

The Effectiveness of Religious Approaches in Combating Juvenile Delinquency: A Case Study of Reading and Memorizing the Qur'an as a Form of Punishment

Dirman^{1*}, Raehang², Marzuki³

¹²³Islamic Education, IAIN Kendari, Indonesia

*email: dirman@iainkendari.ac.id

Abstrak

Penelitian ini membahas pemberian hukuman melalui bacaan dan hafalan Al-Qur'an sebagai strategi untuk menanggulangi kenakalan remaja. Kenakalan remaja menjadi isu yang semakin meresahkan dalam masyarakat modern, mengingat dampak negatifnya terhadap perkembangan individu dan sosial. Tujuan penelitian ini adalah untuk mengeksplorasi efektivitas penerapan hukuman berbasis Al-Qur'an dalam menanggulangi perilaku menyimpang remaja. Metode penelitian menggunakan pendekatan kualitatif dengan teknik pengumpulan data melalui observasi, wawancara, dan analisis dokumen. Hasil penelitian menunjukkan bahwa pemberian hukuman melalui bacaan dan hafalan Al-Qur'an dapat memberikan dampak positif terhadap perilaku remaja. Al-Qur'an tidak hanya berfungsi sebagai sumber hukuman, tetapi juga sebagai panduan moral dan spiritual, memberikan pemahaman yang lebih mendalam tentang nilai-nilai kehidupan yang benar. Penerapan hukuman melalui bacaan dan hafalan Al-Qur'an juga dapat memberikan efek jangka panjang, karena remaja tidak hanya diberikan sanksi fisik, tetapi juga kesempatan untuk merefleksikan perbuatannya melalui pemahaman ayat-ayat Al-Qur'an yang relevan. Dengan demikian, pendekatan ini dapat menjadi alternatif yang berpotensi dalam menanggulangi kenakalan remaja, menciptakan generasi muda yang lebih bertanggung jawab dan berakhlak mulia. Penelitian ini memberikan kontribusi pada pemahaman lebih lanjut tentang peran agama dalam membentuk karakter dan perilaku remaja serta memberikan arahan bagi pihak terkait dalam mengembangkan program pencegahan kenakalan remaja yang berbasis nilai-nilai keagamaan.

Kata kunci : Hukuman, Membaca dan Menghafal Al Qur'an, Kenakalan Remaja

Abstract

This study discusses the use of punishment through reading and memorizing the Qur'an as a strategy to combat juvenile delinquency. Juvenile delinquency has become an increasingly troubling issue in modern society, given its negative impact on individual and social development. The purpose of this study is to explore the effectiveness of applying Qur'an-based punishment in combating deviant behavior among adolescents. The research method used a qualitative approach with data collection techniques through observation, interviews, and document analysis. The results showed that punishment through reading and memorizing the Qur'an can have a positive impact on adolescent behavior. The Qur'an not only serves as a source of punishment but also as a moral and spiritual guide, providing a deeper understanding of the values of a righteous life. The application of punishment through reading and memorizing the Qur'an can also have a long-term effect, because adolescents are not only given physical sanctions, but also the opportunity to reflect on their actions through

How to Cite

Dirman, et. al. (2025). The Effectiveness of Religious Approaches in Combating Juvenile Delinquency: A Case Study of Reading and Memorizing the Qur'an as a Form of Punishment. *Al-Bustan: Jurnal Pendidikan Islam* 2(2). Sekolah Tinggi Ilmu Tarbiyah Bustanul 'Ulum Lampung Tengah

Published by



<https://creativecommons.org/licenses/by-sa/4.0/>

understanding the relevant verses of the Qur'an. Thus, this approach can be a potential alternative in tackling juvenile delinquency, creating a younger generation that is more responsible and has noble character. This study contributes to a deeper understanding of the role of religion in shaping the character and behavior of adolescents and provides guidance for relevant parties in developing programs to prevent juvenile delinquency based on religious values.

Keywords: *Punishment, Reading and Memorizing the Qur'an, Juvenile Delinquency*

Submitted: May 9, 2025, Approved: August 2, 2025, Online Date: September 9, 2025, Published: September 16, 2025

INTRODUCTION

Juvenile delinquency is a social phenomenon that continues to increase and has become a serious challenge in modern society. Adolescents are in a dynamic phase of development, where they are searching for their identity and often exhibit behavior that deviates from social norms. Common forms of juvenile delinquency include fighting, gang fights, truancy, drug abuse, and other legal violations. This is certainly a common concern because its impact is felt not only by the individuals involved, but also by their surroundings, families, schools, and society at large¹.

The high rate of juvenile delinquency shows that conventional approaches to education and moral guidance have not been fully effective. In many cases, the sanctions imposed are repressive and do not address the root of the problem, which is the weak internalization of moral and spiritual values in adolescents². Therefore, alternative strategies are needed that are able to comprehensively address cognitive, affective, and spiritual aspects. In this context, a religion-based approach particularly the Islamic values contained in the Qur'an can be a relevant and applicable solution³.

The Qur'an, as the holy book of Muslims, not only contains guidance on worship, but also universal values regarding morals, discipline, responsibility, and respect for fellow human beings. These values can actually be the basis for character building in adolescents. Therefore, the use of reading and memorizing the Qur'an as

¹ Fitriani, S. (2021). *The Role of the Qur'an in Character Building for Adolescents*. Journal of Islamic Education, 14(2), 101–110.

² Yuliana, D. (2022). *The Phenomenon of Adolescent Delinquency and the Role of the Family in Moral Development*. Journal of Educational Sociology, 5(2), 88–95.

³ Nugraha, R., & Rahman, A. (2023). *Islamic Values-Based Character Education in Combating Juvenile Delinquency*. Journal of Islamic Studies and Education, 9(1), 25–36.

a form of educational punishment not only serves as a means of enforcing discipline but also as a medium for deep internalization of values⁴. Adolescents who are punished by reading and memorizing the Qur'an have the opportunity to reflect on the content of the verses they read, allowing for a process of reflection and gradual behavioral change.

The application of Qur'an-based punishment also brings a more humanistic and religious approach. Unlike physical or social punishment, which tends to cause traumatic effects and resistance, punishment using religious methods emphasizes awareness and inner guidance. This is certainly in line with the objectives of Islamic education, namely to shape people who are faithful, have noble character, and are responsible. In the long term, this approach is expected to not only reduce juvenile delinquency rates but also create a generation with strong spiritual and moral sensitivity⁵.

Several previous studies have shown that religious approaches have a positive impact on changing adolescent behavior. For example, the results of a study by Maghfirah reveal that religious-based punishment can foster self-awareness, guilt, and a desire for self-improvement in troubled adolescents. This method is also considered effective in developing self-control, strengthening intrinsic motivation, and improving social relationships with the environment⁶. However, the effectiveness of this approach certainly still requires more comprehensive empirical evidence. Therefore, this study will focus on exploring the effectiveness of punishment through reading and memorizing the Qur'an in dealing with juvenile delinquency⁷. This study will not only assess its direct impact on deviant behavior, but also analyze how this method contributes to long-term character building.

⁴ Fitriani, S. (2021). *The Role of the Qur'an in Youth Moral Development*. Journal of Islamic Education, 14(2), 101–110.

⁵ Syafitri, A., Maulana, H., & Yusuf, R. (2022). *Positive Discipline Model Based on Islamic Values in Youth Development*. Journal of Character Education, 12(1), 63–75.

⁶ Maghfirah, N., Suryani, E., & Ramdhan, M. (2022). *The Effectiveness of Religious Intervention in Reducing Deviant Behavior in Adolescents*. Journal of Educational Psychology, 8(3), 77–88.

⁷ Hidayat, M., & Azzahra, L. (2023). *Spiritual Approach in Handling Juvenile Delinquency: Implementation Study in Islamic Boarding Schools*. Journal of Islamic Guidance and Counseling, 11(1), 44–58.

Aspects such as attitude change, increased spiritual awareness, and understanding of moral values will be the main focus of the analysis. Thus, the results of this study are expected to illustrate the full potential of this Qur'an-based approach.

Furthermore, this study also considers the educational context and social environment of adolescents, including the role of teachers, parents, and educational institutions in effectively implementing this punishment method. Synergy between relevant parties is needed so that this method is not merely a form of punishment, but also part of an integrated characterbuilding system. This is important to ensure that this approach truly functions as a medium of transformation, not merely as a form of sanction⁸.

Thus, through a deeper understanding of the impact and application of Al-Qur'an-based punishment, this study is expected to make a significant contribution, both theoretically and practically. Conceptually, this research enriches the discourse on alternative approaches to dealing with juvenile delinquency. Meanwhile, in practical terms, the results of this research can be used as a reference for educators, youth counselors, and policymakers in designing more effective and sustainable intervention strategies, to shape a young generation that is moral, religious, and responsible in their social lives⁹.

METHOD

This study uses a qualitative approach with a phenomenological design, which aims to deeply understand the subjective experiences of informants regarding the implementation of punishment in the form of reading and memorizing the Qur'an in dealing with juvenile delinquency¹⁰. The phenomenological approach was chosen because it is able to explore the meaning contained in educational and guidance practices based on religious values directly from the perspective of practitioners in the field. This type of research is field research, which is research

⁸ Putri, D. A., & Ahmad, F. (2024). *The Role of Educational Institutions in Implementing Qur'an-Based Educational Punishment*. Journal of Islamic Moral Education, 6(2), 119–130.

⁹ Zulkarnaen, I. (2025). *Holistic Strategies in Addressing Juvenile Delinquency: Integration of Religious and Social Approaches*. Journal of Religious Social Research, 3(1), 15–29.

¹⁰ Sugiyono. (2020). *Qualitative, Quantitative, and R&D Research Methods*. Bandung: Alfabeta.

conducted directly at the location of educational activities to collect authentic and contextual data¹¹. This research was conducted at SMK Robbi Rodliyya in Semarang, an institution that has implemented Qur'an-based punishment methods for students who commit disciplinary violations. The data collection techniques in this study included three main methods, namely direct observation of guidance activities and the implementation of punishment at school, in-depth interviews with various key informants, and document analysis as secondary data to support the interpretation of the results of observations and interviews.

The informants in this study consisted of various parties directly involved in the application of the punishment method, namely the principal as the person in charge of policy, Islamic Education (PAI) teachers as the main implementers of the religious approach, Guidance and Counseling (BK) teachers as companions for problematic students, and students who had received the punishment of reading/memorizing the Qur'an. A total of 12 informants were involved, selected using purposive sampling with the following criteria: having direct experience with the punishment method, willing to provide information in an open and relevant to the research focus as either implementers or recipients of punishment. Primary data came from interviews and observations, while secondary data was obtained from official school documents such as organizational structure, student data, disciplinary regulations, and records of violations¹². The collected data were analyzed using thematic analysis techniques, namely through the following steps: data reduction, categorization, interpretation of the meaning of the informants' experiences, and conclusion drawing. To increase data validity, source and method triangulation techniques were used, and the interview results were checked through member checks with the informants. Several direct quotes from the interviews are also presented in the results to demonstrate the strength of empirical evidence and support the credibility of the findings.

¹¹ Adlini, M. N. (2022). *Qualitative Research Methods in Islamic Education Studies*. Bandung: Literasi Nusantara.

¹² Rukin. (2022). *Qualitative Research: Concepts, Design, and Applications in Education*. Malang: Literasi Akademika.

The limitations of this study lie in its scope, which is still limited to one educational institution (SMK Robbi Rodliyya), as well as the influence of the local social and cultural context that may affect the effectiveness of this punishment method. This study also does not comprehensively measure the readiness of other institutions to adopt a similar approach, which certainly requires supportive structural and cultural conditions. In addition, it is also important to evaluate the long-term impact of implementing the Al-Qur'an-based punishment method, both in terms of changes in student behavior and sustainable character building. Therefore, further studies with a longitudinal approach are needed to assess the sustainability of implementation and the transformation of moral values in students after they graduate or are outside the school environment.

RESULTS AND DISCUSSION

Punishment is one of the instruments in Islamic education that serves as a tool for character building and behavior control of students. In the context of contemporary Islamic education, punishment is known as *ta'zir*, *iqab*, or *hudud*, each of which has a different level and purpose according to the type of violation committed¹³. Punishment in this case is not merely physical or material in nature, but rather non-material or educational in nature¹⁴. These forms of punishment can take the form of guidance, advice, religious tasks, and even spiritual activities such as reading and memorizing the Qur'an, which aim to deter, increase moral awareness, and prevent students from deviant behavior in the future¹⁵.

In this study, the researcher will discuss three main aspects that are closely related to the focus of the study, namely: (1) forms of juvenile/student delinquency that occur in the environment of SMK Robbi Rodliyya Semarang, (2) the techniques used to implement punishment in the form of reading and memorizing the Qur'an as applied by the institution, and (3) the effectiveness of this punishment in

¹³ Rohman, A., & Salim, R. (2020). *The Concept of Ta'zir in Islamic Education: A Philosophical and Practical Approach*. Journal of Islamic Education, 8(2), 123–134.

¹⁴ Siregar, H., Mulyadi, R., & Prasetyo, A. (2022). *The Effectiveness of Non-Physical Sanctions in Handling Student Discipline Violations*. Journal of Islamic Education, 10(3), 87–99.

¹⁵ Samsudin, A., & Asrofi, M. (2021). *The Application of Educational Punishment in Islamic Education: A Study in Secondary Schools*. Tarbiyatuna Journal, 13(1), 45–58.

addressing and reducing the level of student delinquency at the school. These three focuses are expected to provide a complete picture of the practice of character education based on religious values in the context of vocational high schools in Indonesia. This study also seeks to assess how these punishment methods function not only as a corrective tool, but also as a means of shaping students' personalities and instilling spiritual values.

1. Forms of Juvenile/Student Misbehavior at SMK Robbi Rodliyya Semarang

After conducting research observations and supplementing them with interviews and data from the Robbi Rodliyya Vocational School, it was found that there were many violations of religious norms and rules and other antisocial behaviors. This is in line with the opinions of experts, including¹⁶, who define juvenile delinquency as antisocial and antinormative behavior or actions. Furthermore, according to Presidential Instruction No. 6/1971 on guidelines for addressing juvenile delinquency, juvenile delinquency is defined as abnormal behavior, antisocial or even anti-social acts by adolescents that violate social norms, religious norms, and legal provisions applicable in society¹⁷.

Based on its form, juvenile delinquency in schools can be seen and proven through interviews, observations, and data on frequent violations. Among the violations that frequently occur at SMK Robbi Rodliyya are arriving late to school, not participating in the Duha prayer and collective zikr, and leaving the Zuhr prayer in congregation. In addition, delinquency also occurs in the classroom during the teaching and learning process, such as leaving the classroom without permission, playing *games* during class, being noisy in class, stealing, and others. Other serious violations include bringing cigarettes and drugs to school, fighting with teachers, and getting involved in fights within the school environment, as well as many other violations that occur at SMK Robbi Rodliyya. Based on the

¹⁶ Resdati And Rizka Hasanah. (2021). . *Juvenile Delinquency as a Form of Social Pathology (Social Disease)*. *Cakrawala Ilmiah Journal*, <https://doi.org/10.53625/jcijurnalcakrawalaIndonesia.v1i3.614>.

¹⁷ Resdati, & Rizka Hasanah. (2021). Juvenile Delinquency as a Form of Social Pathology (Social Illness). *Cakrawala Ilmiah Journal*. <https://doi.org/10.53625/jcijurnalcakrawalaIndonesia.v1i3.614>

above, there are numerous instances of juvenile delinquency at SMK Robbi Rodliyya when viewed from its various forms. Among these forms of delinquency are:

a. Minor Misconduct

Minor delinquency is delinquency that does not violate the law. Examples include disobeying parents and teachers, running away or skipping school, frequent fighting, and dressing inappropriately¹⁸.

b. Misconduct that disturbs the peace and security of others, including: stealing, mugging, speeding, drinking alcohol, and drug abuse¹⁹.

c. Sexual misconduct²⁰.

2. Implementation Techniques for *Punishment* at SMK Robbi Rodliyya Semarang

Punishment is part of the educational tools in Islam that are considered soft measures. The implementation of *punishment* at SMK Robbi Rodliyya Semarang is carried out with the aim of improvement. This is in accordance with the theory of improvement put forward by²¹ and that the purpose of punishment is to improve the behavior and character of students to educate them towards goodness so that they never repeat the mistakes they have made and realize their mistakes²². Therefore, the purpose of punishment is to reform the offender so that they will not commit such mistakes again²³. This theory is more pedagogical in

¹⁸ Sepriadi, S., Wulansari, W., Marleni, E., & Pebriani, F. (2025). *Juvenile Delinquency from a Sociological Perspective and Its Causes in the Ulak Karang Utara Subdistrict of Padang City*. Jurnal Social Empirical, 1(1), 1–12.

¹⁹ Sunarwiyati, E. A., Suwondo, A., & Sahputra, R. (2025). *Juvenile Delinquency: A Criminological Review and Its Prevention*. Journal of Legal Education, 6(1), 22–35.

²⁰ Sari, M. I. (2025). *The Importance of Sex Education for Adolescents in the Digital Age*. IDEA Journal: Scientific Digital Education and Action, 3(2), 55–64.

²¹ Arifin, M. (2022). Implementation of School Regulations on Punishment from the Perspective of Islamic Educational Goals at Al Huda Pongpungan Merakurak Tuban Elementary School. *Edu-Religia: Journal of Religion and Learning*. <https://doi.org/10.52166/edu-religia.v5i1.2971>

²² Nuruzzahri, "Punishment in the Perspective of Islamic Education," *Multiverse: Open Multidisciplinary Journal*, 2022, <https://doi.org/10.57251/multiverse.v1i3.685>.

²³ Nuruzzahri. (2022). Punishment in the Perspective of Islamic Education. *Multiverse: Open Multidisciplinary Journal*. <https://doi.org/10.57251/multiverse.v1i3.685>

nature because it aims to reform the offender, both physically and mentally. In addition, it also serves as a preventive measure and a deterrent through the use of physical violence or physical punishment. In Islam, the method of dealing with violations/misbehavior, or in this case, the method *of punishment* in accordance with Islamic law, is carried out in the following ways:

- a. Gentleness and compassion are the basis for reforming children
- b. The nature of children who misuse punishment
- c. In the process of correction, it should be done gradually, from the lightest to the heaviest²⁴.

SMK Robbi Rodliyya Semarang wants *punishment* to be carried out without violence, in this case in the form of gentleness and compassion, and most importantly, it should be initiated in an Islamic manner. Among the findings obtained by the researcher are descriptions that are in accordance with Islamic methods as stipulated in the implementation of Islamic education. If a minor violation occurs in class, the first thing the teacher does is repeatedly advise the student who committed the violation or misbehavior. In addition, the teacher will look for the cause of the violation, in this case using the Islamic method of *tabayyun*. If the student does not change after these steps have been taken, the teacher will refer the matter to the guidance counselor/student affairs officer as an effort to promote good cooperation between classroom teachers and student affairs. Next, student affairs will respond with a theory of improvement, which means not only eliminating the student's misconduct but, more importantly, improving their physical and spiritual well-being. The way the guidance counselor/student affairs teacher improves their physical and spiritual well-being is by giving them *punishment* in the form of reading and memorizing the Qur'an.

The verses to be read start from juz 28, 29, and 30. The technical details are that the teacher chooses the verses to be read and memorized by the students, for

²⁴ Syafi'ah, S., & Said, M. H. M. (2023). The power of Islamic education in preventing juvenile delinquency. *Journal of Islamic Education and Teaching*, 4(2), 155–166.

example, Surah *An-Naba* verses 1-5, and the students are given 15-20 minutes to memorize them. After the students memorize it, the guidance counselor/student affairs teacher will evaluate the results of the memorization. The guidance counselor will guide the students until they have completely memorized it. If the students are unable to memorize it, the teacher will replace it with physical punishment, such as *push-ups*, squats, and so on. After the students have completed their tasks, the teacher will record them in the student case book, which includes the time of the violation, date, month, and year. The type of violation will also be recorded. For example, being late will result in 15 points, skipping class or not attending without a reason will result in 20 points, and so on. The points will correspond to the type of violation committed by the student. If the violation occurs again the next day or in the following days, the guidance counselor/student affairs teacher will record it again and continue with the memorization that has been done, for example, QS. *an-naba* verses 6-10, and so on.

Similarly, for reading, students will be assigned a surah to read, such as *Yasin*, *Al-Waqi'ah*, and others. The technique sometimes varies. If the student who commits the violation is at a moderate level, such as skipping class or not attending class, the teacher will instruct them to read ten times while standing in the school yard. However, if the violation is minor, such as being noisy in class, the student will only be instructed to read or memorize while sitting until the punishment given by the teacher is completed. Violations committed by students outside of school hours, such as being late or skipping school, are technically the same, but the difference is that they will be dealt with directly by the guidance counselor/student affairs teacher, not the subject teacher.

As for serious violations, such as smoking or being caught carrying cigarettes or drugs, involvement in fights within the school environment, and other serious violations, the technicalities will be carried out as follows: The person responsible for handling this type of violation is the guidance counselor/student affairs teacher. The guidance counselor will advise the perpetrator and interrogate them about the reasons for committing the violation. At the same time,

the guidance counselor will also impose a punishment of reading and memorizing the Qur'an as a form of *soft* therapy. Technically, the only difference is the points that will be obtained. If, after handling, the perpetrator continues to repeat the offense, the guidance counselor/student affairs teacher will work with the school to follow up on the violation. After that, the school will impose sanctions in accordance with the agreement between the guidance counselor/student affairs teacher and the principal. If the sanctions imposed do not deter the perpetrator, the school will involve the parents to resolve the issue. The final step in the handling process, if it is still ignored, is *suspension* or expulsion from school. Thus, the researcher drew conclusions from the study of the techniques of reading and memorizing the Qur'an at SMK Robbi Rodliyya Semarang.

3. The Effectiveness of *Punishment* for Reading and Memorizing the Qur'an as a Tool for Islamic Education in Combating Juvenile Delinquency at SMK Robbi Rodliyya Semarang

A planned program certainly has objectives to be achieved, both general and more specific ones. *Punishment* is an important component of Islamic education²⁵. In Islamic education, *punishment* is a non-material educational tool²⁶. In Islamic education theory, *punishment* is carried out for several reasons, including as stated by Athiyah al-Abrasyi: "The purpose of punishment in Islamic education is... as a demand and improvement, not as a reprimand or revenge."

The number of violations occurring at SMK Robbi Rodliyya Semarang has made it difficult for the school to respond to the increasing types of student misbehavior. The school has tried various methods to address violations and misbehavior at school. The school has combined education in the form of an Islamic boarding school with activities that are rich in Islamic education, such as

²⁵ Nursyamsi, N. (2021). The Concept of Reward and Punishment in Islamic Education. *Mau'izhah*. <https://doi.org/10.55936/mauizhah.v11i2.69>

²⁶ Rahmatullah, A. S. (2021). Punishment from the perspective of santri and Islamic boarding school education. *Ta'dibuna: Journal of Islamic Education*. <https://doi.org/10.32832/tadibuna.v10i1.4052>

the Duha prayer, reciting zikr together every morning, and morning and afternoon lectures by teachers and students in turn. In addition, the school has also frequently invited motivational speakers to give lectures and holds a monthly MABIT (Malam Bina Iman dan Taqwa or Night of Faith and Piety) event. All of this is done in order to nurture *the students' character* and improve their condition so that they can be part of the effort to overcome the delinquency and violations that occur every day. In addition, the school also has a mandatory one-year boarding program for new students by providing dormitories for boys and girls. The boarding school has held a nightly program called " " every night except Friday night, which is a night for rest or school holidays.

The school has worked hard to nurture and guide its students to become excellent in all aspects, both in terms of academic achievement, the ability to cope with current technological advances, and most importantly, an increase *in tsaqofah* or knowledge derived from revelation. This is because the source of knowledge is revelation. The various efforts made by the school are certainly not in vain, as all activities will definitely have an impact after they are carried out.

The punishment of reading and memorizing the Qur'an is an activity designed by the school involving guidance counselors as the main actors, as well as teachers in educating children in accordance with the school's ideal of becoming servants who are pleasing to Allah SWT. The existence *of punishment* is important in schools considering the many violations that occur, both in the classroom and in the school environment in general.

The researcher concluded that this *punishment* provides us with a great deal of education on the importance of Islamic education and the values contained therein, which must be instilled in students from an early age. The punishment of reading and memorizing the Qur'an was planned and carried out in order to: First, the effectiveness of the objectives to be achieved in the implementation *of punishment* by SMK Robbi Rodliyya Semarang. On this point, the school wants the implementation *of punishment* in the form of reading and memorizing the Qur'an to be able to provide education in the form of quality reading and memorization of the Qur'an to students who often commit violations, as well as to increase the

students memorization after carrying out this punishment. This is evidenced by PAI teachers and data in case books showing an increase in the memorization of students who commit violations, even though sometimes they are still stuttering in their memorization. In this case, the school has been able to make its students have a better level of ability to read and memorize the Qur'an, but this is seen only from individuals who commit violations.

Second, the effectiveness of tackling juvenile delinquency at SMK Robbi Rodliyya through punishment involving reading and memorizing the Qur'an as a tool of Islamic education. In this second part, the researcher draws conclusions from the results of observation interviews, documentation, and other data collection. The researcher concluded that the technique of punishment by reading and memorizing the Qur'an in order to overcome juvenile delinquency was considered ineffective because this punishment was very light for students and provided benefits for certain students, possibly because they had already memorized it but pretended not to, as well as other reasons that showed that this punishment did not deter them, so that what happened was that violations at school increased day by day. The ineffectiveness of this punishment is also demonstrated by the large amount of data on violations committed by students every day, as shown in the student violation case logbook, which shows an increasing number of violations. Many students choose to be punished by reading the Qur'an rather than having to pray Duha and recite zikir in the morning, on the grounds that Duha prayer is very difficult to do solemnly, whereas if they memorize or read, they can be more solemn and confident that they will receive rewards for their solemnity and calmness in worship.

Third, the effectiveness of the results of *the punishment* of reading and memorizing the Qur'an in shaping good students through worship activities. In this third section, the researcher will provide conclusions from the results of interviews with school officials, namely the principal, teachers, and guidance counselors, regarding the implementation plan for this program and observations in the field. The researcher directly observed the activities carried

out as *punishment*, namely reading and memorizing the Qur'an. The researcher found students who were highly enthusiastic about purifying themselves with ablution water before the punishment was carried out. In addition, students were taught manners in dealing with the Qur'an, both in reading and memorizing it.

The role of teachers was also very supportive in the implementation of this punishment of reading and memorizing the Qur'an. Teachers always motivated students with the rewards they would receive. Teachers always impart important lessons on the importance of the Qur'an, when carrying out this punishment in a friendly and authoritative manner. As a result, students are very enthusiastic about carrying out this punishment. They accept it wholeheartedly thanks to the motivation and suggestion of righteous deeds and the rewards they will receive after carrying out the punishment.

CONCLUSION

The effectiveness of *punishment* involving reading and memorizing the Qur'an as an Islamic educational tool in tackling juvenile delinquency at SMK Robbi Rodliyya Semarang consists of three parts, namely: Effectiveness in achieving the school's objectives, namely improving the quality of students' reading and memorization through *punishment* involving reading and memorizing the Qur'an; the effectiveness of *punishment* in the form of reading and memorizing the Qur'an in combating juvenile delinquency at SMK Robbi Rodliyya has not been able to combat juvenile delinquency at SMK Robbi Rodliyya Semarang, as seen from the data in the book of student violations, which are increasing; The effectiveness of *punishment* in shaping students with Islamic habits by giving them *punishment* in the form of reading and memorizing the Qur'an is able to provide positive education on the implementation of Islamic educational values in worship as reflected in daily activities.

REFERENCES

- Adlini, M. N. (2022). *Qualitative Research Methods in Islamic Education Studies*. Bandung: Literasi Nusantara.
- Arifin, M. (2022). Implementation of School Regulations on Punishment in the Perspective of Islamic Educational Goals at Al Huda Pongpongan Merakurak Tuban Elementary School. *Edu-Religia: Journal of Religion and Learning*. <https://doi.org/10.52166/edu-religia.v5i1.2971>
- Fitriani, S. (2021). *The Role of the Qur'an in Character Building for Adolescents*. *Journal of Islamic Education*, 14(2),.
- Fitriani, S. (2021). *The Role of the Qur'an in Character Building for Adolescents*. *Journal of Islamic Education*, 14(2),.
- Hidayat, M., & Azzahra, L. (2023). *Spiritual Approach in Handling Adolescent Delinquency: Implementation Study in Islamic Boarding Schools*. *Journal of Islamic Guidance and Counseling*, 11(1),.
- Maghfirah, N., Suryani, E., & Ramdhan, M. (2022). *The Effectiveness of Religious Intervention in Reducing Deviant Behavior in Adolescents*. *Journal of Educational Psychology*, 8(3),.
- Nugraha, R., & Rahman, A. (2023). *Islamic Values-Based Character Education in Combating Juvenile Delinquency*. *Journal of Islamic Studies and Education*, 9(1),.
- Nuruzzahri, "Punishment in the Perspective of Islamic Education," *Multiverse: Open Multidisciplinary Journal*, 2022, <https://doi.org/10.57251/multiverse.v1i3.685>.
- Nuruzzahri. (2022). Punishment in the Perspective of Islamic Education. *Multiverse: Open Multidisciplinary Journal*. <https://doi.org/10.57251/multiverse.v1i3.685>

- Putri, D. A., & Ahmad, F. (2024). *The Role of Educational Institutions in Implementing Quran-Based Educational Punishment*. Journal of Islamic Moral Education, 6(2),.
- Rahmatullah, A. S. (2021). Punishment from the perspective of santri and Islamic boarding school education. Ta'dibuna: Journal of Islamic Education. <https://doi.org/10.32832/tadibuna.v10i1.4052>
- Resdati And Rizka Hasanah. (2021). Juvenile Delinquency as a Form of Social Pathology (Social Ill). Cakrawala Ilmiah Journal, <https://doi.org/10.53625/jcijurnalcakrawalaindonesia.V1i3.614>.
- Resdati, & Rizka Hasanah. (2021). Juvenile Delinquency as a Form of Social Pathology (Social Illness). Cakrawala Ilmiah Journal. <https://doi.org/10.53625/jcijurnalcakrawalaindonesia.v1i3.614>
- Rohman, A., & Salim, R. (2020). *The Concept of Ta'zir in Islamic Education: A Philosophical and Practical Approach*. Journal of Islamic Education, 8(2),.
- Rukin. (2022). *Qualitative Research: Concepts, Design, and Applications in Education*. Malang: Literasi Akademika.
- Samsudin, A., & Asrofi, M. (2021). *The Application of Educational Punishment in Islamic Education: A Study in Secondary Schools*. Tarbiyatuna Journal, 13(1),.
- Sari, M. I. (2025). The Importance of Sex Education for Adolescents in the Digital Age. IDEA Journal: Scientific Digital Education and Action, 3(2),.
- Sepriadi, S., Wulansari, W., Marleni, E., & Pebriani, F. (2025). Juvenile Delinquency from a Sociological Perspective and Its Causes in the Ulak Karang Utara Subdistrict of Padang City. Social Empirical Journal, 1(1),.
- Siregar, H., Mulyadi, R., & Prasetyo, A. (2022). *The Effectiveness of Non-Physical Sanctions in Handling Student Discipline Violations*. Journal of Islamic Education, 10(3),.

Sugiyono. (2020). *Qualitative, Quantitative, and R&D Research Methods*. Bandung: Alfabeta.

Sunarwiyati, E. A., Suwondo, A., & Sahputra, R. (2025). Juvenile Delinquency: A Criminological Review and Its Prevention. *Journal of Educational Legality*, 6(1),.

Syafi'ah, S., & Said, M. H. M. (2023). The power of Islamic education in preventing juvenile delinquency. *Journal of Islamic Education and Teaching*, 4(2),.

Syafitri, A., Maulana, H., & Yusuf, R. (2022). *Positive Discipline Model Based on Islamic Values in Youth Development*. *Journal of Character Education*, 12(1),.

Yuliana, D. (2022). *The Phenomenon of Juvenile Delinquency and the Role of the Family in Moral Development*. *Journal of Educational Sociology*, 5(2),.

Zulkarnaen, I. (2025). *Holistic Strategies in Overcoming Juvenile Delinquency: Integration of Religious and Social Approaches*. *Journal of Religious Social Research*, 3(1),.