

Strategies Of Islamic Religious Education Teachers In Overcoming Students' Habit Of Swearing And Profanity (Study On Formal And Non-Formal Educational Institutions)

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Abstract

This study aims to find out the strategies of Islamic religious education teachers in overcoming students' habit of swearing and profanity in formal and non-formal educational institutions. This research uses a qualitative approach with phenomenological methods. Data collection techniques were carried out through in-depth interviews, observations, and documentation of Islamic religious education teachers and non-formal educators. The data analysis technique in this study uses phenomenological data analysis developed by Clark Moustakas. The results of the study show that the strategies applied by teachers include a persuasive approach, namely by giving advice with religious values, habituating commendable morals, educational sanctions, and examples from teachers. In addition, the role of the environment such as family and peers also affects the success of teachers in instilling moral values in students. This strategy has been proven to be able to minimize students' bad habits in speaking.

Keywords: Teacher's Strategy, Swearing, Profanity, Islamic Religious Education.

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INTRODUCTION

Education is an effort to make individuals develop both in attitudes and behaviors (Merdekasari & Chaer, 2017). Education also plays a role in shaping the morals of each individual, through strengthening moral and ethical values, it is hoped that the younger generation can develop into individuals with integrity and responsibility (Suyanto, 2010). However, moral and ethical issues among students have lately become rampant. Moral deterioration is reflected in negative behaviors such as promiscuity, *bullying*, and other social deviances. This causes many young generations not to show commendable morals as expected by their parents (Munawir *et al.*, 2024). Values such as friendliness, politeness, tolerance of humanity, social solidarity, helpfulness, and humility, which have shaped the nation's identity for centuries, now seem to be increasingly lost in daily life (Lubis, 2009).

Deviant behavior among students is not only seen in the form of physical actions, but also through the use of abusive and inappropriate language in daily life (Holmes & Wilson, 2022). One of the rampant phenomena is the habit of swearing or saying badly, both to fellow friends and to teachers (Nurazizah *et al.*, 2022). The use of profanity and swear words is often considered commonplace by some students, sociolinguistically, the language used reflects the attitude and morals of the user (Putri *et al.*, 2024). Swear words that fall into the taboo category, such as vulgar, obscene, offensive, and degrading language, are often used as a form of negative emotional expression or anger venting (Jay, 2009). This phenomenon shows a decrease in students' values of politeness in language.

To provide the cultivation of moral morality of students, Islamic religious education is at the forefront of realizing it (Halid & Zainuddin, 2018). The purpose of Islamic religious education does not only include the understanding of religious knowledge but also to shape the character and knowledge of various students. This is in line with the epistemological shift in contemporary Islamic education that emphasizes diversity and commendable social behavior as the goal of Islamic education (Halid & Zainuddin, 2018). In other words, the view of Islamic religious education is not only based on knowledge about Islam or just the ability to apply it obtained in learning at school, but to carry out daily life by applying the principles of goodness, Islamic values, and high morality as the main target. For this reason, it is mandatory for Islamic religious education teachers to be involved in the moral actions of students, so that students have the exemplary attitudes and habits needed to express religious teachings and values and goodness in the surrounding environment (Muhaimin, 2002).

The responsibility of being a parent in education must be owned by a teacher. Regardless of whether the student comes from a family or not, whether it is a family or not (Lestari, 2020). Basically, the main model who becomes a parent is a teacher. As parents in schools, teachers are responsible for the development of students at a knowledge, emotional, and skill level. Therefore, teachers have an important role in shaping student behavior (Agustin, 2021).

Based on the phenomenon of students' rampant habit of swearing and profanity, it is necessary to find an effective educational strategy. Islamic religious education

teachers have an important role in instilling moral values and language politeness in students. Therefore, this study aims to explore the strategies of Islamic religious education teachers in overcoming students' habit of swearing and profanity, both in formal and non-formal educational institutions, such as elementary schools, TPQ, and Islamic boarding schools. The purpose of this study is also an effort to explore the factors behind students' negative behavior in terms of swearing and profanity and analyzing the strategies used by teachers in overcoming them.

METHOD

This research uses a qualitative approach with phenomenological methods. The goal of this approach is to understand the subject's experiences in depth in the context of everyday life. Qualitative phenomenology aims to study and reveal a phenomenon that is typical or experiences that generally occur in a person's view (Creswell, 2010). Moleong also explained that after analyzing several definitions and meanings of qualitative research, a conclusion was made that came from the main points of qualitative research.

The data collection technique was carried out through interviews. The data analysis technique in this study uses phenomenological data analysis as developed by Clark Moustakas (1994). This technique is used to unearth the deepest meaning of the research subject's experience. The research locations include SDN Becirongengor, TPQ Hidayatullah, TPQ Nurul Hidayah, and Mambaul Ulum Islamic Boarding School. The informants in this study include PAI teachers and ustadz/ustadzah in these institutions. The phenomenological approach is used by the researcher to gather information and understanding about the strategies applied by teachers in overcoming students' negative behavior, especially related to swearing and profanity.

RESULTS AND DISCUSSION

1. Definition of Swearing and Profanity

Swearing or swearing is a form of verbal communication that contains negative emotional content, which is usually aimed at expressing anger, frustration, or to bring down the self-esteem of others. According to Crystal (1995), swear words are included in the category of *taboo language*, which is language that is socially considered inappropriate and is usually avoided in formal communication because it can offend others. In linguistic studies, swearing is also understood as part of *expressive function*, which is the use of language to channel emotions or personal feelings, especially in conditions of emotional distress (Wardhaugh & Fuller, 2021). Swearing can be a spontaneous exclamation that arises out of pain, shock, or anger, but it can also become a recurring habit and internalized in everyday speech styles, especially among teenagers.

According to Wijana and Rohmadi (2006), in the book *Sociolinguistics*, swear words or swear words are also included in the form of speech that contains elements of verbal violence. This includes speech that is degrading, vulgar, disgusting, and even touches sensitive aspects such as parents' names, physical disabilities, animals, and

sexual organs. This kind of speech is usually used not only as a spontaneous expression, but also with the aim of hurting or embarrassing the interlocutor. Jay (2009), explains that swear words are used to express negative emotions quickly and intensely. Swearing or cursing often occurs due to strong emotional urges, and unfortunately, can normalize verbal abuse if left unchecked. Jay also added that children and teens who are used to hearing swear words in family settings or the media tend to be quicker to imitate them and integrate them into their social communication.

Sociolinguistically, the habit of using harsh words is also a reflection of the decline in the norms of politeness in society. According to Yusuf (2011), the use of polite language is not only part of communication ethics, but also part of moral teachings that must be maintained. In the context of Islamic education, maintaining the word is part of the morals that must be habituated from an early age because unguarded speech can be the cause of the destruction of social relationships and the loss of respect between individuals.

Thus, the habit of swearing and profanity not only has an impact on interpersonal relationships, but also reflects weak emotional control, moral crisis, and unawareness of religious values and culture of manners that should be part of students' character.

2. The Phenomenon of Swearing and Profanity Found

This research was carried out at SDN Becirongengo, Wonoayu District, TPQ Hidayatullah Becirongengor District, and TPQ Nurul Hidayah, Sidoarjo District, Sidoarjo Regency. Interviews were also conducted at the Mambaul Ulum Islamic Boarding School, Mojosari District, Sidoarjo Regency with one of the teachers there. The following are the results of interviews with the speakers.

Mr. Syahrul Khoiril Umam, S.Pd. (PAI Teacher of SDN Becirongengor) said: *"At school, I often meet students who say rude things or mock each other, both in class and during breaks. Words that I often hear are welek, tongos, fat, or saying the name of their friend's parents in a condescending tone. Some also say toxic such as: misuh (Javanese) if they are emotional or joking late. I always reprimand directly and understand that it is not appropriate to say it, especially by a Muslim."*

Ustadz Harun (Head of TPQ Hidayatullah and teaches in the Madin I class) said: *"Children in TPQ, especially those in junior high school, sometimes still like to joke that is disrespectful. I have heard them say aliyen or sengor and the names of animals such as dogs, pigs, show to their friends or even make gestures that lead to indecent things. It has become a habit from outside, but we still advise them not to get used to such words in the TPQ environment."*

Ustadzah Masfufah (TPQ Hidayatullah teacher in Madin II class) explained: *"In my class which is filled with high school students, I almost never find anyone who says dirty. Maybe because they are older and often participate in social activities in the community. I think their involvement in village and mosque activities also affects their attitude. Moreover, we are here to routinely guide them with the values of morality and monotheism."*

Ustadzah Nur Afwatun Khamidah, S.Pd. (TPQ Hidayatullah teacher in Attartil class) said: *"I teach elementary school children in grades two to four. Alhamdulillah, they never said dirty in my class. Maybe it's because I'm strict, so they're reluctant to behave badly. But it could also be because they are indeed obedient children. If there is a little fuss, I immediately warn you."*

Ustadzah Siti Nuroniyah (TPQ Nurul Hidayah Urangagung teacher) revealed: *"I rarely meet children here who say dirty. But there was once one or two children who liked to mock the names of their friends' parents. Usually I give the punishment of reading the page of the recitation page eleven times. It is quite effective in deterring them. After that, they usually don't repeat again."*

Ustadz Chisnul Charis (Teacher at the Mambaul Ulum Islamic Boarding School) said: *"The behavior of today's children is indeed quite worrying, especially in terms of speech. At Islamic boarding schools, we instilled from the beginning the importance of maintaining oral health. If someone says dirty, we call, give advice, and even invite us to deliberate together to find a solution. The important thing is that they understand that keeping words is part of Islamic morality."*

3. Factors Causing Students to Become Accustomed to Swearing and Speaking Dirty

According to Jayanti and Subyantoro (2019), there are two main factors that cause children to be used to speaking rudely, namely internal and external factors. Internal factors are related to the psychological condition of the child. First, the child's desire to get attention from parents and the surrounding environment, even through negative means such as using harsh words that then get reprimanded. Second, children feel happy to be able to surprise others through their words. Third, children use harsh words as a form of expression of emotions and disappointment. Fourth, children feel that their lives are too limited or depressed so that there is a desire to rebel and fight against older people.

This is in line with the opinion of Ustadzah Siti Nuroniyah, who said: *"In my opinion, the cause of students liking to swear is in their personality disorders, especially those that are negative. They often speak rudely to bring down the self-esteem of their interlocutors. It could be because they themselves are afraid of being humiliated. Over time, swearing becomes a natural thing if it is not controlled. Wrong things can be considered right."*

The first external factor is the family environment. A child is born and grows up in the middle of a family as the closest environment. When family members are used to saying rude or bad words, children can imitate them, even without realizing it (Baharudin, 2009). Second, the social environment. Children cannot be separated from the influence of the social environment, including at school and outside the home. If the child is in a negative environment, such as making friends with children who like to talk rudely, then this behavior is easy to imitate and develop into a habit (Ali & Asrori, 2004). Many children use profanity to gain recognition from friends, to be seen as cool or not to be considered weak.

This was emphasized by Mr. Syahru Khoiril Umam, S.Pd., who said: *"The environment is the main factor. At home, at school, in their place of residence, all of that can have an impact. Children usually say rude things when they are with their friends because they want to be seen as cool. Sometimes they don't know how to express themselves other than with harsh language. It became a kind of social style."*

The third factor is social media. The media has a great influence on individual behavior, especially in children and adolescents who are still in the stage of finding their identity. They are easily influenced by idols or the content they consume, including the use of abusive or disrespectful language (Jadmiko & Damariswara, 2022). Children tend to imitate the behavior of their idols, including in the use of everyday language.

According to Ustadz Harun, he also said: *"Social media has a big influence. Children are now exposed to a lot of unfiltered content, especially if parents do not supervise. Viral abusive words are considered commonplace. They imitate the idol's speaking style which they may think is cool, when in fact it is inappropriate. Even rude netizens' comments have helped shape a culture of swearing in the real world."*

Thus, students' habits of swearing and profanity are caused by a combination of children's psychological conditions, family parenting, social associations, and uncontrolled social media influences.

4. Strategies in Overcoming Students' Habit of Swearing and Profanity

In an effort to overcome the habit of students who like to swear and speak profanity, Islamic religious education teachers apply various strategies based on pedagogical approaches and Islamic values. One of the approaches used is the preventive approach, which aims to prevent negative behavior from occurring before it appears. According to Suyudi and Wathon (2020), this preventive approach involves providing students with an understanding of Islamic moral values and ethics through interactive and fun learning. Islamic religious education teachers can use the lecture method interspersed with inspirational stories from the Qur'an and Hadith to instill these values.

In addition to preventive approaches that aim to prevent the emergence of deviant behavior from an early age, teachers can also apply a repressive approach as a handling measure when students are already involved in negative behavior, such as swearing and profanity (Aprianto, 2022). The repressive approach is a handling when students have shown negative behavior. This approach involves providing educational sanctions that can foster a sense of responsibility in them (Rossa *et al.*, 2025). According to Abdurrahman (1999), the purpose of punishment in education is to deter students and realize their mistakes, so as not to repeat the act.

Another approach used is the curative approach, this approach is to improve student behavior that has already been formed. Teachers can provide guidance and counseling to students, both individually and in groups, to help them understand the negative impact of swearing and profanity. According to Zahidah and Eliyanto (2024),

this strategy is effective in changing student behavior when done consistently and with an understanding approach.

The results of interviews with six speakers showed that these strategies have been implemented in different ways according to the character and approach of each teacher.

Mr. Muhammad Syahru Khoiril Umam S. Pd., applied educational punishments to students who swore, such as writing istighfar as one sheet, reading istighfar aloud in front of the class, and cleaning garbage inside and outside the classroom. He also gives advice with a rational approach, imagining the position of the person who is insulted. In addition, he made an agreement with the students not to repeat their actions, and gave appreciation to the students who were responsible for the punishment they were undergoing.

Meanwhile, Ustadz Harun uses a fine system for students who swear or say dirty, namely paying one thousand rupiah and going home at the latest when they finish their studies. For students who like to intimidate or make noise, he calls parents for dialogue. In terms of moral development, he also teaches moral books such as *Taisirul Kholaq*, *Al-Ala*, and *Ta'limul Muta'allim*, so that students understand the importance of maintaining oral and manners.

Ustadzah Masfufah implements strategies through a learning approach that strengthens the understanding of faith and morals. He gives moral advice in each lesson, explaining the negative impact of bad behavior such as swearing, and the positive impact of good behavior, so that students have a stronger spiritual and moral awareness.

Ustadzah Siti Nuroniyah and Ustadzah Nur Afwatun Khamidah, S.Pd., emphasized discipline and firmness. Ustadzah Niyah gave a punishment of reading certain readings eleven times for students who made a noise or mocked their friends. Meanwhile, Ustadzah Afwa firmly reprimanded students who spoke dirty with statements such as, *"If someone is disobedient and speaks badly, don't go to class, just go home."* According to him, this firmness is effective in building discipline and preventing negative behavior from continuing.

Ustadz Chisnul Haris, as one of the teachers in the pesantren environment, applies a spiritual and emotional approach in fostering the language habits of the students. He consistently reminded the importance of maintaining the oral language as part of Islamic morals, which is the main value in pesantren education. One of the methods he applied was to get students used to reading daily prayers and multiplying dhikr together, with the aim of practicing self-control and forming good oral habits. In addition, Ustadz Chisnul routinely conveys exemplary stories from the Prophet's companions who emphasize the importance of maintaining speech, so that it becomes a real inspiration for the students. He also evaluated the attitude of the students and gave appreciation to those who showed positive changes.

CONCLUSION

The habit of swearing and profanity among students, especially in schools and TPQ, is a problem that is influenced by various factors. Internal factors, such as the psychological condition of students who want to express emotions or seek attention, are often the main triggers. On the other hand, external factors, such as the influence of the family environment, social association, and social media, also contribute to the development of this bad habit. This habit not only affects social interaction between individuals, but also reflects a decline in the norms of decency and morality that should be upheld, especially among the younger generation who are in the process of character formation.

In an effort to overcome this problem, Islamic religious education teachers play an important role in providing guidance and understanding of the moral values taught in Islam. The approach applied by teachers includes prevention through education and understanding, as well as behavior development with a more in-depth approach through teaching activities that focus on Islamic morals. This approach includes preventive measures to avoid bad behavior, repressive to sanction when necessary, and curative to correct existing behaviors.

Although each teacher has a different way of dealing with this problem, the results obtained show a positive change in student behavior. Some students showed higher awareness and began to reduce their habit of swearing and profanity, thanks to the coaching provided by the teacher. This shows that with the right approach, such bad habits can be minimized, and moral norms and decency can be maintained among students.

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