	Dedicated to parents i. pray for parents j. Help parents at home k. permission/say goodbye to parents before going out/exit l. Speaking polite to parents	√ √ √ √	- -	√
7.	Come to the Madrasah on time	√	-	
8.	Obey the Mdrasah's rule	√	-	
9.	Healthy living g. sleep before 21.00 o'clock h. Avoiding from Smoking i. Avoid drugs or alcohols	√ √ √ √	-	
10.	Islamic Appearance i. close genitals when out of the house j. Wear clothing that is loose, not tight, not invisibility k. Avoid courting and free association l. Say greetings when meeting ustadzah	√ √ √ √ √	-	
11.	Independent study e. study at home a minimum of 1 hour f. do the task/ homework	√ √ √	-	

Table 5.1 Analyzing Each Indicator of MPI

From the table above we can see that the indicators of Moslem Personality Insurance just consist of physic and spiritual aspects, there is no indicator shows the psychiatric aspect. But actually the case if someone wanna has Muslim Personality, they have to had all of the aspects. And the important of psychiatric aspect is teach the students how should they do in the social environment.

## 5.2 The Way of Implementation Moslem Personality Insurance (MPI) Program on the Maskumambang Islamic Senior High School.

Enhancing a good personality, good morals, and well manner can't get instantly. Its need a process to change the behavior. Ahmad said the formation at least it there must be a conditioning then understanding and its continued by sense of awareness.<sup>65</sup>

The process realized by the school with many activities. So that, the implementation of Moslem Personality Insurance (MPI) Program doing well. The activities doing by conditioning the students to do it. The activities done by the school to implement Moslem Personality Insurance (MPI) Program on the Maskumambang Islamic Senior High School are:

### 1. Halaqah

Halaqah done by all of students every morning, before started the learning activity. Its activity held for about 30 minutes, its started at 06.45 – 07.15 AM every morning. The division of each minutes is first ten minutes for reading quran. And the method is depend on each *Murabbiyah* on the class. The second ten minutes is for Tausiyah. And the last ten minutes is for about review students activity through daily report.

Its being important thing on Moslem Personality Insurance because in this activity teach students to discipline in time. Because this activity always started in the morning, beside that *Murabbiyah* also always give an advice how to be a good muslimah, a good people in a good behavior and well manner. So if its

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<sup>65</sup> Ibid, Al-Ammar, page 17

doing time after time, its will be able to well to students long term memory and it can also help and being ways of improving morals by the students.

## 2. Daily Report

The main goals of implemented Moslem Personality Insurance is to make students can control themselves trough the good activity, and well manner, and also to keep them in avoiding the social deviance and delinquency. So the activity that should be able to do by all of the students is daily report. Its reporting their activity every day. What did they do in previous day.

Daily report not just reporting their daily activities but also to teach the students to always saying honesty. They have to be honest with they reporting, because the controlling is just not from the *Murabbiyah* in every morning through daliy report activities but also a corporation both of parents with the society around student's environment.

## 3. Home visit

Home visit is a sustainable activity of Daily Report. What students have reported will checked and validated by *Murabbiyah*. All of the student's home will visited by *Murabbiyah* to know are they be honest with they reporting. If the murabbiyah want to visit the student's home, they will visited in suddenly. There is no information to parents before. So it will be able to happen naturally.

They will convey an information about what the students do in the school. How they achievement, how they manner and behavior and how they interaction. Its also to tell the problematic of the students an gather with the parents find out the solution. Murabbiyah also ask the explanation about how the

student's manner, behavior and attitude and also their interaction when they in the home and in society environment.

Through home visit activity, it can make a harmony of the goals of Moslem Personality Insurance. Because through home visit can be a cooperation between the school and the parents. If in school environment the students will controlled by MPI program, so if in their won home they can controlled by the parents. Because MPI will no to purpose if the parents are not play along.

Home visit also can be a proof that the insurance which is given to the parents that their daughter will have a well manner and good attitude, because it's a form of reporting from the school to the parents.

#### 4. Kepesantrenan

Kepesantrenan held a day in a week. Started at 07.00 AM – 08.30 AM.

This activity is have something in command with Tausiyah. The differences is tausiyah explained by each *Murabbiah* but this is explained by functionary of Maskumambang Islamic Boarding School. All of students and *Murabbiah* gather in a hall then they listen the explanation from the functionary.

The material is about Morals and juvenile intercourse. Its explained by speech from the functionary. The other material is Al-Hujurat Verses. The method is *Maknani*. Operate on the verse and exclamation of passages of the verse by supplying additional information, and also linked with the condition of juvenile closely.

All of the way of implementing Moslem Personality Insurance (MPI) Program will not walk completely if its just held in each activities. So the main



implementation of Moslem Personality Insurance (MPI) Program is in every activities in teaching and learning process. So its mandatory to all of the teacher to implement it when they teach the students in the class. So it just not in the four activities above but also in every activities if in the school. Started when students came to the school until the end of activity in the school in the day.

### **5.3 The Impact Of Implementation Moslem Personality Insurance (MPI) Program In Developing Student's' Social Control In Maskumambang Islamic Senior High School**

Deviance and delinquency held by juvenile because there are a particular rules which can bind them up. It can happen because the weak of the links to conventional norms and values in society. The stronger a child's bond to society. The less likely them to commit deviance. If there is a particular rules to bind them up, and it can force them to obey the rule, it will can decreasing it.

Without any controls children would break the law, break the conventional norms and values in society.<sup>66</sup> Besed on Travis Hirschis and Block Richard theory which said that social control influenced by several components. And based on the data of this research the components that can control the students of Maskumambang Islamic Islamic Senior High School are like the chart:

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<sup>66</sup> Robert M Regoli. *Delinquency In Society*.( Mc Graw Hill Companies, 2006), page 199

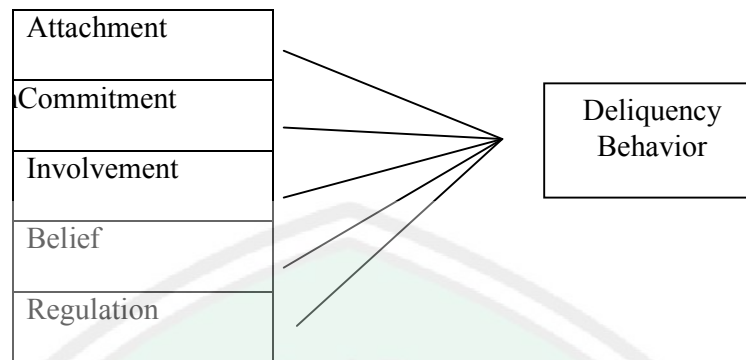


Chart 5.1 the components influence of Delinquency Behavior of students

Attachment is the ability of the students to internalize the norms, if they can internalize the norms to themselves well. They will think about the needs and the other interest first, so they feel bind up with the society. Students involvement of any activities are also more avoiding in deviance. Many indicators in Moslem Personality Insurance require them to do it well. So it involve them in some activities and avoiding them on deviance and juvenile delinquency.

All of the activities in implementation of Moslem Personality Insurance (MPI) Program is do by habituality. The main goals of this program is to avoiding them on deviance and decreasing on morals degradation. so more commitment of them make more decreasing in deviance.

Therefore, the regulation which can force them to obey is very important thing. It make them don't feel free to do deviance. How strong the components internalize in student's self and make students to do conformity behavior and attitude will change delinquency behavior of themselves.

The implication of implementation the program of the school is for arrange and regulate the component of the school to create a good environment, enhancing good morals and well manner and also to realize the function of the school as a formal institution of social control. Social control refers to the purposive mechanism used to regulate people who are seen as deviant, delinquency and unconformity of attitude and behavior by conventional norms and values in the society. Social control mechanism are in full function, such as self restraint, punctuality, and adherence to rules are fundamentally inculcated into the student's code of ethics through the school systems.

Moslem Personality Insurance (MPI) Program as a school system of Maskumambang Islamic Senior High School, and walking by to reduce the delinquency and deviance by the students.

During the observation and from the data, the implementation of Moslem Personality Insurance can develop the Student's Social Control. The process of implementation of Moslem Personality Insurance (MPI) Program which can develop student's social control described in this chart belows:

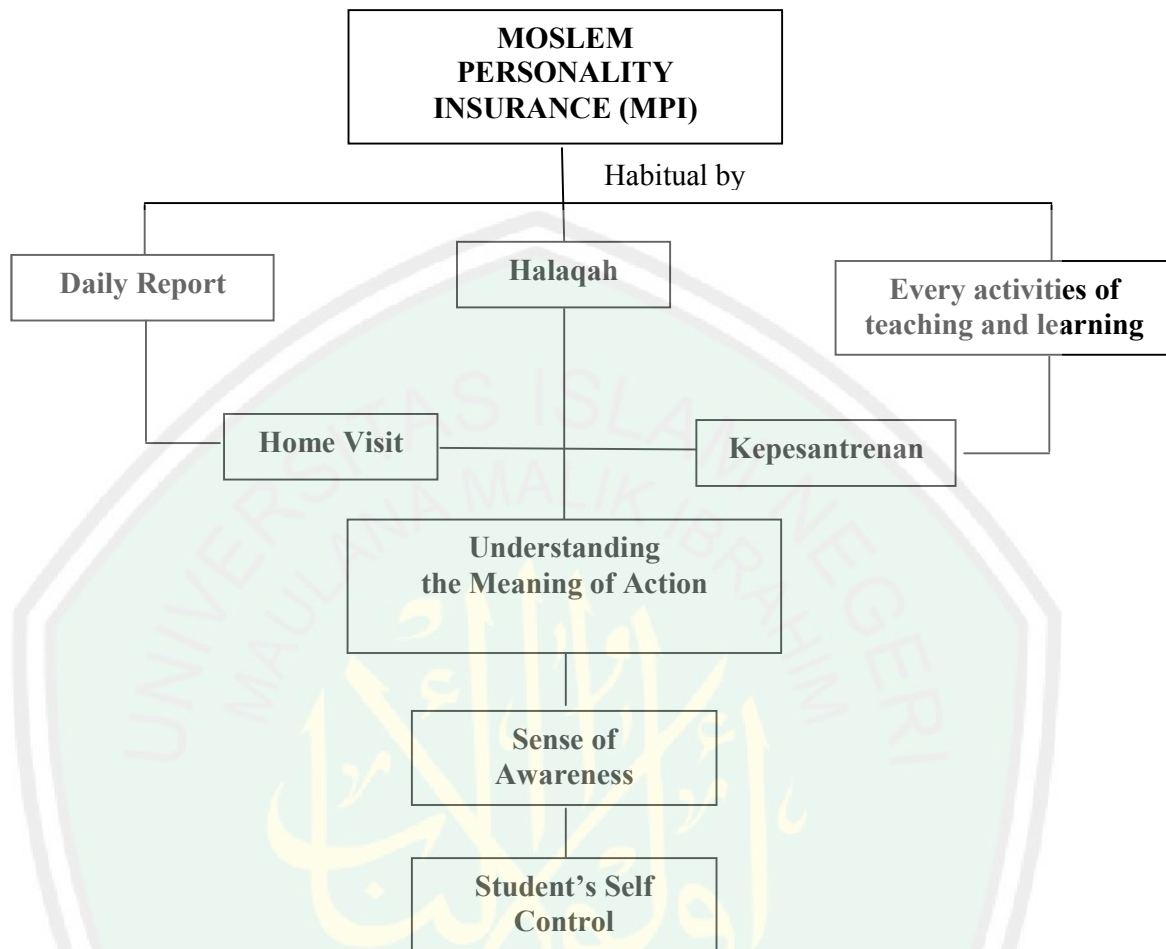


Chart 5.2 the impact of implementation of MPI Program

Habituality of Moslem Personality Insurance (MPI) program in many activities can growth the understanding the meaning of their action up. For the first time, they do the activities in a pinch, but because it happen every day in multiple times, so it will be a students habit. So, during the time they don't feel the perforce. They will understand why should they do the action, so that they can understand the meaning of the action .

Next, the sense of awareness will growth up in their mind. Students will understand which the good behavior, well manner and which is the prohibition to them. So they have the presence of mind to keep away from the attitude, behavior, manner and social deviance and delinquency.

Increasing sense of awareness make student's can control themselves. Because they do anything based on their awareness and they thought about the implication of the action. Beside it Increase involvement of the students with many awareness will entangle themselves within trenches of indolence or delinquency.<sup>67</sup>

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<sup>67</sup> Pasadena, Calif. Ibid, page 33.



## CHAPTER VI

### CLOSING

#### 6.1 Conclusion

##### 1. The Concept of MPI (Moslem Personality Insurance) Program

MPI (Moslem Personality Insurance) Program is a program created by Maskumambang Islamic Boarding School to keep away of the students from moral degradation. the number of social deviance and delinquency done by the juvenile, make a society fidgety of it. Their action and behavior was unconformity of conventional norms and values in the society.

This program implant a way to be good behavior and well manner. Its represent by all of the activity which teach the students how to act well and no deviance. Its done by habbituality in the school. So that the students keep away from juvenile delinquency because they manner was controlled by this program.

MPI (Moslem Personality Insurance) Program also as an insurance from the school to all of the parents who entering their child in this school that if they child will have a good behavior and well manner appropriate with the Islamic values which is conform with conventional norms and values in the society.

## **2. The way of Implementation the MPI (Moslem Personality Insurance) Program on Maskumambang Islamic Senior High School**

The way of the school to make realize and implement the MPI (Moslem Personality Insurance) Program are through some activities. All of the activities is contain all of indicators and values in MPI (Moslem Personality Insurance) Program. the way are through:

- a. Halaqah
- b. Daily Report
- c. Home Visit
- d. Kepesantrenan

The way of implementation other than it is how the teacher, *Murabbiah*, and all of the students do all of the indicators and values in the Moslem Personality Insurance (MPI) Program in every activities when they are at school environment, included in the learning and teaching process.

## **3. The impact of Implementation the Moslem Personality Insurance (MPI) Program in Developing Student's Social Control on Maskumambang Islamic Senior High School**

Deviance and delinquency held by juvenile because there are a particular rules which can bind them up. Moslem Personality Insurance (MPI) Program is a program which bind students up with many indicators that also being a rule in the school environment. All of the implementation of Moslem Personality Insurance (MPI) Program are done by habituality.

Its habitual by Daily Report, Halaqah, Home visit, Kepesantrenan and during all of activities in teaching and learning process.

Because its done by habituality, its make the students understand the meaning of action. They will raise the meaning up the kind of action, which is a good or bad action. Then Students will understand which the good behavior, well manner and which is the prohibition to them. So they have the presence of mind to keep away from the attitude, behavior, manner and social deviance and delinquency. Increasing of awareness make student's can control themselves.

So with implementation of Moslem Personality Insurance (MPI) Program give an impact in developing student's social control.

## **6.2 Suggestion**

From the result of the research and reality on the ground. Then the researcher will provide some suggestions for consideration in the development of student's social control to avoiding and keep them away form social deviance and juvenile delinquency. The following suggestions are:

1. student's self control can develop by the bonding regulation. If there is a regulation which is force them to obey it, its make them do it even in the early beginning is doing in a pinch condition. So, its should create a program which containing a force regulation for students.
2. For the school, create a good program containing good indicators and values. Implement it for obligation to all of the students, and applied it be a habitual. So its will do by the students in sub consciousness, so it

can develop the student's self control and they can avoiding and keep themselves form morals degradation.

3. For Moslem Personality Development Centre show that the indicator in this program just consist of two aspect that is Spiritual (Worship) and physic (Moral), there is no psychiatric aspect. So it should add the indicator which is consist of its aspect.
4. For parents indeed, the parents have to be aware of the students potential and students problem. The way how to be care of them are habituate their life by teach them the conventional norms and values in the society. Beside that, good cooperation both of parents and school is the important thing, so they should have to open anything about the school to the school.

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**Appendix I**  
**Daily Report Recapitulation on March fourth week**

<b>Rekapitulasi Daily Report</b> <b>Moslem Personality Insurance</b> <b>MA YKUI Maskumambang, Dukun, Gresik</b> <b>KELAS : XI G</b> <b>MINGGU : MARET IV</b>												
No	Nama Siswa	Program Daily Report									Catatan/Problem	Penanganan/ Solving
		Sw	Ss	Bq	Tj	Bw	Dp	Tb	Kl	Progres		
1	Anggrahita Niken Pratiwi	7	6	6	6	6	6	6	6	100		
2	Arifatul Muhibbah	7	6	6	6	6	5	6	6	98	Seragam Tidak Lengkap (Deker)	
3	Athifatur Rohmaniyah	7	6	6	6	6	3	6	6	94	Seragam Tidak Lengkap (Deker)	
4	Ayu Fernanda	7	5	6	6	6	6	6	6	98	Tidak Qabliyah	
5	Imroatul Azizah	7	6	6	6	6	6	6	6	100		<b>Catatan Kelas:</b>
6	Ismi Fatimatuz Zahroh	7	6	6	6	6	6	6	6	100		Siswa Yang Tidak Melaksanakan Sholat Sunnah
7	Khafidhotul Alfi	7	6	6	6	6	4	6	6	96	Seragam Tidak Lengkap (Deker)	Lebih Dari 3x Kultum Di Depan
8	Liuswatin Mega Elfafa	7	6	6	6	6	6	6	6	100		Menggunakan Bahasa Arab
9	Mariyah	7	6	6	6	6	6	6	6	100		
10	Nisrina Watsiqah	7	6	6	6	6	6	6	6	100		
11	Nor Afizah Fitria	7	5	6	6	6	6	5	6	96	Tidak Mengerjakan Tugas (Individu)	
12	Nurul Azmi Maghfirotus Sa'diyah	7	5	6	6	6	6	6	6	98	Tidak Qabliyah	

13	Rifqa Hikmatul Fajriyah	7	5	6	6	6	6	6	6	98	Tidak Qabliyah	
14	Siti Lindatul Khumairoh	7	6	6	6	6	6	6	6	100		
15	Wiwin Fitriyani	7	5	6	6	6	6	6	6	98	Tidak Badiyah	
16	Zahidah Maria Hakim	7	6	6	6	6	6	5	6	98	Tidak Mengerjakan Tugas (Pr)	
		112	91	96	96	96	90	94	96			

Catatan Kinerja

Mengetahui,  
Kepala Sekolah

Maskumambang,  
Murabbiyah

Musyrofin, M.Pd.I

Yunita Zuhairotul Su'dah, S.Pd.

<b>Rekapitulasi Daily Report</b> <b>Moslem Personality Insurance</b> <b>MA YKUI Maskumambang, Dukun, Gresik</b>												
<b>Kelas : X C</b> <b>Minggu : Maret IV</b>												
No	Nama Siswa	Program Daily Report									Catatan/Problem	PENANGANAN/ SOLVING
		SW	SS	BQ	TJ	BW	DP	TB	KL	Progres		
1	Alfarikhma Zuana Rachilda	7	6	6	5	6	6	6	6	98	Tidak Berjamaah Dhuhur 1x	
2	Ayu Aqis Bilqisti	7	6	4	6	6	5	6	6	94	Tidak Membaca Al-Quran 2x, Terlambat	
3	Debby Gita Fitriana	7	5	6	6	6	3	6	6	92	Seragam Tidak Lengkap, Deker, Tidak Qabliyah	<b>Catatan Kelas:</b> Siswa yang tidak melaksanakan sholat sunnah lebih dari 3x kultum di depan menggunakan Bahasa Inggris
4	Diana Hanafiah	7	6	6	5	6	6	6	5	96	Tidak Berjamaah Dhuhur 1x, Kebersihan Lingk	
5	Erni Agustina Sari	7	5	6	6	6	6	6	6	98	Tidak Qabliyah	
6	Fatihah Nur Amaliyah	7	6	6	6	6	6	6	6	100		
7	Fina Tazkiyah	7	6	6	6	6	6	6	6	100		<b>Catatan Kelas:</b>
8	Ghossani Rizqillah	7	5	6	6	6	6	6	6	98	Tidak Badiyah	
9	Kamaliah Wafa Irdina	7	5	6	6	6	6	6	6	98	Tidak Qabliyah	
10	Lina Faridah	7	5	6	6	6	5	6	6	96	Badge, Tidak Qaabliyah	
11	Maulidina Putri K.	7	6	6	6	6	6	6	6	100		
12	Mentari May Syachanna	7	5	6	6	6	6	6	6	98	Tidak Qabliyah	



13	Nafisatin Awwalin Saidah	7	6	6	6	6	6	6	6	100		
14	Nova Indah Permatasari	7	5	5	6	6	6	6	6	96	Tidak Dhuha, Tidak Bacaquran	
15	Nurul Fauziati Shofyana	7	6	6	6	6	6	6	6	100		
16	Qurrota A'yun	7	6	6	6	6	6	6	6	100		
17	Riski Amelia	7	6	6	6	6	4	6	6	96	Seragam Tidak Lengkap, Deker, Badge	
18	Rizza Fitri Aulia	7	6	6	6	6	6	6	6	100		
19	Sintha Nuriyah Putri N	7	6	6	6	6	6	6	6	100		
20	Syilfia Ayu Kurnia Romadhon	7	5	6	5	6	6	6	6	96	Tidak Qabliyah	
21	Uswatul Izzah	7	5	6	6	6	4	6	6	94	Seragam Tidak Lengkap, Tidak Qabliyah	
22	Zahrotul Firdaus	7	6	6	6	6	6	6	6	98	Seragam Tidak Lengkap	
		154	123	129	129	132	123	132	131			

Catatan Kinerja

Mengetahui,  
Kepala Sekolah

Musyrofin, M.Pd.I

Maskumambang,  
Murabbiyah

Eva Rusydiana, S.Pd.

<b>Rekapitulasi Daily Report</b> <b>Moslem Personality Insurance</b> <b>MA YKUI Maskumambang, Dukun, Gresik</b>												
<b>Kelas : X D</b> <b>Minggu : Maret IV</b>												
NO	NAMA SISWA	PROGRAM DAILY REPORT									CATATAN/PROBLEM	PENANGANAN/ SOLVING
		SW	SS	BQ	TJ	BW	DP	TB	KL	Progres		
1	Ajeng Retno Kustianingrum	7	6	6	6	6	6	6	6	100		
2	Alfina Damayanti	7	6	6	6	6	6	6	6	100		
3	Daniyah Firda Hasanah	7	5	6	6	6	4	6	6	94	Seragam Tidak Lengkap	Menyapu Lorong Lantai 1
4	Dewi Andriyani	7	5	6	6	6	6	6	5	96	Tidak Piket	Menyapu Dan Mengepel Kantor Guru
5	Durroh Faradis	7	5	6	6	6	5	6	6	96	Tidak Shalat Qabliyah, Seragam Tidak Lengkap	Menyapu Kantor Guru
6	Faliza Nur Aini	7	6	6	6	6	6	6	6	100		
7	Fatma Maulidiyah	7	6	6	5	6	6	6	6	98	Tidak Berjamaah Dhuhur	Menyapu Lorong Lantai 1
8	Fithrotun Nada	7	6	6	6	6	6	6	6	100		
9	Inefitria Amaliah Asyrakal	7	6	6	6	6	6	6	6	100		
10	Lailatul Mahmudah	7	6	6	6	6	5	6	6	98	Seragam Tidak Lengkap	Menyapu Kantor Ipri
11	Majidar Rizani	7	6	6	6	6	6	6	6	100		
12	Maysaroh Hidayatul	7	6	6	6	6	6	6	6	100		

	Ummah											
13	Mutiara Agista Gunawan P.	7	6	6	6	6	5	6	6	98	Seragam Tidak Lengkap	Mengepel Kantor Guru
14	Nisa' Aqidatul Fithri	7	6	6	6	6	6	6	6	100		
15	Nur Mawaddah	7	5	6	6	6	6	6	6	98	Tidak Shalat Qabliyah	Mengepel Kantor Guru
16	Qurrota A'yun	7	5	6	6	6	6	6	6	98	Tidak Shalat Badiyah	Menyapu Aula
17	Rifa Annisa Salsabila	7	6	6	6	6	4	6	6	96	Seragam Tidak Lengkap	Menyapu Kantor Guru
18	Rizka Fatiya Safitri	7	6	6	6	6	6	6	6	100		
19	Sadadah Irbah	7	6	6	6	6	6	6	6	100		
20	Selma Dandy Imania	7	5	6	6	6	6	6	6	98	Tidak Shalat Qabliyah	Menyapu Lorong Lantai 1
21	Suci Belinda Pratiwi	7	5	6	6	6	4	6	6	94	Tidak Shalat Qabliyah, Seragam Tidak Lengkap	Menyapu Aula
22	Zuuyidah Ilmi	7	6	6	6	6	6	6	6	100		
		154	125	132	131	132	123	132	131			

Catatan Kinerja

Mengetahui,  
Kepala SekolahMaskumambang,  
Murabbiyah

Musyrofin, M.Pd.I

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<b>Rekapitulasi Daily Report</b> <b>Moslem Personality Insurance</b> <b>MA YKUI Maskumambang, Dukun, Gresik</b> <b>Kelas : X E</b> <b>Minggu : Maret IV</b>												
NO	NAMA SISWA	PROGRAM DAILY REPORT									CATATAN/PROBLEM	PENANGANAN/SOLVING
		SW	SS	BQ	TJ	BW	DP	TB	KL	Progres		
1	Al Fadia Fitri Aini	7	5	6	6	6	6	6	6	98	tidak qabliyah	
2	Dita Nur Permata Sari	7	6	6	6	6	6	5	6	98	gaduh di dalam kelas	
3	Eriana Eka Febrianti	7	6	6	6	6	5	3	6	92	tidak mengerjakan pr dan tidak tertib di kelas	<b>Catatan Kelas:</b>
4	Fadhilatus Salamah	7	5	6	6	6	6	6	6	98	tidak qabliyah	siswa yang melanggar
5	Fifti Hidayatul Ainiyah	7	6	6	6	6	6	6	6	100		1x diberi peringatan
6	Fridania Putri	7	6	6	6	6	6	5	6	98	tidak tertib di kelas	oleh murabbiyah di depan kelas
7	Harisma Al-Fatihah	7	6	6	6	6	3	6	6	94	seragam tidak lengkap	
8	Indah Wahyu Yuha Wardah	7	6	5	6	6	6	6	6	98	tidak membaca alquran di rumah	siswa yang melanggar 2x
9	Isrohatus Sholihah	7	6	6	6	6	6	6	6	100		dipanggil dan diberi peringatan serta
10	Iswatin Nafiah	7	5	6	6	6	6	6	6	98	tidak qabliyah	pengarahan secara langsung oleh
11	Laili Anggraeni	7	6	5	6	6	6	6	6	98	tidak membaca alquran di rumah	murabbiyah
12	Mutiara Rusdianti	7	5	6	6	6	6	6	5	96	tidak qabliyah	

13	Nawal	7	6	5	6	6	6	6	6	98	tidak membaca alquran di rumah	Siswa yang tidak melaksanakan sholat sunnah
14	Rafida Sari	7	6	6	6	6	6	6	6	100		lebih dari 3x kultum di depan
15	Risa Venia	7	6	6	6	6	6	6	6	100		menggantikan murabbiyah
16	Risna Arfianti	7	6	6	6	6	6	6	6	100		
17	Rizqiyatul Wafiroh	7	6	6	6	6	5	6	6	98	seragam tidak lengkap	
18	Rizqy Putri Nilamsari	7	6	6	5	6	6	6	6	98	tidak berjamaah dhuhur	
19	Roikhatul Jannah Firdaus	7	6	6	6	6	6	6	6	100		
20	Sayyidatin Fariz Azzahroh	7	6	6	6	6	6	6	6	100		
21	Shohibatul Iffah	7	6	6	6	6	5	6	6	98	seragam tidak lengkap	
22	Siti Khodijah	7	6	6	6	6	6	6	6	100		
23	Sri Widayanti	7	6	6	6	6	6	6	6	100		
24	Umi Dary Mu'aafat	7	5	6	6	6	5	6	6	96	seragam tidak lengkap	
25	Wahyu Safitri	7	6	6	6	6	6	5	5	96	tidak menjaga kebersihan, tidak tertib di kelas	
26	Wardatus Zuhriyah	7	5	6	6	6	4	6	6	94	seragam tidak lengkap, tidak badiyah	
27	Zulva Azizah	7	6	6	6	6	6	6	6	100		
28	Astari Eta Parera	7	5	6	6	6	6	6	6	98	tidak qabliyah	
		196	161	165	167	168	159	162	166			



<b>Rekapitulasi Daily Report</b> <b>Moslem Personality Insurance</b> <b>MA YKUI Maskumambang, Dukun, Gresik</b>												
<b>Kelas : X F</b> <b>Minggu : Maret IV</b>												
NO	NAMA SISWA	PROGRAM DAILY REPORT									CATATAN/PROBLEM	PENANGANAN/SOLVING
		SW	SS	BQ	TJ	BW	DP	TB	KL	Progres		
1	Alfu Nur Fauziyyah	7	6	6	6	6	6	6	6	100		
2	Dewi Fatimah Anantasya Farkha	7	6	6	6	6	6	6	6	100		
3	Dwi Wulandari	7	5	6	6	6	3	6	6	92	tidak qabliyah, tidak berseragam lengkap	<b>Catatan Kelas:</b>
4	Ema Firda Agustin	7	6	6	6	6	6	6	6	100		
5	Habibatul 'Ilmiyah	7	5	6	6	6	6	6	6	98	tidak qabliyah	siswa yang melanggar 1x diberi
6	Iftitahur Rahmaniyyah	7	6	6	6	6	6	6	6	100		peringatan
7	Izkiyah Haffatil Wardati	7	6	6	6	6	6	6	6	100		oleh murabbiyah di depan kelas
8	Nadia Rahmawati	7	6	6	6	6	6	6	6	100		siswa yang melanggar 2x
9	Nida'ul Husna	7	5	6	6	6	6	6	6	98	tidak qabliyah	dipanggil dan diberi peringatan serta
10	Nur Alifatun Nisa	7	5	6	6	6	5	6	6	96	tidak qabliyah, tidak berseragam lengkap	pengarahan secara langsung oleh
11	Nur Alina	7	6	6	6	6	6	6	6	100		murabbiyah
12	Qoriinah	7	5	6	6	6	6	6	6	98	tidak badiyah	

	Mu'ayyidah											
13	Rahayu Itsna Lestari	7	6	6	6	6	6	6	6	100		Siswa yang tidak melaksanakan sholat sunnah
14	Salsabilah	7	4	6	6	6	6	6	6	96	tdak dhuha dan qabliyah	lebih dari 3x kultum di depan
15	Siti Maknunah	7	6	6	6	6	6	6	6	100		menggantikan murabbiyah
16	Sofia	7	6	6	6	6	6	6	6	100		
		112	89	96	96	96	92	96	96			

Catatan Kinerja

Mengetahui,  
Kepala Sekolah

Musyrofin, M.Pd.I

Maskumambang,  
Murabbiyah

Filza Amalina, S.Si

<b>Rekapitulasi Daily Report</b> <b>Moslem Personality Insurance</b> <b>MA YKUI Maskumambang, Dukun, Gresik.</b>												
<b>Kelas : XI D</b> <b>Minggu : Maret IV</b>												
NO	NAMA SISWA	PROGRAM DAILY REPORT									CATATAN/REKOMENDASI	PENANGANAN/SOLVING
		SW	SS	BQ	TJ	BW	DP	TB	KL	Progres		
1	Adila Akmaliah Ramadhani	7	5	6	6	6	6	6	6	98	tidak qabliyah	<b>Catatan Kelas:</b>
2	Airiza Dian L	7	6	6	6	6	6	4	6	96	tidak tertib di kelas	siswa yang
3	Asmaul Fauziyah	7	5	6	6	6	4	5	6	92	seragam tidak lengkap	melanggar
4	Azimatul Matsniya	7	6	6	6	6	6	6	6	100		1x diberi peringatan
5	Chumairoh Chusna	7	6	6	6	6	6	6	6	100		oleh murabbiyah di
6	Chusnul Adilah	7	5	6	6	6	6	6	6	98	tidak qabliyah	depan kelas
7	Jawahirul Qulub	7	6	6	6	6	6	6	6	100		siswa yang
8	Elly Rahmawati	7	5	6	6	6	6	6	6	98	tidak qabliyah	melanggar 2x
9	Elyna Fajriatun Nisa'	7	6	6	6	6	6	6	6	100		dipanggil dan
10	Fajriati Amalia	7	6	6	6	6	5	6	6	98	seragam tidak lengkap	diberi peringatan serta
11	Farida Ahmad Fauzi	7	5	6	6	6	6	6	6	98	tidak badiyah	pengarahan secara
12	Fathinatul Millah	7	5	6	6	6	6	6	6	98	tidak qabliyah	langsung oleh
13	Fatinatul Felita	7	6	6	6	6	6	6	6	100		murabbiyah
14	Fibrina Rizqiyyah	7	5	6	6	6	6	6	6	98	tidak badiyah	
15	Fidaul Karimah	7	6	6	6	6	6	6	6	100		
16	Hibah Habibah	7	4	6	6	6	6	6	6	96	tidak dhuha dan qabliyah	

17	Hisanatul Hafidhoh	7	6	6	6	6	4	6	6	96	seragam tidak lengkap	
18	Ikke Shofawati	7	5	6	6	6	6	6	6	98	tidak qabliyah	Siswa yang tidak
19	Istivani	7	6	6	6	6	6	6	6	100		melaksanakan sholat
20	Khaulah Nazihah	7	6	6	6	6	6	6	6	100		Sunnah
21	Mellynda Nurjannah	7	6	6	6	6	4	6	6	96	seragam tidak lengkap	lebih dari 3x
22	Minhah Nabilah	7	5	6	6	6	5	6	6	96	tidak qabliyah dan seragam tidak lengkap	kultum di depan
23	Nadiyatul Fakhriyah	7	6	6	5	6	6	6	6	98	tidak berjamaah dhuhur	menggantikan
24	Nurusy Syahrotir Rohmah	7	6	6	6	6	3	6	6	94	seragam tidak lengkap	Murabbiyah
25	Rani Yuni Anggraini	7	6	6	6	6	5	6	6	98	seragam tidak lengkap	
26	Raudhatussa'adah Syamsudin	7	6	6	6	6	5	6	6	98	seragam tidak lengkap	
27	Vina Salsabila	7	5	6	6	6	6	6	6	98	tidak qabliyah	
28	Wajihatin Zuhroh	7	5	6	6	6	6	6	6	98	tidak qabliyah	
29	Wihdatin Ami Uzlal	7	6	6	6	6	6	6	6	100		
30	Wildatun Nabila	7	6	6	6	6	6	6	6	100		
31	Yuni Mutadayyinah	7	6	5	6	6	6	6	6	98	tidak baca quran di rumah	
32	Fitria Aulia Dinda A.W	7	5	6	6	6	6	6	6	98	tidak qabliyah	
		224	178	191	191	192	179	189	192			

<b>Rekapitulasi Daily Report</b> <b>Moslem Personality Insurance</b> <b>MA YKUI Maskumambang, Dukun, Gresik.</b> <b>Kelas : XI E</b> <b>Minggu :Maret IV</b>												
NO	NAMA SISWA	PROGRAM DAILY REPORT									CATATAN/PROLEM	PENANGANAN/SOLVING
		SW	SS	BQ	TJ	BW	DP	TB	KL	Progres		
1	Aidia Musika Rahim	7	6	6	6	6	6	6	6	100		
2	Auliatuz Zahrotul Jannah	7	6	6	6	6	6	6	6	100		
3	Ayu Amira Farhana	7	5	6	6	6	3	6	6	92	seragam tidak lengkap	
4	Devina Fathin	7	6	6	6	6	6	6	6	100		
5	Dhofwatul 'Aisyi	7	5	6	6	6	6	6	6	98	tidak qabliyah	
6	Dinda Aisyah Putri Shokib	7	6	5	6	6	6	6	6	98	tidak baca quran di rumah	
7	Dwi Aulia Rahma	7	5	6	6	6	6	6	6	98	tidak qabliyah	<b>Catatan Kelas:</b>
8	Efa Laela Khotri	7	6	5	6	6	6	6	6	98	tidak baca quran di rumah	
9	Fikriyyah Saniyyah	7	5	6	6	6	6	6	6	98	tidak qabliyah	siswa yang melanggar 1x diberi
10	Fitrotul Ain Iyah	7	5	6	6	6	6	6	6	98	tidak badiyah	peringatan
11	Hidayatul Hasanah	7	6	6	5	6	6	6	6	98	tidah jamaah dhuhur	oleh murabbiyah di depan kelas
12	Itsnaini Nusyaibah	7	5	6	6	6	6	6	6	98	tidak qabliyah	siswa yang melanggar 2x



13	Jihan Fillah Er Rafiqy	7	6	6	6	6	6	6	6	100		dipanggil dan diberi peringatan serta
14	Mar'atus Sholihah	7	4	6	6	6	6	6	6	96	tudak dhuha dan qabliyah	pengarahan secara langsung oleh
15	Mir'atun Nisa'	7	6	6	6	6	6	6	6	100		murabbiyah
16	Mu'minati	7	6	6	6	6	6	6	6	100		
17	Nada Nur Fitriyah	7	6	6	6	6	4	6	6	96	seragam tidak lengkap	Siswa yang tidak melaksanakan sholat sunnah
18	Nazihatun Najiba	7	6	6	6	6	6	6	6	100		lebih dari 3x kultum di depan
19	Nur Alfania Safira Maulidya	7	6	6	6	6	6	6	6	100		menggantikan murabbiyah
20	Nurul Hidayati	7	5	6	6	6	6	6	6	98	tidak qabliyah	
21	Nurul Qoyyimah	7	5	6	6	6	4	6	6	94	tidak qabliyah dan seragam tidak lengkap	
22	Ratna Dewi Nggraini Astutik	7	6	5	6	6	6	6	6	98	tidak baca quran di rumah	
23	Salma Azzahidah	7	6	6	6	6	5	6	6	98	seragam tidak lengkap	
24	Siti Aisah	7	6	6	6	6	5	6	6	98	seragam tidak lengkap	
25	Tajul Bariyatusyasya	7	6	6	6	6	6	6	6	100		
26	Ulyatun Tasyak	7	5	6	6	6	5	6	6	96	seragam tidak lengkap dan tidak qabliyah	
27	Vira Zahroul Agustina	7	5	6	6	6	5	6	6	96	seragam tidak lengkap dan tidak qabliyah	

28	Fonny Nur 'Ainy Safitri	7	6	6	6	6	4	6	6	96	seragam tidak lengkap	
		196	156	165	167	168	155	168	168			

Catatan Kinerja

Mengetahui,  
Kepala Sekolah

Musyrofin, M.Pd.I

Maskumambang,  
Murabbiyah

Elya Rosyidah, S.Pd.

**Kelas : XI F**  
**Minggu : Maret IV**

**Catatan Kelas:**

16	Musvita Sari	7	6	6	6	6	6	6	6	100		siswa yang melanggar 1x diberi
17	Naimul Faizah	7	6	6	6	6	4	6	6	96	seragam tidak lengkap	peringatan
18	Nur Aini	7	5	6	6	6	6	6	6	98	tidak qabliyah	oleh murabbiah di depan kelas
19	Nur Aliya	7	5	6	6	6	6	6	6	98	tidak qabliyah	siswa yang melanggar 2x
20	Nur Jalilah	7	6	6	6	6	6	6	6	100		dipanggil dan diberi peringatan serta
21	Nur Khasanah	7	6	6	6	6	4	6	6	96	seragam tidak lengkap	pengarahan secara langsung oleh
22	Nurul Izza Akhsana	7	6	6	6	6	4	6	6	96	seragam tidak lengkap	murabbiah
23	Putri Ayu Hardini	7	6	6	5	6	6	6	6	98	tidak jamaah dhuhur	
24	Rizqi Nur Amaliyah Putri	7	6	6	6	6	6	6	6	100		Siswa yang tidak melasanakan sholat sunnah
25	Rofaul Adhwiyyah	7	5	6	6	6	6	5	6	96	tidak qabliyah	lebih dari 3x kultum di depan
26	Selviana Sari	7	4	6	6	6	6	6	6	96	tidak qabliyah dan badiyah	menggantikan murabbiah
27	Sri Mariya Farida	7	6	5	6	6	6	6	6	98	tidak baca quran di rumah	
28	Syiskhatus Sholihah	7	6	6	5	6	6	6	6	98	tidak jamaah dhuhur	
29	Ummu Afidatul Jannah	7	6	6	6	6	6	6	6	100		
30	Ziyan Rosyidah	7	6	5	6	6	6	6	6	98	tidak baca quran di rumah	
		217	176	184	184	186	176	185	186			

<b>Rekapitulasi Daily Report</b> <b>Moslem Personality Insurance</b> <b>MA YKUI Maskumambang, Dukun, Gresik</b>  <b>Kelas : XII D</b> <b>Minggu :Maret IV</b>												
NO	NAMA SISWA	PROGRAM DAILY REPORT									CATATAN/PROBLEM	PENANGANAN/ SOLVING
		SW	SS	BQ	TJ	BW	DP	TB	KL	Progres		
1	Al Izzah Filisyati	7	6	6	6	6	6	6	6	100		
2	Annida Salsabilah	7	6	5	6	6	6	6	6	98	tidak membaca Al-Quran	
3	Ayu Nur Lailatul Fitri	7	5	5	6	6	6	6	6	96	tidak membaca Al-Quran	
4	Azifa Firdaus	7	6	6	6	6	5	6	6	98	tidak memakai deker	
5	Azka Amalina	7	6	6	6	6	6	6	6	100		
6	Dara Ayu Qorina	7	6	5	6	6	6	6	6	98	tidak membaca Al-Quran	
7	Dini Farha Nadhifa	7	6	6	6	6	6	6	6	100		
8	Dita Anjarsari Agustin	7	6	6	6	6	6	6	6	100		
9	Fairuz Lazuwardiyyah	7	6	6	6	6	5	6	6	98	badge tidak dipakai	
10	Fithroh Nafa Dzillah	7	5	5	6	6	5	6	6	94	tidak shalat qabliyah, tidak membaca Al-Quran dan tidak memakai deker	



11	Fitriati Sholihah	7	6	6	6	6	6	6	6	100		
12	Heppy Tria Mar'atun Ni'mas	7	6	6	6	6	6	6	6	100		
13	Iftita Qurrota Akyun	7	6	6	5	6	6	6	6	98	tidak shalat berjamaah di aula	
14	Intan Permatasari	7	6	6	6	6	4	6	6	96	tidak memakai deker 2x	
15	Jawahirul Mahfudhah R	7	6	6	6	6	5	6	6	98	tidak sesuai seragam yang digunakan	
16	Khulud	7	6	5	6	6	6	6	6	98	tidak membaca Al-Quran	<b>Catatan Kelas:</b>
17	Lailatus Syarifah	7	6	6	6	6	6	6	6	100		
18	Luthfiyatuz Zuhro	7	6	6	6	6	6	6	6	100		siswa yang melanggar 1x diberi
19	Mafazatul Azmiyah	7	6	6	6	6	5	6	6	98		peringatan
20	Nadhifatul Latifah	7	6	6	6	6	6	6	6	100		oleh murabbiyah di depan kelas
21	Nadiyah Adilah Putri	7	6	6	6	6	5	6	6	98	tidak memakai deker	siswa yang melanggar 2x
22	Nanda Putri Rahayu	7	6	6	6	6	6	6	6	100		dipanggil dan diberi peringatan serta
23	Norma Annisa Virdayani	7	6	6	6	6	6	6	6	100		pengarahan secara langsung oleh
24	Nur Aini Tsaniyah	7	6	6	6	6	6	6	6	100		murabbiyah
25	Nur Mufidah	7	6	6	6	6	4	6	6	96	tidak memakai deker dan badge	

26	Nur Sholihatin Nisa'	7	5	6	6	6	6	6	98	tidak shalat qabliyah	Siswa yang tidak melaksanakan sholat sunnah
27	Nuristiana Izzatul Islamiyah	7	5	6	6	6	6	6	98	tidak shalat qabliyah	lebih dari 3x kulum di depan
28	Rifa'ul Fajeriyah	7	6	6	6	6	5	6	98	tidak memakai deker	menggantikan murabbiyah
29	Sasi Safitri	7	6	5	6	6	6	6	98	tidak membaca Al-Quran	
30	Tasyrifun Nisa'	7	6	6	5	6	6	6	98	tidak berjamaah dhuhur di aula	
31	Wafiqotin Nazihah	7	6	6	6	6	6	6	100		
32	Wardatul 'Izzah	7	6	5	6	6	6	6	98	tidak membaca Al-Quran	
33	Deis Edelweis Cipta	7	6	6	6	6	5	6	98	tidak memakai deker	
34	Alfiyatuz Zahro	7	6	6	6	6	5	6	98	tidak memakai deker	
		238	200	197	202	204	191	204	204		

Catatan Kinerja

Mengetahui,  
Kepala SekolahMaskumambang,  
Murabbiyah

Musyrofin, M.Pd.I

Lailatun Najahah, S.Pd.

**Kelas : XII E**  
**Minggu : Maret IV**

NO	NAMA SISWA	PROGRAM DAILY REPORT									CATATAN/PROBLEM	PENANGANAN/ SOLVING
		SW	SS	BQ	TJ	BW	DP	TB	KL	Progres		
1	Arihatu Mas'udah	7	6	6	6	6	6	6	6	100		<b>Catatan Kelas:</b>
2	Ayu Wulandari	7	6	6	6	6	5	6	6	98	tidak mengerjakan pr	
3	Daniella Christy Varadiffa	7	5	6	6	6	6	6	6	98	tidak lail	siswa yang melanggar 1x diberi
4	Dzakiyatul Mujtahidah	7	5	6	6	6	6	6	6	98	tidak qabliyah	Peringatan oleh
5	Endang Malasari	7	6	5	6	6	6	6	6	98	tidak baca quran	murabbiyah di
6	Eva Dwi Sukmawati	7	6	6	6	6	6	6	6	100		depan kelas
7	Fauqi Azara	7	6	6	6	6	6	6	6	100		siswa yang melanggar 2x
8	Fizatin Novianti	7	6	6	6	6	6	6	6	100		dipanggil dan
9	Inayatul Husnah	7	6	6	6	6	6	6	6	100		diberi permgatan serta
10	Indah Nur Aini	7	6	6	6	6	5	6	6	98	seragam tidak lengkap	pengarahan secara
11	Istabiqul Khoiroh	7	6	6	6	6	5	6	6	98	seragam tidak lengkap	langsung oleh
12	Lailatus Sa'banniya	7	5	6	6	6	6	6	6	98	tidak qabliyah	Murabbiyah
13	Maya Ziada El Shofiyah	7	6	6	6	6	6	6	6	100		

14	Naili Nusrotin	7	6	6	6	6	6	6	6	100		
15	Neli Khamidatul Ikhasah	7	6	5	6	6	6	6	6	98	tidak baca quran	
16	Nur Faridah	7	4	6	6	6	6	6	6	96	tidak lail dan dhuha	
17	Prila Nabila Kania Madani	7	6	6	6	6	6	6	6	100		Siswa yang tidak
18	Putri Warifah	7	5	6	6	6	6	6	6	98	tidak qabliyah	melaksanakan sholat sunnah
19	Qurrota Ayun	7	6	5	6	6	6	6	6	98	tidak baca quran	lebih dari 3x
20	Rohidatu Rifdah	7	5	6	6	6	6	6	6	98	tidak lail	kultum di depan
21	Romza Ani Mujahidah	7	6	6	6	6	5	6	6	98	seragam tidak lengkap	menggantikan murabbiah
22	Susi Irmayanti	7	6	6	6	6	6	6	6	100		
23	Wardatul Firdausi	7	6	6	6	6	6	6	6	100		
24	Yesie Vina Ismaya Safitri	7	6	5	6	6	6	6	6	98	tidak baca quran	
25	Prita Fitriani Zialurrochma	7	6	6	6	6	5	6	6	98	seragam tidak lengkap	
		175	143	146	150	150	145	150	150			

<b>Rekapitulasi Daily Report</b> <b>Moslem Personality Insurance</b> <b>MA YKUI Maskumambang, Dukun, Gresik</b>												
<b>Kelas : XII F</b> <b>Minggu : Maret IV</b>												
N O	NAMA SISWA	PROGRAM DAILY REPORT									CATATAN/PROBLEM	PENANGANAN/ SOLVING
		SW	SS	BQ	TJ	BW	DP	TB	KL	Progres		
1	Aslihatin Nisa'	7	6	6	6	6	6	6	6	100		
2	Bena Barliana	7	6	6	6	6	6	6	6	100		
3	Dzuhirotun Nurindah	7	5	6	6	6	3	6	6	92	Tdk Qabliyah, tdk pakai deker, tdk masuk t.k.	ngepel kantor guru
4	Erina Mawaddatin Nisa'	7	6	6	6	6	6	6	6	100		
5	Febriyanti Ayu Nurmala S.	7	5	6	6	6	6	6	6	98	tdk qabliyah dan ba'diyah	ngepel kantor guru
6	Indah Luthfiyana	7	6	6	6	6	6	6	6	100		
7	Ira Nur Miladiyah	7	6	6	6	6	6	6	6	100		
8	Istibillah Rahmah	7	6	6	6	6	6	6	6	100		
9	Kusumas Tuty Eka Antisa	7	5	6	6	6	6	6	6	98	tdk qabliyah dan ba'diyah	ngepel kantor guru
10	Nabilah Afza	7	5	6	6	6	5	6	6	96	tdk qabliyah, tdk pakai deker	nyapu aula putri
11	Naily Ifa Fauziyah	7	6	6	6	6	6	6	6	100		
12	Novi Safitri	7	5	6	6	6	6	6	6	98	tdk qabliyah dan ba'diyah	ngepel kantor guru
13	Nurul Aini	7	6	6	6	6	6	6	6	100	tidak lail 1 x	nyapu aula putri
14	Putri Hadiyah	7	4	6	6	6	6	6	6	96	tdk ba'diyah 2x	ngepel kantor guru



15	Qoyis Maulida	7	6	6	6	6	6	6	6	100	tidak lail 1 x	nyapu aula putri
16	Sherly Erka Norma Yanti	7	6	6	6	6	6	6	6	100	tidak lail 1 x	nyapu aula putri
17	Ta'jun Nisa'	7	6	6	6	6	4	6	6	96	tidak pakai iket jilbab 2x	dipakai iket dari kresek
18	Tiyah Wahyuni	7	6	6	6	6	6	6	6	100	tidak lail 1 x	nyapu aula putri
19	Vivin Indriana Wati	7	6	6	6	6	6	6	6	100		
20	Wiwik Indah Setiawati	7	5	6	6	6	6	6	6	98	tdk qabliyah dan ba'diyah	ngepel kantor guru
21	Farida Ariani Putri	7	5	6	6	6	4	6	6	94	tdk qabliyah dan ba'diyah, tdk pakai iket 2x	ngepel kantor guru, dipakai iket dari kresek
		147	117	126	126	126	118	126	126			

Catatan Kinerja

Mengetahui,  
Kepala SekolahMaskumambang,  
Murabbiyah

Musyrofin, M.Pd.I

Hakimatul Ma'wa, SE.I



11	Maya Addillah	7	6	6	6	6	6	6	6	100		
12	Mita Azlina	7	4	6	6	6	6	6	6	96	2x tidak qiyamul lail	
13	Muhlishotul Amaliyah	7	5	6	6	6	6	6	6	98	1x tidak qiyamul lail	
14	Nafsi Nur Afifah	7	5	6	6	6	6	6	6	98	1x tidak qiyamul lail	
15	Nur Takdiriyah Dinata	7	6	6	6	6	6	6	6	100		
16	Nur Wahyuni	7	5	6	6	6	6	6	6	98	1x tidak qiyamul lail	
17	Nurul Safitri	7	6	6	6	6	6	6	6	100		
18	Roidatul Firdaus	7	6	6	6	6	6	6	6	100		
19	Silviturrochmah	7	5	6	6	6	6	6	6	98	1x tidak qiyamul lail	
20	Syah Rizatun Nisa'	7	5	6	6	6	6	6	6	98	1x tidak ba'diyah	
21	Vinni Septia Wulandari	7	6	6	6	6	6	6	6	100		
22	Yuni Nurudhuha	7	6	5	6	6	6	6	6	98		
23	Zunita	7	4	6	6	6	6	6	6	96	1x tidak qiyamul lail	
		161	123	137	138	138	138	138	138			

**Appendix II**  
**The Main Duty of *Murabbiyah***

**Tugas Utama Murabbiyah**

1. Datang lebih awal sebelum program di mulai dan pulang setelah KBM di kelasnya berakhir
2. Melaksanakan program-program daily report secara individual maupun bersama-sama sesuai dengan SOP yang ditentukan oleh pemimpin masing-masing lembaga dan staff MPDC
3. Mengontrol kebersihan dan kerapian di dalam dan di luar kelas secara menyeluruh
4. Bertugas mengantor di kelas secara maksimal dengan melakukan fungsi bimibingan kepada siswa
5. Membantu mengamankan kelancaran proses KBM di kelasnya masing-masing dengan melakukan langkah-langkah antisipasi dan koordinasi manakalah terjadi kekosongan guru
6. Melakukan pendampingan serta mengatur ketertiban, kelancaran, dan kekhusyu'an berjamaah
7. Secara aktif melakukan pelaporan perkembangan (Progress report) mingguan kepada kepala sekolah atau waka kesiswaan.

Maskumambang, 25 Juli 2016

Staff Bid. MPI

**Appendix III**  
**Indicator of Moslem Personality Insurance (MPI) Program**

MOSLEM PERSONALITY INSURANCE (MPI)  
PONDOK PESANTREN MASKUMAMBANG GRESIK

Indikator Ketercapaian Program

No	Program Daily Report	Indikator Utama	Indikator Pengembangan	Target (%)
1.	Shalat 5 waktu	<ul style="list-style-type: none"> <li>- Dhuhur</li> <li>- Ashar</li> <li>- Maghrib</li> <li>- Isya</li> <li>- Shubuh</li> </ul>	<ul style="list-style-type: none"> <li>- Berjamaah</li> <li>- Munfarid</li> </ul>	
2.	Shalat Sunnah	<ul style="list-style-type: none"> <li>- Dhuha</li> <li>- Qabliyah dan Ba'diyah dhuhur</li> </ul>	<ul style="list-style-type: none"> <li>- Tahajud / qiyamullail</li> </ul>	
3.	Baca Al-Quran	<ul style="list-style-type: none"> <li>- Lancer</li> <li>- Tidak lancer</li> </ul>	<ul style="list-style-type: none"> <li>- Baca di rumah</li> <li>- Hafalan ayat</li> <li>- Terjemahan ayat dan surat</li> </ul>	
4.	Tertib Berjamaah Dhuhur	<ul style="list-style-type: none"> <li>- Tertib, teratur di muwadlo' dan di masjid</li> <li>- Tidak mengobrol dan membuat gaduh</li> </ul>	<ul style="list-style-type: none"> <li>- Membaca dzikir dan doa</li> <li>- Masuk masjid dengan membawa dan meletakkan sepatu dengan rapi</li> </ul>	
5.	Birrul Walidain /	<ul style="list-style-type: none"> <li>- Mengucapkan</li> </ul>		



	sopan santun	salam - Sopan dalam perilaku - Santun dalam tutur kata		
6.	Disiplin waktu dan penampilan	- Datang dan pulang tepat waktu - Berseragam lengkap sesuai dengan peraturan		
7.	Sikap / tertib belajar	- Fokus dalam belajar - Tidak membuat gaduh - Tidak tidur	- Tidak makan dan minum - Mengerjakan tugas atau PR	
8.	Kebersihan	- Ruang kelas secara menyeluruh - Halaman/lingkungan	- Bersih badan dan pakaian	

Maskumambang, 25 Juli 2016

Staff Bid. MPI

#### **Appendix IV**

#### **Observation Guideline**

- Bagaimana cara guru untuk mengimplementasikan Program MPI?
- Bagaimana cara murabbiyah untuk mengimplementasikan Program MPI?
- Bagaimana bentuk kegiatan MPI di sekolah?
- Bagaimana perilaku siswa ketika berada di lingkungan sekolah?
- Bagaimana interaksi siswa dengan teman sebaya, dengan yang lebih tua dan interaksi dengan guru.
- Bagaimana sekolah mengontrol tata kelakuan siswa?
- Bagaimana peran murabbiyah dalam mengimplementasikan kegiatan-kegiatan dalam MPI?

## Appendix V

### Interview Guideline

#### Interview Guru, Murabbiyah, dan Kepala Sekolah

1. Bagaimana cara yang dilakukan sekolah untuk mewujudkan Program MPI?
2. Bagaimana bentuk dukungan yang dilakukan pihak sekolah untuk merealisasikan program MPI?
3. Bagaimana reaksi siswa terhadap imlementasi program MPI?
4. Bagaimana indicator keberhasilan program MPI?
5. Apakah MPI dapat menjauhkan siswa dr tindakan penyimpang dan kenakalan remaja?

#### Interview dengan pengelolaan MPI program

1. Apa alasan dibentuknya program MPI?
2. Berapa lama MPI telah dijalankan?
3. Bentuk kegiatan yang dilaksanakan dalam program MPI
4. Evaluasi keberhasilan MPI
5. Indicator keberhasilan MPI
6. Mampukah MPI dalam mengembangkan control sosial dalam diri siswa?

#### Interview dengan murid

1. Bagaimana tanggapan mengenai program MPI?
2. Apakah merasa terikat dengan semua peraturan yang termuat dalam program MPI?
3. Apakah program-program yang ada di MPI mempengaruhi bagaimana siswa berperilaku?
4. Bagaimana dampak MPI pada pribadi siswa?
5. Apakah dengan program MPI bisa menghindarkan siswa dari berperilaku yang menyimpang?

**Appendix VI**  
**Check List Observation in school Environment**

No	Indicators	Yes	No
1.	Tidak melakukan pembullying		
2.	Tidak mengganggu teman		
3.	Mematuhi tata tertib sekolah		
4.	Berbicara dengan sopan kepada yang lebih tua		
9.	Mengucapkan salam ketika bertemu dengan guru		
5.	Berbicara dengan sopan kepada guru		
6.	Berkelahi atau tawuran dengan sekolah lain		
7.	Memukul teman		
8.	Meminta uang dengan paksa		
9.	Bermusuhan di sekolah		
10.	Terlambat datang kesekolah		
11.	Tidak masuk sekolah tanpa keterangan		
12.	Tidak memakai seragam sekolah		
13.	Membuat kegaduhan dalam kelas		
14.	Tidak mengerjakan tugas		
15.	Membuat gang antar teman		
16.	Mengambil barang orang lain tanpa izin		

## Appendix VII

### Transcript of Interview

Narasumber : Kepala Sekolah MA Maskumambang  
 Tanggal pelaksanaan : Minggu, 03 April 2017  
 Tempat pelaksanaan : Ruang Kepala Sekolah  
 Hasil interview :

#### **Apa alasan dibentuknya Program MPI**

Misi utama Maskumambang adalah menjaga anak-anak agar tidak sampai mengalami degradasi moral. Oleh kerananya diterapkannya sebuah program untuk menjaga nilai-nilai keislaman siswa, yaitu melalui program MPI ini. Kegiatannya ada tiga semuanya dilaksanakan sebelum proses belajar dimulai. Sepuluh menit pertama diisi dengan kegiatan membaca al-quran kemudian sepuluh menit kedua diisi dengan tausiyah dan sepuluh menit terakhir untuk mereview aktivitas keseharian mereka melalui daily report

#### **Bagaimana cara yang dilakukan pihak sekolah untuk mewujudkan program MPI**

Dalam menerapkan MPI, Sekolah memiliki cara sendiri yaitu dengan cara proteksi dan proyeksi. Proteksi yaitu lebih kepada strategi untuk melindungi iman, intelektual dan amal. Sedangkan proyeksi lebih kepada upaya untuk menumbuhkan dan mengembangkan potensi yang dimiliki siswa, baik minat, bakat maupun skill mereka.

#### **Bagaimana bentuk dukungan yang dilakukan oleh pihak sekolah untuk merealisasikan program MPI?**

Untuk menunjang keberhasilan MPI maka diterapkannya murabbiyah yang mengontrol masing-masing kelas. System nya seperti guru kelas. Satu orang murabbiy-murabbiyah menghandel satu kelas dan bertanggung jawab atas kelasnya. Untuk meningkatkan kemampuan murabbiy-murabbiyah, maka secara berkala kepala sekolah juga melakukan halaqah secara khusus hanya dengan para murabbiyah.



**Bagaimana indicator keberhasilan program MPI?**

Berhasil atau tidaknya program MPI ini dilihat dari keseharian tingkah laku siswa, baik ketika di lingkungan sekolah maupun di lingkungan masyarakat.

Keberhasilan MPI juga sangat ditentukan oleh adanya perubahan sikap siswa, ketika siswa mampu mengontrol kelakuan mereka untuk tidak berlaku yang diluar kaidah kaidah islami. Perilaku yang diluar kaidah islami tersebut kan juga dianggap perilaku yang tidak baik, menyimpang dari kaidah kaidah kemasyarakatan.

**Apakah menurut bapak, keseharian mereka sudah mencerminkan bahwa implementasi Program MPI telah berhasil?**

Beberapa bulan terakhir kami jarang menerima laporan terkait kenakalan dan tingkah laku anak-anak yang di luar normal yang berlaku. Laporan yang masuk tidak sebanyak tahun-tahun yang lalu. Selain itu kami juga meberima dari para murabbiyah dari hasil home visit tentang dengan tingkah laku mereka yang mengalami perubahan kea rah yang lebih baik.

**Apa saja yang mendukung keberhasilan program MPI?**

Banyak hal yang sudah di upayakan oleh pihak sekolah untuk meningkatkan presentase keberhasilan MPI. Diantaranya kualifikasi murabbiyah. Murabbiyah yang berkualifikasi harus mampu menjalankan tugas utamanya sebagai murabbiyah. Terus perbaikan system yang dilakukan setiap tahunnya.

**Apakah implementasi program MPI dapat mengontrol kelakuan siswa?**

MPI itu sebuah proses mbak, jadi perubahannya juga dirasakan secara bertahap, mulai dari mereka melaksanakan dengan keterpaksaan yang kemudian dilaksanakan setiap hari sehingga mereka terbiasa dengan apayang telah ada di MPI. Sehingga lambat laun sikap dan perilaku mereka juga mengikuti apa yang tertulis dalam MPI.

Narasumber : Pengontrol MPDC  
 Tanggal pelaksanaan : Kamis 06 April 2017  
 Tempat pelaksanaan : gedung MPDC  
 Hasil interview :

#### **Apa alasan Dibentuknya Program MPI.**

MPI ini sebagai jaminan kepada orang tua siswa bahwa siswa maskumambang nanti akan dicetak dengan memiliki kepribadian muslim. Memiliki tingkah laku yang sopan dan berkarakter islami. Selain itu juga sebagai pengendali siswa agar siswa tidak terjebak pada menurunnya moral anak bangsa yang semakin marak.

#### **Berapa Lama MPI Dijalankan**

Pertama kali MPI dibentuk kira-kira pada tahun pelajaran 2008/2009. Pada saat itu MPI secara serentak dilaksanakan di seluruh jenjang pendidikan di Pondok pesantren Maskumambang, baik dari tingkat MI sampai STM. Sejak saat itu sampai sekarang MPI masih dijalankan. Kira-kira sudah delapan tahunan.

#### **Bentuk kegiatan yang dilaksanakan dalam Program MPI**

Realisasi MPI dilaksanakan dalam beberapa kegiatan. Semuanya dilaksanakan di pagi hari. Ada kegiatan halaqah, ada daily report, dan juga home visit. Home visit ini untuk membangun komunikasi yang baik dengan orang tua sehingga program pendidikan akademik dan non akademik bisa berjalan maksimal.

#### **Selama kurun waktu itu apa pernah mengalami perubahan pak?**

Perubahan pasti ada mba, kita sesuaikan dengan kebutuhan masing-masing periodenya. Untuk tahun pertama itu laporannya masih secara lisan kepadamasing-masing murabbiyah, kemudian pada saat itu juga murabbiyah langsung input ke computer yang langsung terhubung ke pusat. Selanjutnya pakai manual book, semua anak mendapat satu buku daily report yang harus diisi setiap hari. Terus sekarang kembali lagi ke laporan secara lisan ke masing-masing murabbiyah dan kemudian di rekap perminggu.

#### **Evaluasi keberhasilan MPI**

Keberhasilan MPI ditentukan oleh sejauh mana kejujuran siswa dalam mengisi daily report. Selain itu juga bagaimana kerjasama orang tua dengan sekolah terutama ketika kegiatan home visit. Juga tergantung pada kualifikasi murabbiyahnya, karena murabbiyah yang bertanggung jawab sepenuhnya atas semua peserta didik di dalam kelas. Oleh karenanya untuk murabbiyah juga

diadakan pengarahannya dan pembekalan seputar tugas pendampingan anak kepada murabbiy-murabbiyah

**Indicator keberhasilan MPI**

Pelanggaran anak-anak dari tahun ke tahun semakin berkurang, jenis pelanggaran yang dilanggar juga semakin menurun tingkatnya, kalau dulu sampai pelanggaran berat seperti merokok, bersentuhan fisik lawan jenis sekarang pelanggarannya sudah semakin menurun tingkatnya sebatas kedisiplinan dalam berseragam atau dalam waktu juga masalah kesopanan yang masih ada siswa yang ngoko kalau ngomong sama guru mereka. Ketika nol semakin sedikit maka dapat dikatakan MPI ini mampu mengontrol kelakuan mereka.



Narasumber : Siswa  
 Tanggal pelaksanaan : Selasa 04 April 2017  
 Tempat pelaksanaan : Di depan Kelas XII-F IPS2  
 Hasil interview :

**Dek gimana tanggapan smean tentang MPI itu gimana?**

Mpi iku bagus mbak, soale kan bisa mengontrol kelakuan kita.

**Nah itu kan aturan-aturan di MPI itukan banyak toh dek, itu kalian ngerjainnya terpaksa atau ngga?**

Ngga, pas awal-awalnya dulu terpaksa tapi sekarang-sekarang ngga, udah terbiasa.

**Yang sering dilanggar di MPI apa?**

Yang dulu itu qiyamul lail mba, tapi sekarang Alhamdulillah sudah ngga mbak.

**Kalau terkait pergaulan-pergaulan gitu?**

Alhamdulillah gga.

**Tadi kan katanya MPI bisa mengontrol kelakuan smean ya, berarti perilaku kalian, sikap kalian setelah ada MPI itu bagaimana?**

Setelah ada MPI ya mbak?. Perubahan sikap kalian kaya gimana?

Perubahannya cukup bagus mbak, dulu itu wayae solat jamaah ngga pernah jamaah. Soalnya saya kan ini mts kan bareng ini terus, jadi kalau nggelanggar itu ya bareng mbak.

**Kalau itu, smean ngga pondok kan, nah kalau di rumah itu MPI nya masih diterapin ngga?**

Alhamdulillah iya. Yang diterapin apa aja? Keluar rumah pake jilbab, terus membantu orang tua.

**Membantunya apa aja?**

Nyapu, ngepel terus belajar.

**Kalau ini terlibat kasus pacaran gitu ngga?**

Ngga pacaran. Pacaran itu dosa mbak.

**Berarti kalau di rumah pergaulan sama laki-laki itu ngga?**

Ngga

**Menurut smean mpi itu bagus nga sih?**

Bagus

**Bedanya siswa yang melaksanakan program MPI dengan yang tidak apa dek?**

Kalau disini itu lebih terarah, dalam hal ibadahnya itu lebih terlihat gitu mbak. Dari luar kan pasti beda soalnya ngga ada MPI.

**Kalau sosialisasinya gimana? Kaya interaksi sama teman, sama guru gitu gimana?**

Interaksinya cukup bagus mba,

**Cukup bagusnya gimana dek?**

Kalau sama guru sopan, pakai bahasa Indonesia, salam.

**Kalau sama teman? Ada gang-gang gitu ngga?**

Ngga ada. Ya semuanya jadi satu mbak, pokok ngumpul aja

**Pernah ada tawuran ngga? Kaya tukaran sama teman gitu.**

Satu kelas, biasanya beda pendapat gitu mbak. Jadinya kan sedikit ada cekcok, sindir-sindiran.

**Kalau tukaran-tukaran gitu?**

Kalau Mts dulu mbak, mbak-mbak ikuloh, mbak qoni sama mbak imro. kalau sekarang ada?

Alhamdulillah ngga ada.

**Berarti MPI bisa mengontrol kelakuan smean?**

Iya mbak.



Narasumber : Siswa  
 Tanggal pelaksanaan : Sabtu, 01 April 2017  
 Tempat pelaksanaan : Perpustakaan Sekolah  
 Hasil interview :

**Menurut samean, MPI itu gimana dek programnya?**

Ya lumayanlah mba buat ngontrol siswa. tapi beberapa anak hanya memandang MPI hanya dipandang sebagai peraturan dan bukan sebagai ibadah. Jadi ketika mereka lulus kegiatan MPI nya ditinggalkan. Ya meskipun beberapa masih melaksanakan karena sudah jadi kebiasaan.

**Samean merasa terikat ngga dengan program-program di MPI**

Alhamdulillah tidak mbak

**MPI berdampak ngga buat samean?**

Insyaallah berpengaruh mbak, buat kebaikan diri

**Menurut samean, MPI itu bisa menghindarkan samean dari kelakuan-kelakuan menyimpang ngga?**

Bisa jika kita membentengi diri kita dengan prinsip dari diri kita sendiri. Manusia itu kan tempatnya salah dan lupa, jadi perlu dibentengi agar tidak terjerumus ke dalam hal-hal negative.

Narasumber : Siswa  
 Tanggal pelaksanaan : Kamis 06 April 2017  
 Tempat pelaksanaan : Ruang kelas XI E IPS 1  
 Hasil interview :

**Dek, kegiatan MPI kan banyak tuh, samean merasa terpaksa ngga?**

Kalau dulu mba pas kelas 1 iku ya kaget, soale aturane akeh, terpaksa ngelakuin. Tapi saiki wes biasa mba.

**MPI menurut samean gimana?**

Bagus mba. Aturane banyak tapi.

**Tadi abis kesepsantrenan ya? Yang ngisi siapa?**

Pak fatih mbak.

**Materinya apa dek?**

Ngaji al hujurat mbak, maknani, kaya tafsir ngunu loh mba.

**Setelah mendengar materinya apa perilaku samean berubah gara-gara materinya?**

Berubahe hal terkecil mbak, ga langsung berubah gitu.

**Kalau halaqah gimana? Tiap pagi ka nada materi juga.**

iya mba

**kalau murabbiyah gimana?**

*Murabbiyah* itu orang yang paling dekat sama kita mbak, biasanya kalau menasehati ya kaya nganggep menasehati adiknya sendiri. Bahasane ya bahasa sehari-hari. Tapi dengan begitu ya jadi kita paham apa yang diinginkan dan dimaksudkan guru.

**Setelah ada MPI perasaan samean bagaimana?**

Lebih baik mba, kan itu programnya bisa mengontrol semua kelakuan

Narasumber : Murabbiah kelas XII F dan XI E dan XII MAK  
 Tanggal pelaksanaan : Rabu 05 April 2017  
 Tempat pelaksanaan : Ruang Guru  
 Hasil interview :

**Bagaimana kegiatan MPI di sekolah Bu?**

Ya sama, dipantau shalatnya. Kalau dhuha di rumah ya di rumah, kalau di sekolah ya di sekolah. Soalnya ada yang biasanya sebelum berangkat itu dhuha-an dulu di rumah. Lek saiki iku diperpendek tapi indikatornya banyak. Satu kategori banyak indicator, kalau satu indicator saja tidak dikerjakan ya berarti siswa melanggar satu kategori.

Sekarang itu berubah mbak, Kalau ada satu saja yang tidak dikerjakan ya nol, kalau dulu kan satu-satu. Kalau ngga shala qabliyah ya pelanggaran mereka Cuma di qabliyah, kalau ngga sopan ya pelanggaran mereka Cuma di sikap kesopanan, tapi kalau sekarang ngga shalat dhuha meskipun mereka shalat qabliyah dan badiyah ya tetap di nol. Makanya itu kan harapannya anak-anak biar mengerjakan semuanya, jadi lebih mengontrol dari sebelumnya karena pelanggaran tidak diperinci seperti dulu. Hanya saja formnya lebih diperpendek.

**Bu tadi saya sempat mendengar ada Kegiatan parenting itu seperti apa kegiatannya bu?**

Anu itu sesi sosialisasi mengenai pendidikan, Follow up anak-anaknya bagaimana keseharian mereka di rumah. Orang tua dibekali mengenai pentingnya pendidikan dan bagaimana menumbuhkan kesadaran pendidikan. Juga pembekalan mengenai pergaulan anak. Ga oleh pacaran, ga oleh ngene ngono. Kalau orang tua ga ikut berpartisipasi kan podo wae. Biar ada tujuan yang sama antara sekolah dengan orang tua. Kemarin, iya bulan apa ya. Bu El, smean isek ileng ta, parenting iko ulan opo bu el, sing kelas 3 ?

Wes lali bu, soale wes sodok suwi.

Kan kemarin saat mau sosialisasi ujian unas itu biasanya itu adaperkumpulan wali murid, terus sekalian saja dengan kegiatan parentingnya.

**Oh itu khusus untuk kelas 3 saja?**

Bukan untuk semua kelas. Jadi semua wali murid datang. Kelas 1 sampai kelas 3. Terus dibagi dua sesi. Sesi pertama untuk parenting yang mengundang narasumber dari luar. Kalau sesi kedua khusus kelas 3 jadi wali murid kelas 1 dan 2 pulang karena membahas sosialisasi ujian nasional kelas 3.

**Itu, apakah termasuk kegiatan rutin bu?**

Tiap tahun ada. Tahun kemarin ada, tahun kemarinnya lagi insya allah juga ada. Insya allah sudah 4 tahunan. Sebenarnya sama dengan dulu. Kalau dulu kan orang tua diundang Cuma dikasih arahan-arahan saja ga mendatangkan

pembicara dari luar. Kalau ini mendatangkan pembicara dari luar. Kadang dari KPAI, dari Badan Narkotika, dari kepolisian. Kalau kepala sekolah sama pak fatih ya Cuma sambutan. Materi khusus yang diberikan ke orangtua langsung disampaikan oleh narasumber.

**Berarti dulu ndak ada ya bu?**

Ya asilne ada, orang tua diundang tapi yaa Cuma dapat arahan-arahan dari pihak madrasah, ga ada ngundang dari luar madrasah.

**Loh itu dari luar madrasah bu? Saya kira dari kepala sekolah.**

Biasanya itu ngundang dari KPAI, badan Narkotika, atau dari mana sebagai pembicara.

**Oh kirain dari pak kepala sekolah, atau dari pak faith.**

Pak kepala sekolah ya Cuma sambutan, pak faith ya mek ngekei materi stitik.

**Kalau program home visit itu masih ada bu?**

Ada, sekarang malahan harus semua, yang jumlah muridnya 33 ya harus ke semua rumahnya. Yang pondok di pondok. Kalau yang dulu kan dipilih yang berprestasi dan yang bermasalah di sekolah. Tapi sekarang ya harus semua. Kalau muride 30 ya 30kali. Untungnya bu ma'wa mek 21.

**Itu yang ke pondok bagaimana bu ?**

Kalau yang pondok kan tiap hari ahad ada kunjungan, dan bu ma'wa memanfaatkan itu, janji bertemu sama orang tua murid, menyampaikan aktivitas mereka ketika di kelas dan di sekolah serta menanyakan bagaimana aktifitas mereka ketika di rumah.

**Bagaimana tanggapan orang tua bu, dengan program ini?**

Kata orang tua, rata-rata setelah MPI itu perilakunya meningkat. Jadi sama antara di sekolah dan di rumah ya gitu. Tapi tetap ada 1-2 anak kalau di sekolah itu tingkahnya begini, baik-baik tapi kalau di rumah itu tingkahnya begitu. Jadi beda antara di sekolah dengan di rumah. Dia pinter tapi kalau di rumah kalau ngomong sama orang tua masih suka ngoko. Tapi ya memang sudah bawaan omongannya seperti itu. Di kelas saja kalau ngomong sama saya kan seperti itu.

**Apakah orang tua tidak mencoba menutupi bu, biasanya supaya anaknya tidak terlibat dengan pihak sekolah, maka orang tua mencoba menutupi keadaan yang sebenarnya**

Rata-rata mereka senang di datangi. Malahan bu ma'wa belum cerita tapi mereka sudah bercerita panjang lebar.

**Cara mengimplementasikan Program MPI Bagaimana Bu?**

Ya sama seperti dulu, masih ada halaqah, terus daily report, home visit juga. Cuma sekarang ditambahi sama kepesantrenan. Itu wajib setiap hari kamis dimulai jam 07.00 setelah baca quran semuanya ke aula.



**Apa Cuma di empat kegiatan itu saja bu, kalau dalam kegiatan lain seperti kegiatan pembelajaran seperti itu bu?**

Kegiatan pembelajaran ya kaya bu ma'wa yang di kelas itu. Kalau ujian ga pakai deker, nanti mereka harus ujian di kantor. Pagi-pagi salam salam sama bu guru di depan gerbang, itu mengajarkan mereka agar selalu tawadhu' dan menghormati terhadap guru-guru mereka, kalau bertemu di jalan itu salam, cium tangan juga mendahulukan gurunya, tidak mendahului guru.

**Disini ada kaya tawuran-tawuran, tawuran antar kelas gitu bu?**

kalau tawuran, gontok-gontokan gada yang kaya gitu sekarang. Kalau dulu di tahun 2014 itu adatawuran antara anak MA putri sesama jurusan IPS tapi beda kelas itu bertengkar gara-gara masalah cowok. Terus juga kalau ga salah di tahun 2015 itu pernah ada tawuran antara anak MA putra dengan STM karena rebutan pacar juga. Itu pacarnya yang perempuan itu anaknya bu ma'wa waktu itu. Mungkin pernah pacaran atau mantan sama yang satunya ya bu ma'wa ngga tahu, waktu diusut sama pihak staf akhire yang putrid dikeluarkan dari sekolah karena yang putra ini sama-sama jujur dan mengakui kesalahan tapi yang putri berbohong dan ngga ngaku. Padahal kalau mau jujur pihak staf masih mentoleransi.

**Bagaimana dengan Kelakuan siswa Bu, setelah ada MPI?**

Di sekolah? Dulu kan memang sudah ada. Anak-anak sini kalau dari segi omongan ya meskipun kadang masih ngoko tapi tata karma nya itu sudah tertata. Kelakuannya sudah bagus. Kalau sama guru sopan, kadang salam kalau bertemu. Tidak mendahului guru kalau di jalan, ya pokoknya mendahulukan gurunya. Kalau di luar sekolah ketemu gurunya juga salam. Meskipun tidak ngajar di kelasnya juga.

**Bagaimana dengan interaksi dan pergaulan dengan teman bu?**

Ya semuanya jadi satu, ga ada geng-geng. Kalau di kelas membaur jadi satu, bahkan sekarang itu ipa ips dan Mak juga bergabung. Jadi kelas sebelah ya kalau istirahat gitu main-main ke kelas yang lain. Sekarang lumayan hubungan antar kelas satu dengan kelas yang lain.

**Bagaimana dengan pergaulan lawan jenis bu?**

Kalau dengan lawan jenis, dengan laki-laki masih lost control. Kalau sekarang, anak-anak itu pinter. Kalau pergaulan mereka sudah ga lagi boncengan tapi sekarang itu main sms an, facebook, wa sama instagram. Pergaulannya sekarang dunia maya. Tapi itu tetap ada control dari pihak madrasah. Semua akun sosial media dan password anak-anak diminta dan dikroscek langsung oleh murabbiyah. Kalau ada yang bermasalah dengan akun dan chattingnya maka langsung dibawa kepada pihak madrasah. Jadi sekarang itu kontrolnya juga lebih luas. Kalau dulu Cuma orang tua, sekolah sama masyarakat sekitar sekarang ditambah lagi dengan sosial medianya.



**Menurut njenengan, MPI dikatakan berhasil ketika bagaimana bu?**

Ketika anak-anak sudah diluar sekolah diterapkan apalagi kalau sudah keluar dari sekolah. Soalnya berarti MPI sudah menjadi kebiasaan dan tidak ada terikat, tidak ada laporan karena kan setiap hari mereka laporan jadi ada keterpaksaan mereka untuk melakukannya tapi kalau sudah di luar ya kan mereka sesuai kesadarannya masing-masing.

**Perkembangan MPI sejauh ini bagaimana bu?**

Sekarang lebih tertata. Laporan pakai WA, ada grup murabbiyah dengan MPDC, ada grup guru. Setiap harinya langsung laporan di WA. Siapa yang ndak masuk, siapa yang izin, siapa yang absen. Kalau sekarang pusatnya ada banyak pengelolanya. Dulu Cuma satu pak Naf'an saja. Sekarang ada tiga ada pak Fu'ad di MPDC Anak, pak Ahmad di pengembangan kualitas gurunya, terus ada pak Ghois yang mengontrol semua, Koordinatornya. Jadi enak, bisa focus ke anak dan guru. Guru juga diterapkan MPI juga soalnya kan guru juga panutan siswa. jadi ya dikontrol juga.

## Appendix VIII

### Documentation

#### Kegiatan Halaqah Pagi



Aktivitas tausiyah yang di sampaikan oleh guru. Pada kesempatan ini, guru menyampaikan tentang menurunnya tingkat kesopanan siswa SMA/MA di seluruh daerah di Kota Gresik. Siswa mendengarkan tausiyah oleh guru kemudian dilanjutkan dengan kegiatan daily report.

#### Kegiatan Pembelajaran di kelas



Kegiatan pembelajaran di kelas yang juga menerapkan program MPI. Indicator dan aturan yang ada dalam MPI tetap berlaku meskipun dalam kegiatan pembelajaran.

#### Suasana kebersihan lingkungan sekolah



Terciptanya lingkungan yang bersih dan asri juga merupakan bagian dari indicator MPI. Siswa diharuskan menjaga kebersihan kelas, lingkungan sekolah, kebersihan pakaian dan kebersihan badan

## Daily Report Sheet

nama: Eisa Nurhidayah N.  
 kelas: K. F. VII. 2

Program Daily Report	Minggu Ke						Jml	Progres %	Problem dan Solving
	Sab	Aha	Sen	Sel	Rab	Kam			
Aspek Ibadah									
a. Sholat 5 waktu	1	1	1	1	1	1	6	100%	
b. Sholat sunnah	1	1	1	1	1	1	6	100%	
c. Baca al-qur'an	1	1	1	1	1	1	6	100%	
d. Terhormat	1	1	1	1	1	1	6	100%	
Aspek Akhlak									
a. Berani wudhu/ Sopan santun	1	1	1	1	1	1	6	100%	
b. Disiplin waktu dan penampilan	1	1	1	1	1	1	6	100%	
c. Sikap terhormat	1	1	1	1	1	1	6	100%	
d. Kebersihan lingkungan	1	1	1	1	1	1	6	100%	

Program Daily Report	Minggu Ke						Jml	Progres %	Problem dan Solving
	Sab	Aha	Sen	Sel	Rab	Kam			
Aspek Ibadah									
a. Sholat 5 waktu	1	1	1	1	1	1	6	100%	
b. Sholat sunnah	1	1	1	1	1	1	6	100%	
c. Baca al-qur'an	1	1	1	1	1	1	6	100%	
d. Terhormat	1	1	1	1	1	1	6	100%	
Aspek Akhlak									
a. Berani wudhu/ Sopan santun	1	1	1	1	1	1	6	100%	
b. Disiplin waktu dan penampilan	1	1	1	1	1	1	6	100%	
c. Sikap terhormat	1	1	1	1	1	1	6	100%	
d. Kebersihan lingkungan	1	1	1	1	1	1	6	100%	

Program Daily Report	Minggu Ke						Jml	Progres %	Problem dan Solving
	Sab	Aha	Sen	Sel	Rab	Kam			
Aspek Ibadah									
a. Sholat 5 waktu	1	1	1	1	1	1	6	100%	
b. Sholat sunnah	1	1	1	1	1	1	6	100%	
c. Baca al-qur'an	1	1	1	1	1	1	6	100%	
d. Terhormat	1	1	1	1	1	1	6	100%	
Aspek Akhlak									
a. Berani wudhu/ Sopan santun	1	1	1	1	1	1	6	100%	
b. Disiplin waktu dan penampilan	1	1	1	1	1	1	6	100%	
c. Sikap terhormat	1	1	1	1	1	1	6	100%	
d. Kebersihan lingkungan	1	1	1	1	1	1	6	100%	

Program Daily Report	Minggu Ke						Jml	Progres %	Problem dan Solving
	Sab	Aha	Sen	Sel	Rab	Kam			
Aspek Ibadah									
a. Sholat 5 waktu	1	1	1	1	1	1	6	100%	
b. Sholat sunnah	1	1	1	1	1	1	6	100%	
c. Baca al-qur'an	1	1	1	1	1	1	6	100%	
d. Terhormat	1	1	1	1	1	1	6	100%	
Aspek Akhlak									
a. Berani wudhu/ Sopan santun	1	1	1	1	1	1	6	100%	
b. Disiplin waktu dan penampilan	1	1	1	1	1	1	6	100%	
c. Sikap terhormat	1	1	1	1	1	1	6	100%	
d. Kebersihan lingkungan	1	1	1	1	1	1	6	100%	

Mengantahui, Waka Kewasnan

Masumamung, Murobbiyah

Bentuk daily report sheet yang harus diisi oleh murabbiah setiap pagi berdasarkan hasil laporan siswa mengenai aiktivitas kesehariannya.

## Appendix IX

### Research Permit

**KEMENTERIAN AGAMA**  
**UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG**  
**FAKULTAS ILMU TARBIYAH DAN KEGURUAN**  
 Jalan Gajayana 50, Telepon (0341) 552398 Faximile (0341) 552398 Malang  
<http://fitk.uin-malang.ac.id>, email : [fitk\\_uinmalang@yahoo.com](mailto:fitk_uinmalang@yahoo.com)

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Nomor : Un.3.1/PL.00.1/344/2016  
 Sifat : Penting  
 Lampiran :  
 Hal : Izin Penelitian

10 November 2016

Kepada  
 Yth. Kepala MA YKUI Maskumambang Gresik  
 di  
 Gresik

*Assalamu'alaikum Wr. Wb.*


Dengan hormat, dalam rangka menyelesaikan tugas akhir berupa penyusunan skripsi mahasiswa Fakultas Ilmu Tarbiyah dan Keguruan (FITK) Universitas Islam Negeri Maulana Malik Ibrahim Malang, kami mohon dengan hormat agar mahasiswa berikut:

Nama : Irma Damayanti  
 NIM : 13130107  
 Jurusan : Pendidikan Ilmu Pengetahuan Sosial (PIPS)  
 Semester – Tahun Akademik : Ganjil - 2016/2017  
 Judul Skripsi : *The Implementation of MPI (Moslem Personality Program) in Developing Control Sosial of Students*

diberi izin untuk melakukan penelitian di lembaga/instansi yang menjadi wewenang Bapak/Ibu.

Demikian, atas perkenan dan kerjasama Bapak/Ibu yang baik disampaikan terima kasih.

*Wassalamu'alaikum Wr. Wb.*

  
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Bahwa yang bersangkutan telah diberikan izin penelitian untuk kelengkapan tugas akhir berupa penyusunan skripsi dengan judul " *The Implementation of MPI (Moslem Personality Insurance) in Developing Control Sosial of Students*", yang akan dilaksanakan mulai tanggal 26 – 29 November 2016.

Demikian surat keterangan ini dibuat dengan sebenarnya agar digunakan sebagaimana mestinya.

Maskumambang, 20 November 2016

Kepala Madrasah,

  
  
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