COMMUNICATION, PROACTIVITY, AND PARTICIPATION AS THE MEDIA TO REDUCE JUVENILE DELINQUENCY: THE DAYAH EDUCATION

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ABSTRACT

Purpose: The study aims at scrutinizing how the dayah education system develops social capital for students. The objective of this study is also to investigate the ways the social capital in the dayah education system is used for reducing adolescent delinquent behaviours. Hopefully, this study can help inspire other education institutions in efforts to reduce delinquency in adolescence.

Theoretical reference: Social capital in an educational institution can be measured from three indicators including 1) trust and mutual relations, 2) values and norms, and 3) proactive attitudes and social participation (Adam, 2003; Coleman, 1988; Field, 2003; Fukuyama, 2001; Putnam 1993; 2000). Adolescent delinquency is caused by the inability of oneself to reduce their aggressive, violent, and sadistic feelings. It is the output of their lack of emotional maturity and self-concept. Adolescents with low emotional maturity and self-control tend to be reckless and naughty. They fail to develop the essential elements of emotional maturity including self-control, independence, and self-acceptance (see Hurlock, 1996). In the dayah environment, various elements interact with each other involving leaders, teachers, students, curriculum, and facilities.

Method: Using a qualitative research design, this longitudinal case study sought to scrutinize the education system in dayah for developing social capital. This study also investigated how dayah reduces adolescent delinquency via social capital. This longitudinal ethnographic study was conducted for two years from 2021 to 2023.
Results: The findings of this study have shown that dayah educational institution in the development of social capital can be used as a means of: 1) growing social capital through character education, and 2) growing social capital with proactive and participatory attitudes. The followings are the social capital of dayah for reducing adolescent delinquency: 1) trust as social capital for reducing adolescent delinquency, 2) instilling Islamic teachings for reducing adolescent delinquency, 3) proactive and participatory attitudes for reducing adolescent social delinquency.

Conclusion: Social capital development in the dayah is done via moral and character education based on Islamic religious values. It is also endorsed by the proactive and participatory attitudes of the students and the surrounding community. In cultivating the students’ moral character, the dayah curriculum teaches character-based knowledge such as tawhid, fiqh, morals, tarbiyah, and Islamic history. In addition, moral and character values based on Islamic teachings are holistically integrated in academic and non-academic activities. Those are instilled in supervision and coaching, adab and ethics teaching, worship and sunnah practices, and self-development that promotes cooperation and mutual help.

Implications of research: As a suggestion for reducing adolescent delinquency and ensuring the development of social capital, educational institutions especially Islamic boarding schools, must be able to revive an academic culture that can grow trust and mutual relations, values and norms, and proactive attitudes.

Originality/value: Researchers examine Dayah’s social capital as a built environment seen as a whole from the elements contained in Dayah such as; ash (leader), teachers, students, facilities, infrastructure, curriculum and extra-curriculum learning methods, the role and participation of alumni and parents of students who are the capital to reduce delinquent behavior in teenagers. This is different from previous research which focused on the role of Teungku Dayah as an agent in growing social capital. This research also contributes new ideas in the development of social capital-based Dayah, considering the importance of Dayah in Acehnese society whose role is not only in developing students with good morals but also being directly involved in community activities.

Keywords: adolescent delinquency, dayah, ethnography, social capital.
autocontrole tendem a ser imprudentes e travessos. Eles não conseguem desenvolver os elementos essenciais da maturidade emocional, incluindo autocontrole, independência e autoaceitação (ver Hurlock, 1996). No ambiente dayah, vários elementos interagem uns com os outros envolvendo líderes, professores, estudantes, currículo e instalações.

**Método:** Usando um design de pesquisa qualitativa, este estudo de caso longitudinal procurou escrutinar o sistema educacional em dayah para o desenvolvimento do capital social. Este estudo também investigou como o dayah reduz a delinquência adolescente através do capital social. Este estudo etnográfico longitudinal foi realizado por dois anos, de 2021 a 2023.

**Resultados:** Os resultados deste estudo mostraram que a instituição de ensino dayah no desenvolvimento do capital social pode ser usada como meio de: 1) capital social crescente através da educação do caráter, e 2) capital social crescente com atitudes proativas e participativas. A seguir, a capital social de dayah para reduzir a delinquência adolescente: 1) confiança como capital social para reduzir a delinquência juvenil, 2) instilar ensinamentos islâmicos para reduzir a delinquência juvenil, 3) atitudes proativas e participativas para reduzir a delinquência social juvenil.

**Conclusão:** O desenvolvimento do capital social no dayah é feito através da educação moral e de caráter com base nos valores religiosos islâmicos. Também é endossado pelas atitudes proativas e participativas dos alunos e da comunidade circundante. Ao cultivar o caráter moral dos alunos, o currículo de dayah ensina conhecimento baseado em personagens, como tawhid, fiqh, moral, tarbiyah e história islâmica. Além disso, os valores morais e de caráter baseados nos ensinamentos islâmicos são integrados de forma holística em atividades acadêmicas e não acadêmicas. Aqueles são incutidos em supervisão e coaching, adab e ensino de ética, adoração e práticas de sunnah, e autodesenvolvimento que promove a cooperação e ajuda mútua.

**Implicações da pesquisa:** Como sugestão para reduzir a delinquência juvenil e garantir o desenvolvimento do capital social, as instituições educacionais, especialmente os internatos islâmicos, devem ser capazes de reviver uma cultura acadêmica que possa aumentar a confiança e as relações mútuas, valores e normas, e atitudes proativas.

**Originalidade/valor:** Os pesquisadores examinam o capital social de Dayah como um ambiente construído visto como um todo a partir dos elementos contidos em Dayah, como cinzas (líder), professores, estudantes, instalações, infraestrutura, currículo e métodos de aprendizagem extracurricular, o papel e participação de ex-alunos e pais de alunos que são o capital para reduzir o comportamento delinquente em adolescentes. Isso é diferente da pesquisa anterior que se concentrou no papel de Teungku Dayah como um agente no crescimento do capital social. Esta pesquisa também contribui com novas ideias para o desenvolvimento de Dayah baseada no capital social, considerando a importância de Dayah na sociedade Acehnese, cujo papel não é apenas no desenvolvimento de estudantes com boa moral, mas também estando diretamente envolvidos em atividades comunitárias.

**Palavras-chave:** delinquência juvenil, dayah, etnografia, capital social.

### 1 INTRODUCTION

Adolescent delinquency has been the current issue of Indonesia’s young generations. With rapid industrialization and urbanization, multiple forms of adolescent deviant behaviors are increasing (Daluarti 2015). It includes drug abuse, motorcycle gangs, promiscuity, and other unlawful acts. According to the Report of the National Narcotics Agency (BNN) in 2018, drug abuses have spread in 13 provincial capitals and infected 2.29 million Indonesian students. In addition, there are other serious delinquency...
such as beatings that result in death, rape, and theft. In addition, impolite attitudes of adolescents are becoming rampant today. In South Tapanuli, teenagers wearing school uniforms were seen kicking a middle-aged woman until she fell to the ground (Kompas, 2022). Currently, the population of the 10-19-year age group in the country amounts to 45.6 million (16.64%) of the total 273.88 million population. With such a large percentage, preventive actions are needed to protect young generations from delinquent behaviors.

One of the efforts to reduce adolescent delinquency is through social capital. Social capital is the utilization of resources to obtain social benefits via productive activities (Usman 2018). It is developed via a long-lasting network of reciprocal relationships between individuals or groups (Bordieu & Wacquant, 1992). People with high social capital can solve complex problems more easily (Baron, Field, & Schuller, 2000). A study by Daluarti (2015) revealed that social capital has a strong effect on reducing adolescent delinquency. It was revealed in the study that the development of social capital in urban areas could reduce social pathology. In a similar vein, a study by Nirzalin & Febriandi (2020) found that the use of social capital helped overcome social problems. Through religious social capital, teungku [teachers] in Dayah played an influential role in reducing drug trafficking. Teungku could mobilize residents through social capital based on religious ties.

Education is an alternative to developing social capital that can reduce adolescent delinquency. In the education ecosystem, schools as social control and cultural reproduction strongly influence adolescent development (Idi, 2011). Unfortunately, not all general school systems have succeeded in preventing young generations from delinquency. Society still faces lingering cases of adolescent delinquency and the high level of crime. The question is why schools have failed to overcome such problems. Have general school environments not been able to reduce adolescent delinquency?

Offering different social reproduction strategies from general educational institutions (Hanafiah, 2019), dayah provides an effective educational environment for preventing adolescent delinquent behaviors. The academic culture at dayah allows for the development of social capital through cultivating noble religious values. Dayah prioritizes moral and character education to train students to have idealism, intellectual ability, and akhlāq al-karīmah [noble behaviors]. Emphasizing the importance of morality, dayah educates students to understand and practice Islamic teachings. The
dayah education system has begun to earn a high level of trust from the Acehnese parents. It can be seen from the rapid growth of dayah in the Aceh Province. From 2020 to 2022, there has been the addition of 400 new dayah. Recently, there have been 1,626 dayah in the province (Masrizal, 2020).

Therefore, this study provides an overview of the dayah education system and its relation to the development of social capital. This article examines the academic and non-academic culture at the Dayah Darul Ulum concerning the development of social capital that can reduce adolescent delinquent behaviors. Social capital is measured based on the following indicators: trust, relationships, norms, values, proactive attitudes, social participation, and social networks (Adam, 2003; Coleman, 1988; Field, 2003; Fukuyama, 2001; Putnam, 1993 & 2000). These indicators are examined in the five aspects including educational goals, teachers, students, teaching materials, and facilities. Social capital in dayah arises from the interaction between people in a community that consists of abu [leaders], teungku [teachers], santri [students], curriculum, and supporting facilities. The interactions can develop educational social capital through emotional bonds that foster trust and security to achieve common goals. Therefore, to scrutinize those aspects more deeply, our study addresses the following research questions: (1) How does the dayah education system develop social capital for students? (2) How is the social capital in the dayah education system used for reducing adolescent delinquent behaviors? Hopefully, this study can help inspire other education institutions in efforts to reduce delinquency in adolescence.

2 LITERATURE REVIEW
2.1 ADOLESCENT DELINQUENCY

Adolescent delinquency can simply be defined as participation in illegal behaviors by adolescents between 13 and 18 years old. They have passed their childhood but are not mature enough to be considered adults (Sumara, Humaedi, & Santoso, 2017). In that age group, they are prone to emotional lability. During that transition period, they often commit unlawful acts that violate social values and norms. Such deviant behaviors can cause social problems (Eliasa 2011) and endanger the social system. Adolescents possessing self-immaturity can recklessly do deviant behaviors that infringe the standard social norms. Delinquency in adolescence can lead to more severe crimes such as beatings that result in death, gang assault, rape, and robbery. Even worse, those crimes are done
not individually but in groups. It is a reason why adolescent delinquency becomes a social pathology.

Therefore, joint comprehensive efforts need to be made by relevant stakeholders and community groups to prevent the emergence of adolescent delinquency. It is a fact that adolescent criminal acts are triggered by a social environment unconducive to the development of moral and character building. As explained by Burlian (2016), the triggers of social problems are influenced by several factors including family, environment, and education. Studies have shown that environment is pivotal in shaping adolescents’ behaviors. They tend to commit mischief if their environment supports the deviant behaviors. If their friends do deviant behaviors, it will influence other young people to commit the same crimes. On the other hand, positive role models and supportive networks keep adolescents away from crimes (Putnam 2000). If not handled carefully, delinquent behaviors can lead to serious criminal behaviors.

Adolescent delinquency in Aceh is experiencing an increasing trend in number and level of cruelty. For instance, the 2019 BNN & LIPI report shows that Aceh Province is ranked 6th nationally on drug abuse with 82,415 drug users. They are generally clustered in the productive age group of 11 to 40 (BNNPA. 2021). These results confirm that the protection of adolescents against drug abuse is still ineffective. For other crimes involving adolescents in 2021, there were three cases of sexual crimes in the form of gang rape in the Aceh province. There is also a possibility of similar but less-reported crimes (DPPPA Aceh. 2021). Therefore, considering the urgency of preventing adolescent acts of crimes, it is necessary to educate young generations with moral and character education and instill religious values.

2.2 EFFORTS TO HANDLE ADOLESCENT DELINQUENCY IN ACEH

Efforts to overcome adolescent delinquency can be classified into five actions: preventive, repressive, curative, punitive, and rehabilitation (Syafaat, 2008). Handling adolescent delinquency is the responsibility of all parties including government, schools, parents, and the surrounding society. Parents and family environments are the first places for children to learn about norms and ethics. Efforts to prevent adolescent delinquency should start with the family (Edward, 1993). Parents can help children understand the importance of appropriate behaviors. In a family environment, handling adolescent delinquency can be carried out preventively by increasing family welfare and providing
education (Tjukup et al., 2020). Syahreni (2021) states that parents can carry out character-building from childhood. However, varied challenges still exist such as an uncontrolled community environment, a lack of economic resources to provide quality education, and a family environment where parents have limited skills in educating children (Shong, et al. 2018). Therefore, parents can get support from educational institutions to support their children's education (Edward, 1993).

In addition to family, government institutions play a pivotal role in handling adolescent delinquency. The police can educate the legal consequences of criminal behaviors. Law enforcement can provide sanctions to adolescents involved in criminal acts. In Aceh province, government institutions have initiated cross-agency cooperation through a joint program conducted by the Ministry of Religion, the Aceh Education Office, and the Saweu Sikula Police. The program's concern is educating young people to avoid moral decadence. In this program, the police send their members to schools/madrassas throughout Aceh to convey the messages of kamtibmas [security and community order] such as drug abuses, traffic regulations, nationalism, and the negative impacts of information technology (Juniazi, 2011). This program is held during free hours, extracurricular activities, or flag ceremonies. In addition to those preventive actions, curative and rehabilitative efforts have been made by the Aceh Province National Narcotics Agency (BNN) and the Aceh Social Service to rehabilitate young people suffering from drug addiction (Mizana, 2021).

In addition to the above, schools are the second major social system responsible for socializing the young generations to avoid delinquent behaviors (Edward, 1993). In schools, students learn values, norms, and social relations that aim to shape their knowledge and attitudes. Law Number 20 of 2003 concerning the National Education System states that education is a conscious effort to create a learning atmosphere that activate the students’ spiritual and emotional strength, self-control, personality, and intelligence. Schools as formal educational institutions have the socialization function to teach society values, norms, and culture. Through education in schools, teachers educate students to behave in accordance with the values and norms that apply. In addition, as cultural reproduction, schools educate children to love and respect the established order of social institutions and traditions. Schools also play a role in preserving the traditional values of society and maintaining national cultural values. Other functions of schooling
include the training and development of the workforce, education and social change, and cultural diffusion (Idi, 2011).

However, notwithstanding the importance of schooling, many schools has still failed in coping with adolescent delinquency. Such problems arise due to a bad school environment. A study by Shong et al. (2018) found that bad school experiences combined with the parents’ inability to support students at school will lead to their involvement in bad environmental groups. Therefore, conducive school situations are needed to prevent adolescent delinquency. In this regard, schools with a boarding environment that instill Islamic religious values are considered beneficial in overcoming such a phenomenon. Those schools have a boarding system where students stay, live, and learn in the school environment (Herlina & Kosasih, 2016). Students at school obtain both religious and general education. Students live in dormitories and are involved in the education process for 24 hours. Such an education system can be an alternative in controlling adolescent delinquency. The one that provides that kind of education system is dayah.

2.3 COMMUNICATION CULTURE IN THE DAYAH ACADEMIC ENVIRONMENT

The academic atmosphere in Dayah and the program both within the curriculum and outside the curriculum fosters good communication, proactive attitudes and participation. The boarding school education pattern with a sense of togetherness fosters a sense of brotherhood and mutual acceptance of suffering.

Judging from the educational process, Dayah has the following characteristics: 1) Dayah has a close relationship between Aneuk Dayah and Abu Dayah, this is because they live in the same complex or what is now called a campus, 2) Aneuk Dayah's obedience to Abu, 3) frugal and simple living, 4) the spirit of self-help is very pronounced and visible among the aneuk dayah, 5) an atmosphere of brotherhood and mutual assistance between the aneuk dayah, 6) strong discipline education, 7) the courage to suffer by achieving goals. This characteristic is a characteristic that has become very popular among our Acehnese people when talking about the life of aneuk dayah (Marhamah 2018). The learning process at Dayah has various methods that are unique compared to public schools. Learning methods are the methods used by teachers to communicate with students during teaching. Therefore, the role of teaching methods as a tool to create a teaching and learning process is very important. With this method, it is
hoped that various student learning activities will grow in connection with the teacher's teaching activities. In other words, educational interactions are created.

As an Islamic educational institution, Dayah basically only teaches religion, while the studies or subjects are books in Arabic (kitab kuning). Religious lessons studied in the Dayah include the Koran with its tajwid and tafsir, aqa'id and the science of kalam, fiqh and ulus fiqh, hadith with musthalahah hadith, Arabic with its knowledge, Tariikh, Mantiq and Sufism (Putra, 2017: 31 ). The methods commonly used in dayah education are as follows:

1) Wetonan,

A lecture method where the students follow the lesson by sitting around the teungku (kiai) who explains the lesson. Students listen to their respective books and take notes if necessary. Lessons are given at certain times, namely before or after performing the fardhu prayers. In West Java, this method is called bandongan, while in Sumatra it is called halaqah. This method is the result of an adaptation of religious teaching methods that take place in the Middle East, especially Mecca and Al-Azhar, Egypt. This arises from the results of intellectual interactions between the pioneers (kyai/teungku) of Islamic boarding schools and the education that takes place there.

2) Sorogan method,

A method where the students face the kiai one by one bringing the book they are going to study. This sorogan method is the most difficult part of the entire traditional Islamic education method, because this system requires patience, diligence, obedience and personal discipline of the students. However, this method is considered the most intensive, because it is done one by one and there is the opportunity for direct responsibility.

3) Memorization method,

A method where students memorize certain texts or sentences from the book they are studying. Even in Islamic boarding schools, knowledge is only considered valid and solid if it is carried out through transmission and memorization, only then does it become a necessity. Furthermore, the parameters of a person's wisdom are assessed based on the ability to memorize texts.

4) The muhawarah method

An activity to practice conversing in Arabic which is required by Islamic boarding schools for students during their stay at the Islamic boarding school. There is no diversity
in the frequency of applying this method in Islamic boarding schools. There are those who only apply it to certain activities, but there are some Islamic boarding schools that require their students to use this method every day.

Nowadays, Dayah is starting to consider and take over national education methods in which pedagogical ideas flow which originate from indigenous education as well as from the Netherlands and America. Due to the demands of the times and the needs of society in addition to the progress and development of education in the country, some Islamic boarding schools have adapted.

3 METHODOLOGY

Using a qualitative research design, this longitudinal case study sought to scrutinize the education system in dayah for developing social capital. This study also investigated how dayah reduces adolescent delinquency via social capital. This longitudinal ethnographic study was conducted for two years from 2021 to 2023. The ethnographic method was used to delve into a culture of a community collected from the field (see Bungin, 2015). The study site was at the Dayah Modern Darul Ulum, Banda Aceh City. The dayah was selected based on several reasons. First, the location was in the center of Banda Aceh City prone to deviant behaviors. Second, the modern dayah integrated the traditional dayah curriculum with that of public schools. In addition, the dayah gained high trust from the government by obtaining accreditation A from the Aceh Dayah Agency. The students came from all districts and cities up to outside Aceh Province.

In this study, the data collection processes were carried out in natural settings. The primary data were gathered via participatory observations, in-depth interviews, documentation, and combined triangulation. To address the research questions posed, this study involved the essential elements of dayah as the participants including abu [leaders], teungku [teachers], santri [students], and student parents. This study explored the data related to academic and non-academic culture in the dayah and its strategies for reducing adolescent delinquency. The interview data were processed using the three stages of Miles and Huberman's (1994) analysis: data reduction activities, data presentation, and drawing conclusions. In data reduction, the results of interviews relevant to the research topic were sorted out. The data were then arranged to make it easier to present and interpret. In the
last stage, drawing conclusions, the data obtained were interpreted to discover the meaning behind the data.

4 RESULTS AND DISCUSSION

Established on June 1, 1990 on an area of 48,938 m², the Dayah Darul Ulum is a modern Islamic educational institution that adheres to the madrasa system. The dayah is located at Jalan Syiah Kuala No. 5 Keuramat Village, Kuta Alam District, Banda Aceh City. Using a boarding school system, the dayah is managed under the supervision of Banda Aceh YPUI Foundation. In the dayah, students live in dormitories for 3 to 6 years. The name ‘Darul Ulum’ is a hope that the dayah could nurture the students in a scientific environment that brings forth the future generation of Islam with noble character, intellectualty, and good health with a foundation of faith and piety. The vision of the Dayah Darul Ulum is to achieve science, faith, piety, and morals highly committed to Islamic values based on the Al-Quran and As-Sunnah. To realize its vision, the dayah formulates the six missions as follows: 1) conducting effective teaching and learning activities so that students can optimize their abilities; 2) developing creative thinking attitudes; 3) developing noble morals; 4) fostering the spirit of achievement; 5) bringing forth students who have faith and devotion to Allah SWT; and 6) realizing the application of knowledge and skills.

Teachers at the Dayah Darul Ulum are graduates from various pesantren both in and outside Aceh. Not a few teachers are alumni of the Dayah Darul Ulum themselves. Based on their role, teachers at the dayah are categorized into three groups: 1) school teachers responsible for teaching general subjects such as mathematics, biology, geography, and others; 2) dayah teachers who teach fiqh, nahwu, tauhid, and others; and 3) ubudiyah teachers who are in charge of giving advice to the students and protecting their attitudes. The Dayah Darul Ulum has two computer laboratories equipped with internet network access that students can use for free. The dayah also has a science laboratory for practicum purposes and a prayer room for worship activities. There are also other supporting facilities such as a futsal court, a basketball court, and a volleyball court for students to hone their sports skills or spend their free time. The map of the dayah and the detail of its facilities can be seen in Figure 1 below.
4.1 RQ1. DAYAH EDUCATIONAL INSTITUTION IN THE DEVELOPMENT OF SOCIAL CAPITAL

Social capital in an educational institution can be measured from three indicators including 1) trust and mutual relations, 2) values and norms, and 3) proactive attitudes and social participation (Adam, 2003; Coleman, 1988; Field, 2003; Fukuyama, 2001; Putnam 1993; 2000). As an educational institution, the Dayah Darul Ulum has the potential to develop social capital due to its unique local wisdom. It is reflected in the use of regional languages in daily communication including *ta'zim keu gu're* [a high appreciation to older people especially teachers] and the preservation of togetherness and sincerity among each other. In addition, there are activities based on the traditional wisdom such as *dalail khairat* [religious poetry reading] every Friday night, *barzanji* [prophetic poetry] reading for commemorating the birthday of the Prophet Muhammad every year, *muhazarah* [religious speech], *samadiah* [prayer ceremony for the deceased], *taziah* [visiting the deceased's family], reading the book of *Arab Jawi* [Javanese Arabic] and strengthen *aqidah* [belief] based on *ahlussunnah wal jamaah’iman* [faith of the followers of the Prophet Muhammad]. These traditions have become icons of value-based educational institutions in the Aceh's local wisdom.

In the dayah environment, various elements interact with each other involving leaders, teachers, students, curriculum, and facilities. Basically, social capital is abstract and subjective because it involves interactions and social networks (Leana & Buren...
It is built by applying social, moral, and religious values implemented in work and social ethics. In nurturing social capital, the dayah operates in strong Islamic religious values that foster trust between people. Based on the findings of our longitudinal study, the Dayah Darul Ulum has fostered social capital via its academic activities. The detailed explanations are showcased in the following elaboration (see Figure 2).

4.2 GROWING SOCIAL CAPITAL THROUGH CHARACTER EDUCATION

The Dayah Darul Ulum is a center of religious education for instilling moral character in students aligning with Islamic values. It is reflected in the goals of the dayah. The dayah is established to: 1) foster the life order of the santri in accordance with Islamic teachings; 2) provide an in-depth understanding of Islamic teachings, especially in the field of jurisprudence. Thus, students can understand human obligations and prohibitions in Islamic law including wajib [compulsory], sunnah [commendable], mubah [permitted], makruh [reprehensible], and haram [forbidden]; 3) develop religious attitudes through routine and planned practices; 4) strengthen ukhuwah islamiah among fellow students and their teachers; 5) provide skills and health education; and 6) provide educational facilities to achieve the goals set (see Yuliansyah, 2022).

The cultivation of the student character in the Dayah Darul Ulum is done holistically. Character and moral knowledge are stated in the curriculum and academic culture. Based on the interviews with the Deputy for Curriculum, it is known that:

“In terms of curriculum, at Dayah Darul Ulum, there is a mandatory Dayah curriculum, namely nahwu and shorof. For diniyah, there are subjects of fiqh and books of morality, books of hadith and calligraphy for writing Arabic. At the aliyah level, there are usululufiq subjects. And in grade 6, there are tarbiyah lessons.”

In fiqh and morals subjects, students are taught Islamic laws related to worship, muamalah [human relations], and adab [courtesy]. Students also learn about the importance of having good morals in carrying out religious laws. Meanwhile, tarbiyah subjects are specifically designed to shape the character and personality of the students. The subjects teach students responsibility, leadership, independence, cooperation, and social skills.

In the dayah, there is a value of character trust in certain figures considered as role models. Each individual develops a sense of trust with their role models and obeys their recommendations and orders (Munif, 2020). The role models in the dayah include abu
[leaders], teungku [teachers], and people with religious knowledge. Based on interviews with several students, it was found that there was a high sense of respect and reverence for teachers. One student said, "abu and teungku are people who have knowledge that we must respect." Another said, "by respecting teachers, we will get the blessings of knowledge." The students’ trust in teungku and abu is very strong. It is a kind of ethics in interactions that distinguish the dayah from other schools. According to Hanafiah (2013), the habitus in dayah can be seen from its: a) modesty, b) cultural defense, c) high scientific culture, d) basic attitude of obedience, respect, and reverence, e) discipline, f) tradition of interpersonal communication, and g) family relations in the system of religious patronage.

To support moral and character education, the Dayah Darul Ulum is also adaptive to the modern era. The dayah provides various specializations to support the development of student competence. It can be in sports, arts, and scientific training. In the interviews, the Deputy for Curriculum Sector mentioned:

"Santri can choose at least one and [but] some students choose more than one areas of specialization. At the dayah, several specializations of personal development are available including calligraphy, rapa’i, futsal and football, martial arts, tahfidz, and entrepreneurship. Currently, in the development of entrepreneurship [we] have cooperated with Bank Indonesia."

The extracurricular activities are developed to prepare students with the skills and health to support their educational goals. The facilities provided by the dayah include computer laboratories, sports fields, art equipment, and language labs.

Through the dayah education system, the distinctive character grows in a social space. The following are six important elements of character education in the dayah that develop social capital for students: 1) Communal life: The dayah implements a communal living system where students live together and interact with each other. It creates a supportive social environment that strengthens solidarity, tolerance, and cooperation between students; 2) Supervision and guidance: Santri are directly supervised by teungku and ustadz; 3) Teaching adab and ethics: The dayah teaches Islamic adab and ethics such as politeness, responsibility, honesty, respecting others, and good manners when interacting with others; 4) Habit of sunnah worship and practice: Santri are taught and are given time and space to carry out compulsory worship and sunnah practices such as praying, reading the Qur'an, dhikr, and other Islamic practices; 5) Comprehensive Islamic curriculum: The dayah curriculum includes religious education, Arabic language, and in-depth Islamic studies. Through the curriculum, students are supposed to have a sufficient
understanding of Islamic religious teachings and moral principles; 6) Self-development: The dayah also encourages the students’ self-development in various aspects such as knowledge, leadership, social skills, and mastery of the Arabic language.

Everyday living and learning in the dayah environment can shape the students’ disciplined character. The vision of the dayah can lead the *aneuk dayah* [students] to become human beings with an Islamic personality. The moral and character education in the dayah is nurtured through the following distinctive characteristics: 1) a close relationship between *aneuk dayah* and *abu dayah*; 2) the obedience of the *aneuk dayah* to *abu dayah*; 3) frugal and simple living; 4) the spirit of self-help among the *aneuk dayah*; 5) the atmosphere of brotherhood and mutual assistance among the *aneuk dayah*; 6) strong discipline education; 7) the courage to suffer with a purpose. Such characteristics are very acceptable among Acehnese people when talking about the life of *aneuk dayah* (Marhamah 2018). Through such ways, the dayah is proven to be an Islamic value-based educational institution that develops social capital for students to engage in the future life in society.

4.3 GROWING SOCIAL CAPITAL WITH PROACTIVE AND PARTICIPATORY ATTITUDES

In the Dayah Darul Ulum, the trust of each individual is a strong social capital that can increase productivity. The academic atmosphere in the dayah has fostered a sense of trust. The boarding system allows for the development of togetherness that fosters a sense of brotherhood. Participatory attitudes in dayah are implemented by foundation trustees, leaders, teachers, students, alumni, parents, and the surrounding community. In the interviews, one of the teachers mentioned:

“In making a policy related to our dayah, *teungku* is often asked for comments by the dayah leaders. On various occasions, it even involved parents of students in providing feedback/suggestions and also not a few who contributed in the form of material or money if there are certain activities.”

The Aceh Dayah Education Office facilitates the capacity building at the Dayah Darul Ulum. In addition to endorsing the dayah via facilities, non-physical supports are also provided through teacher training for enhancing basic life skills for *teungku*. In the interviews, the Head of Dayah Human Resource Development mentioned:
“……..The Aceh Dayah Education Office has helped in improving the basic skills of teungku such as: sending Dayah teachers to Pare, East Java to participate in improving English and Arabic skills. There was also Falaq science training by calling the resource person Abiya Tanjong Bungong and the Ministry of Religion at the Banda Aceh Hotel. Training has also been given in the form of life skills to be more productive in improving the economy such as sewing, welding, or gardening skills.”

The mutual relationship between the Aceh Dayah Education Office and the Dayah Darul Ulum is obtained due to the high public trust.

The dayah also participates in cross-group participation that establishes mutually beneficial networks with outside associations. In the interviews, a curriculum teacher mentioned:

“Santri at the dayah often participate in representing the surrounding area in events such as MTQ and sports. When there are misfortune events in the surrounding environment, teungku and santri take part such as implementing fardhu kifayah and praying.”

The dayah also involves the surrounding residents in supervising students if there are students who commit violations, such as going to internet cafes. Proactive attitudes are displayed by individual members of the community to always be involved in solving problems through their social participation.

Santri at the Dayah Darul Ulum have proactive attitudes and good social networks. They are involved in activities and extracurriculars carried out by the dayah. They at least choose one extracurricular they like such as calligraphy, tahfidz [reading and memorizing Al Qur’an], football, martial arts, and arts. Not a few of them even join more than two extracurriculars. Such specialization activities foster trust and participation in the community. It creates a sense of togetherness among members of the dayah. Several students are also active in various communities. They join organizations related to daily hobbies, such as being a sports committee member and talent interests. Some of the students play an important role in community decision-making.

Involvement in social networks can hone the students’ social skills. The ability to participate in social relations is the key to success in building social capital. Social capital is built by an individual in a group as an important part of the inherent values. It is where the social capital arises due to group members’ proactive and participatory attitudes. It then develops a trust that brings forth social capital. The trust is reflected in the social interactions between abu, teungku, santri, and parents who develop a sense of
responsibility. In the dayah education system, there is a close interrelation between social capital and trust in the frame of participatory attitudes. Social capital involves social networks, norms, values, and trusting relationships between individuals and groups. Meanwhile, trust is a person's positive belief in the honesty, integrity, and good intentions of others.

Our scrutiny of the dayah education system has revealed the link between social capital and trust as follows: (1) Trust as the basis of social capital: Trust is one of the basic elements of social capital. Without mutual trust between individuals and groups, social networks and positive social interactions are difficult to materialize; (2) Social capital strengthens trust: Social capital that promotes cooperation, mutual assistance, and honesty can strengthen trust between individuals; (3) Social capital as a means of building trust: Social capital can build trust between individuals or groups; (4) Trust as a facilitator of social capital: Trust between individuals can also facilitate the formation of social capital. When a person has positive beliefs about the integrity and goodwill of others, he will be more inclined to build social relationships with them; and (5) Mutually Reinforcing: The stronger the social capital that exists in a society, the higher the level of trust that individuals have. Conversely, the higher the level of trust between individuals, the stronger the social capital that can be built in society. Thus, social capital and trust have a relationship that supports each other. Both are important factors in building healthy social relationships and promoting the development of a harmonious society. The social capital nurtured in the dayah education system can thus be used for preventing and reducing adolescent delinquency in Aceh settings. The Figure 2 below illustrates the development of social capital in the dayah.
4.4 RQ.2 USING SOCIAL CAPITAL OF DAYAH FOR REDUCING ADOLESCENT DELINQUENCY

Adolescent delinquency is caused by the inability of oneself to reduce their aggressive, violent, and sadistic feelings. It is the output of their lack of emotional maturity and self-concept. Adolescents with low emotional maturity and self-control tend to be reckless and naughty. They fail to develop the essential elements of emotional maturity including self-control, independence, and self-acceptance (see Hurlock, 1996). They cannot control their self-emotions, such as anger, sadness, frustration, and disappointment. Frustration due to the failure to achieve a certain desired goal and an excessive level of unexpected inhibition will lead to aggressive behaviors (Sears et al., 1994). It then becomes a major cause of delinquency in adolescence. As a prevention effort, an education that trains the students to be emotionally mature is necessary. It is because emotionally mature adolescents can overcome the frustration that drives aggressiveness. Being able to control impulses that drive delinquent behaviors, adolescents with mature emotions can hold emotions to be directed to positive actions.

Using its social capital, the Dayah Darul Ulum employs preventive, repressive, and curative measures in an effort to reduce adolescent delinquency. Preventive actions aim to prevent the emergence of deviant behaviors. It is done through socialization regarding the rules agreed upon at the beginning when students enter the dayah environment. Students are given an understanding of the rules of the Islamic boarding school...
school, such as not being allowed to carry communication devices and using certain languages on a predetermined schedule. Guidelines regarding these rules are disseminated in several corners of the dayah environment. The student guardians will give points and advices to students who commit violations. Students who get 100 points will be returned to their parents. Furthermore, repressive actions are done to prevent the emergence of more severe deviant behaviors. The following are the repressive actions by the dayah to reduce adolescent delinquency:

1) Providing room guardians

The guardians accompany students in the boarding room. The room guardians can communicate directly with the student parents to supervise and report on the progress of the students’ learning. One guardian supervises 28 students.

2) Giving Islamic lectures

After the maghrib prayer in the congregation, teungku gives the ba’da maghrib lectures to convey Islamic teachings. For instance, on November 22, 2022, a teungku conveyed lectures on ubudiyah at the Dayah Darul Ulum Mosque. The topic was the attitude of a Muslim in carrying out congregational prayers.

3) Imposing sanctions

The goals of imposing sanctions are to maintain social balance and minimize the occurrence of repeated violations. Forms of sanctions commonly carried out on the Dayah Darul Ulum include: adding memorization, wearing brightly colored headscarves for female students, removing hair for female students, and sunbathing during the day.

4) Facilitating extracurriculars to channel the students’ hobbies

Studies mention that one of the media that can be used for overcoming adolescent delinquency is channeling hobbies through sports or artistic activities. At the Dayah Darul Ulum, there are various extracurriculars that students can choose as a place to channel their hobbies.

The last stage in dealing with adolescent delinquency is curative actions. These actions aim at revising the consequences of deviant acts. In this stage, the dayah usually provides information to the student guardians. At a later stage, the santri guardians will be summoned to the dayah. Rehabilitative actions are then implemented. Santri who do not change attitudes and have reached 100 points will be returned to their parents. Several adolescent crimes immediately receive curative treatment because they are considered criminal acts such as carrying drugs.
4.5 TRUST AS SOCIAL CAPITAL FOR REDUCING ADOLESCENT DELINQUENCY

Trust is an element of social capital that helps establish good communication, strengthen bonds, and provide a stable emotional foundation. The students’ trust in teungku and abu in dayah can foster obedience, respect, and reverence that can avoid delinquent behaviors. In the dayah education system, obedience is a religious attitude that views teungku as an intermediary for knowledge that have a better understanding of the holy books. It becomes the basis for santri to follow the recommendations and orders of teungku and abu. The consideration of right or wrong can be done via consultations with teungku and abu. Such obedience is a deterrent to behaviors that violate the norms. The students develop obedience and shame when doing delinquent behaviors. Such an attitude of obedience is one of the first values instilled in students.

Adolescents who have trust in their educational institution tend to be more committed to following the rules and respecting the taught values. Such trust can lead the students to undergo education more seriously and avoid delinquent behaviors. Trust, loyalty, and adherence to the social norms of society have led to self-enforcing (Bagong, 2008). In this regard, the Dayah Darul Ulum can foster trust and self-confidence in students with the applied curriculum. Confidence is obtained from subjects taught and self-development activities. Self-confidence is an important social capital for adolescents in dealing with the pressures and challenges of life. Adolescents with strong self-confidence tend to cope better with everyday pressures. They can make good decisions and respect themselves. Self-confidence also helps adolescents develop a positive identity and respect their values, thus reducing the risk of engaging in delinquent behaviors.

4.6 INSTILLING ISLAMIC TEACHINGS FOR REDUCING ADOLESCENT DELINQUENCY

The Dayah Darul Ulum has contributed to increasing adolescents’ self-control by instilling Islamic religious teachings via its education system. In this regard, the conveying of religious values and morals has an important role in preventing adolescent delinquency. The following are several programs of the dayah that support the inculcation of Islamic religious values by the students:

1) Comprehensive religious education
The dayah provides in-depth religious education to the students. They are taught about the Islamic moral and ethical principles. It includes the values of honesty, loyalty, justice, and love. They can learn Islamic religious teachings in-depth and apply them in everyday life.

2) Practice of worship

At the dayah, students are taught to carry out worship consistently. The students strengthen their spiritual bonds through regular worship and develop an awareness of moral and ethical responsibilities.

3) Moral teachings in everyday life

At the Dayah, teungku become role models in everyday life. They show how to apply religious values in daily actions. Students are given direction on how to practice religious values in relationships with other people, such as family, friends, and society.

4) Understanding of the consequences of actions

The dayah provides a clear understanding of the consequences of negative actions and sins in Islamic religious teachings. They are given an understanding of the consequences of delinquent behaviors, such as harming themselves, violating the rights of others, and neglecting their responsibilities.

5) Development of noble attitudes and self-values

The dayah also plays a role in developing noble attitudes and self-values in adolescents. They are taught to have healthy self-confidence, respect themselves and others, and understand the importance of integrity and responsibility. Through the development of these values, they can form a positive identity to resist the temptation of doing delinquent behaviors.

4.7 PROACTIVE AND PARTICIPATORY ATTITUDES FOR REDUCING ADOLESCENT SOCIAL DELINQUENCY

In the dayah, the relationship between santri, teungku, and abu occurs as a family. Such relationship creates strong emotional bonds that can foster proactive and participatory attitudes. In this regard, the dayah offers a variety of activities that students can participate in such as artistic activities, sports, and other social and community activities. Engaging the students to have a useful role, such activities can help them feel connected to society and avoid social isolation that can lead to delinquency.
Proactivity encourages students to understand the consequences of their actions and take full responsibility for their decisions. Participatory attitudes help adolescents feel they have an active role in shaping their future. Thus, they are more likely to make responsible decisions and avoid delinquent behaviors. Proactive and participatory attitudes also allow students to develop positive leadership skills. Participating in youth organizations teaches them to take initiative, lead, and positively influence others. Leadership skills help them feel they have an active role in society and strengthen their sense of responsibility towards themselves and others.

Being proactive allows students to gain the influence of good role models. Through participation in positive activities such as sports clubs, study groups, or constructive youth organizations, they can associate with peers who share their interests and values. It provides them with an environment that promotes positive values and reduces the pressures that encourage delinquency. Proactive and participatory attitudes also encourage them to explore their interests and talents. By pursuing such activities, they can feel positively motivated and engaged. It allows them to get involved in constructive activities, thereby reducing the risk of engaging in delinquent behaviors. The Figure 2 below illustrates how the social capital of the dayah is used for reducing adolescent delinquency.
5 CONCLUSION AND SUGGESTION

As an educational institution, the Dayah Darul Ulum develops unique social capital that reduces adolescent delinquency. Social capital development in the dayah is done via moral and character education based on Islamic religious values. It is also endorsed by the proactive and participatory attitudes of the students and the surrounding community. In cultivating the students’ moral character, the dayah curriculum teaches character-based knowledge such as tawhid, fiqh, morals, tarbiyah, and Islamic history. In addition, moral and character values based on Islamic teachings are holistically integrated in academic and non-academic activities. Those are instilled in supervision and coaching, adab and ethics teaching, worship and sunnah practices, and self-development that promotes cooperation and mutual help. In reducing adolescent delinquency, the strategies used by the dayah start with preventive actions by providing agreement on norms that apply in the dayah environment. It is followed by repressive actions by providing room guardians, regular lectures, sanctions, and extracurriculars. The curative actions are the last stage where the dayah via the student guardians returns the students to their parents. The dayah social capital are able to reduce adolescent delinquency through: 1) trust towards teungku or abu that fosters respect and obedience; 2) the inculcation of Islamic religious values via in-depth religious education to the students; and 3) proactive and participatory attitudes nurtured via various activities that students can participate in. In the dayah, the students can deepen their Islamic religious knowledge and actively participate in social and community activities. Therefore, as a suggestion for reducing adolescent delinquency and ensuring the development of social capital, educational
institutions especially Islamic boarding schools, must be able to revive an academic culture that can grow trust and mutual relations, values and norms, and proactive attitudes.
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