

SPIRITUAL INTELLIGENCE AND JUVENILE DELINQUENCY OF STUDENTS IN SALATIGA: A STUDY OF THE RASCH MODEL

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Abstract: This study examines the students' level of spiritual intelligence and juvenile delinquency and their relationship. The sample of this research was 348 senior high school students from Salatiga. They were selected randomly. It employed the spiritual intelligence modified by Danah Zohar and Marshall and delinquency instrument modified by Kartono. The data analysis used Winstep version 3.73 for the Rasch model and the IBM Statistical Package for Social Science (SPSS) 23. The results showed that the logit value that the majority of the students experienced a moderate level of spiritual quotient and juvenile delinquency. The independent sample t-test result revealed that female students had higher spiritual intelligence than male students. In addition, male students had a higher juvenile delinquency tendency than female students. The correlation test result indicated a significant correlation between spiritual quotient and juvenile delinquency ($r=-.386$, $n=348$, $p.000$).

Abstrak: Penelitian ini bertujuan untuk mengetahui tingkat kecerdasan spiritual dan kenakalan remaja di kalangan pelajar, serta hubungan kecerdasan spiritual dan kenakalan remaja. Penelitian ini merupakan penelitian kuantitatif non-eksperimen dengan rancangan survey. Sebanyak 330 siswa SMA dan MA negeri di Salatiga yang dipilih secara *simple random sampling* ikut serta dalam penelitian survei ini. Instrumen yang digunakan untuk pengumpulan data adalah angket kecerdasan spiritual dari Danah Zohar dan Marshall serta angket kenakalan remaja dari Kartono. Data yang telah dikumpulkan kemudian dianalisis menggunakan aplikasi Winstep versi 3.73 dari

Rasch model dan aplikasi IBM Statistical Package for Social Science (SPSS) versi 23. Hasil dari analisis menggunakan Rasch model ditemukan nilai logit yang menunjukkan bahwa sebagian besar pelajar memiliki tingkat kecerdasan spiritual dan kenakalan remaja pada tingkatan sedang. Hasil uji t-test sampel bebas menunjukkan bahwa siswa perempuan memiliki kecerdasan spiritual lebih tinggi dibanding siswa laki-laki. Adapun siswa laki-laki memiliki kecenderungan kenakalan remaja lebih tinggi dibandingkan siswa perempuan. Hasil uji korelasi menunjukkan korelasi negatif yang signifikan antara kecerdasan spiritual dengan kenakalan remaja dengan nilai ($r=-.386$, $n=348$, $p.000$). Hal tersebut menunjukkan jika tingkat spiritual meningkat, maka kenakalan remaja akan menurun.

Keywords: juvenile delinquency; spiritual intelligence; spiritual level of intelligence; juvenile delinquency level; juvenile delinquency factors

INTRODUCTION

Law Number 20 of 2003 on the National Education System states that education aims to develop the student's potential to become human beings who believe and are devoted to God the Almighty, possess noble character, are healthy, knowledgeable, capable, creative, independent, and democratic citizens and responsible.¹ However, in practice, many delinquency cases are rampantly done by students, such as moral degradation, brawls between schools, bullying, drug abuse, even worse, disrespectful behavior towards parents and teachers. It has become a reflection that education in schools has not been fully actualized to shape students' character conforming to the national goals of education.

The practice provides empirical evidence of the moral degradation of students. On January 31, 2019, a student brawled in Magelang claimed others' mockery on social media triggered a student.² Another case was a viral video of a student ganging up on a teacher in Kendal on November 8, 2018. In the 24-second video, Joko (teacher) appeared to have been ganged up by his students in class.³ The Indonesian Child Protection Commission (KPAI) stated that violence in education in 2019 reached 127 cases.⁴ In addition, a violence case in 2018 arrested five students in Pekanbaru who had a meth party.⁵ In 2019, a raid

¹ Law No, "Tahun 2003 on National Education System," 20AD.

² Eko Susanto, "Tawuran Pelajar di Magelang, Seorang Siswa SMK Tewas," detikNews.com, 2019.

³ Dhian Adi Putranto dan Suharno, "Video Viral Guru Dikeroyok Murid di Kendal, Berawal dari Seorang Siswa Tak Bawa Alat Peraga," Tribunjateng.com, 2018.

⁴ Kukuh S. Wibowo, "KPAI: Kekerasan di Dunia Pendidikan Mencapai 127 Kasus," Tempo.co, 2019.

⁵ Citra Indriani, "Polisi Gerebek 5 Pelajar yang Sedang Pesta Sabu di Pekanbaru," Kompas.com, 2018.

on four vocational students took place at a boarding house with a liquor party in Jambi.⁶ The phenomenon of juvenile delinquency among students shows a form of educational character that has not yet been cultivated to students, so many students have less spirituality because they cannot use their spiritual intelligence properly.

Literatures mention spiritual intelligence as self-awareness that enables human beings to distinguish between right and wrong and become wiser. Spiritual Intelligence (SI) is the ability to attach the meaning of worship to every behavior and activity. It is accomplished through natural steps and thoughts towards a complete human being (*hanif*), has a *tauhid*/monotheistic (integralistic) mind pattern, and practices the principle of “in the cause of Allah.”⁷ Thus, to deal with deviant behavior or delinquency, spiritual intelligence is vital as research conducted by Maslahah that managing deviant behavior can be solved through a religious approach based on the Qur’an and Sunnah.⁸

In the education setting, Salatiga is known as an education city with an area of about 54 km² and is the second smallest city in Central Java yet has four public and private universities and more than 100 primary and secondary schools, both public and private, throughout the region. Salatiga City also occupies the 32nd position as a Smart city in Indonesia according to the *Rating Kota Cerdas Indonesia* (Indonesian Smart City Index/RKCI) for the 2019-2022 period.⁹ As a reference city for education, the educational life structure and student character in Salatiga will be in the spotlight among the community, especially public schools, which notably become a reference and favorite schools in Salatiga and its perimeter.

Given this reality, the authors are interested in studying student behavior that focuses on the relationship between spiritual intelligence and juvenile delinquency in public senior high school and Islamic senior high school students. In particular, the problem formulation is the relationship between spiritual intelligence and juvenile delinquency of students in Salatiga, including the juvenile delinquency level and student spiritual intelligence and the factors that may influence it.

⁶ Dian, “Asik Pesta Miras, 4 Siswa – Siswi SMK di Tebo Tertangkap Petugas dalam Satu Kamar Kost,” *Tribata News*, 2019.

⁷ Ari Ginanjar Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual (ESQ) Berdasarkan Rukun Iman dan 5 Rukun Islam* (Jakarta: Arga, 2001).

⁸ Ani Agustiyani Maslahah, “Pentingnya Kecerdasan Spiritual dalam Menangani Perilaku Menyimpang,” *Konseling Religi* 3 (2012).

⁹ “Salatiga Masuk 32 Besar Kota Cerdas,” *Jawa Pos.com*, 2019.

RESEARCH METHOD

This study employed a non-experimental quantitative approach with a survey design. The population in this study were all public senior high school and Islamic senior high school students in Salatiga who studied in 2018/2019 with 2,694 students. The sampling technique used simple random sampling. Three hundred thirty students were involved in the present study that Krejcie and Morgan determined.¹⁰

The instrument utilized to collect SI (Spiritual Intelligence) data is a scale compiled by Danah Zohar & Marshall. This scale is based on five aspects: physical and material transcendence, religious awareness, analysis of spiritual experiences, application of spiritual resources in life, and being virtuous. This scale is proven valid from the pilot study results that have been conducted with a Cronbach alpha of 0.88. According to Cohen and Morrison, this value is categorized as high.¹¹

In this study, the measurement of juvenile delinquency applied the juvenile delinquency scale compiled by Kartono Kartini using four aspects; physical harm to others, causes material casualties, behavior which is against status, and self-harm. The Cronbach alpha value from the results of the pilot study was 0.80. According to Cohen & Morrison, this value is deemed to have high reliability.¹² The data that has been collected from the respondents were then analyzed using the Winstep application version 3.73 of the Rasch measurement model to obtain the logit value (measure) followed by analysis using the SPSS application.

THEORETICAL REVIEW

Juvenile delinquency

According to Kartono, juvenile delinquency is terrible behavior (*dursilah*), or adolescent misbehavior, a symptom of social pathology in children and adolescents due to social neglect, thus developing a form of behavior that becomes deviant.¹³ Santrock emphasizes that juvenile delinquency ranges from socially unacceptable behavior to status offenses (such as running away) to other crimes such as theft.¹⁴ Behavior, including delinquency, is classified as abnormal behavior, which is widely used, namely behavioral disorders. According to Walgito, juvenile delinquency is part of an unlawful act committed by children, especially teenagers. If an adult

¹⁰ Robert V Krejcie dan Daryle W Morgan, "Determining Sample Size for Research Activities," *Educational and Psychological Measurement* 30, no. 3 (1970): 607–10.

¹¹ Louis Cohen, Lawrence Manion, dan Keith Morrison, *Research Methods in Education* (London: Routledge, 2017), 290–314.

¹² Cohen, Manion, dan Morrison, *Research Methods in Education*.

¹³ Kartono Kartini, *Patologi Sosial 2: Kenakalan Remaja*, 2 ed. (Jakarta: Rajawali, 2014).

¹⁴ Jhon W. Santrock, *Adolescence : Perkembangan Remaja*, ed. oleh Shinto B. Adelar dan Sherly Saragih (Jakarta: Erlangga, 2003).

commits the same conduct, it is deemed a crime.¹⁵ From these explanations, it can be determined that juvenile delinquency is a symptom of social pathology in adolescents that encourages them to behave abnormally because it is not socially acceptable due to social neglect and is classified as a violation of the law.

Causes of Juvenile Delinquency

Various factors influence juvenile delinquency. According to Santrock, the factors causing juvenile delinquency are divided into internal and external factors. Internal factors (identity, self-control, age, gender) and external factors (grade expectations in school, family processes, peer influence, socioeconomic class, and the environmental quality of residence).¹⁶ Researchers focus on internal factors (gender) and external factors (family processes). Kartono expresses that male teenagers commit crimes 50 times more than female teenagers. It indicates that gender affects juvenile delinquency.¹⁷ Also, Zuhriah state that interpersonal communication within the family can anticipate their children's involvement in juvenile delinquency.¹⁸ In other words, family involvement may affect juvenile delinquency in teenagers.

Spiritual Intelligence

Hendrawan affirms that spiritual is an adjective form of the noun "spirit" taken from the Latin word "*spiritus*," which means to breathe. Spiritual implies sacred-related activities. Spirituality is the core belief in the existence of a great power ruling the universe with a purpose for everything and everyone.¹⁹ According to Stephen R. Covey, spiritual intelligence is essential because it becomes a source of guidance for other intelligence.²⁰ In summary, spiritual intelligence can be interpreted as intelligence related to a person's conscience to understand matters evolving in his life to perceive life comprehensively and impartially.

Juvenile Delinquency and Spiritual Intelligence

Juvenile delinquency refers to behavior that is not socially acceptable, from status offenses (such as running away) to criminal acts.²¹ According to Sarwono,

¹⁵ Bimo Walgito, *Pengantar Psikologi Umum* (Jakarta: Rajawali Pers, 2013), 252.

¹⁶ Jhon W. Santrock, *Adolescence : Perkembangan Remaja*.

¹⁷ Kartono Kartini, *Patologi Sosial 2: Kenakalan Remaja*.

¹⁸ Zuhriah Zuhriah, "Komunikasi Interpersonal Kepala Keluarga Berbasis Capacity Building Dalam Mencegah Kenakalan Remaja," *Journal of Education, Humaniora and Social Sciences (JEHSS)* 2, no. 2 (2019): 188–95.

¹⁹ Sanerya Hendrawan, *Spiritual Manajemen: From Personal Enlightenment Toward God Corpore Governance* (Bandung: Mizan Pustaka, 2009).

²⁰ Stephen R. Covey, *The 8th: Habit Melampaui Efektifitas, Menggapai Keagungan* (Jakarta: Gramedia Pustaka Utama, 2005).

²¹ Jhon W. Santrock, *Adolescence : Perkembangan Remaja*.

juvenile delinquency is deviant behavior from the habit or violates the law.²² The trend of juvenile delinquency is perceived as behavior that leads to actions that violate social norms, are against status, and break the law. In her book, Kartini states that juvenile delinquents have common characteristics that differ in their intellectual structure,²³ in which misbehaved teenagers cognitively and verbally can achieve good grades but are less tolerant and less able to empathize with other friends.²⁴ Thus, the 2013 curriculum and Strengthening Character Education are compiled and expected to shape the student character as a form of educational evaluation.

Character education aims to create continuous personal improvement and train self-ability to have a better life.²⁵ The conceptual model of character education does not cultivate what is right and wrong. Still, beyond, character education instills habituations so that students understand, feel, and become benevolent. Thus, character education carries the same mission as moral education.²⁶ Budiharjo suggests that character education is interested in restoring the problem of moral degradation and delinquency in students.²⁷

The influence of the educational environment on individuals may foster appropriate changes in their behavior habits, thinking patterns, and feelings.²⁸ In a narrow sense, education is learning in formal schools where students are guided and directed to fit the educational objective. Schools are essential because of the high demands that require qualified and skilled human resources and good spirituality. To solve various problems of juvenile delinquency in students, the authors limit this research to spiritual intelligence and its relationship to juvenile delinquency.

Zohar and Marshall elaborate that spiritual intelligence “is the necessary foundation for both IQ and EQ.” Both assert that spiritual intelligence is the highest intelligence in human beings.²⁹ In essence, spiritual intelligence covers all

²² Jhon W. Santrock.

²³ Kartono Kartini, *Patologi Sosial 2: Kenakalan Remaja*.

²⁴ Fery Diantoro, “Manajemen Peserta Didik dalam Pembinaan Perilaku Keberagamaan,” *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 16, no. 2 (2018): 409–26.

²⁵ Arham Junaidi Firman dan Nur Hidayat, “Strengthening Character Education Based on Golden Habits at SMP Muhammadiyah 1 Depok Yogyakarta,” *Cendekia: Jurnal Kependidikan dan Kemasyarakatan* 18, no. 2 (2020): 189–210.

²⁶ Salsabilah, “Pendidikan Karakter Islami Berbasis Nilai-Nilai Kearifan Lokal (Penelitian di SDN 12 Ciseureuh Kahuripan Pajajaran Purwakarta),” *Cendekia* 17, no. 2 (2019): 269–84.

²⁷ Budihardjo Budihardjo, “The Character Education Values In Qur’anic Verses,” *Profetika: Jurnal Studi Islam* 17, no. 02 (2017): 93–112.

²⁸ Hamid Darmadi, *Dasar Konsep Pendidikan Moral*, 1 ed. (Bandung: Alfabeta, 2009).

²⁹ Danah Zohar dan Ian Marshall, *SQ: Kecerdasan Spiritual*, 9 ed. (Bandung: Mizan Pustaka, 2007).

intelligence within human beings.³⁰ Malik and Naeem (2010) express, “Spiritual dimensions such as self-determination, organization mode, transaction mode, self-control, a small group mode, transformational mode, and self-enrichment are related to organizational commitment.”³¹ Following spiritual intelligence, humans will be guided and directed to the wisdom one gains once they understand the meaning of life. Spiritual intelligence will lead an individual to understand life. Those with spiritual intelligence will be better at responding to all the sufferings with positive emotions and understanding life’s meaning.

The results of Yonker’s study illustrate an exciting study on the relationship between spirituality and religiosity. She probed spiritual and religious using meta-analytic techniques in adolescents and adults, showing the relationship between spirituality and religiosity in adolescents and adults. The results of this study include; Depression (-11), social relationships (18), individual well-being (14), and risky behavior (-7).³² It indicates that spirituality and religiosity affect personality development in adolescents and adults. Kermen conducted another study³³ in Turkey with the title “Spiritual Interventions in Juvenile Delinquency.” This study, Kermen reviewed that spiritual and religious intervention on delinquent children negatively correlated (-9). This research was initiated by recognizing the types and causes of delinquency committed by research subjects. From the beginning, it explains that spiritual action can be applied to deal with child delinquency. It is because spirituality has a significant negative effect on child delinquency.³⁴

RESULTS AND DISCUSSION

Demographics

Researching on public senior high school and Islamic senior high school students in Salatiga, the demographic profile of respondents is presented as follows:

³⁰ Triantoro Safaria, *Spiritual Intelligence: Metode Pengembangan Kecerdasan Spiritual Anak* (Yogyakarta: Graha Ilmu, 2007).

³¹ Muhammad Ehsan Malik dan Basharat Naeem, “Role of Spirituality in Job Satisfaction and Organizational Commitment among Faculty of Institutes of Higher Learning in Pakistan,” *African Journal of Business Management* 5, no. 4 (2011): 1236–44, <https://doi.org/10.5897/AJBM10.642>.

³² Julie E Yonker, Chelsea A Schnabelrauch, dan Laura G DeHaan, “The Relationship between Spirituality and Religiosity on Psychological Outcomes in Adolescents and Emerging Adults: A Meta-Analytic Review,” *Journal of Adolescence* 35, no. 2 (2012): 299–314.

³³ Umut Kermen, “Spiritual Interventions in Juvenile Delinquency,” *Spiritual Psychology and Counseling* 3, no. 1 (2018): 61–84.

³⁴ Abdul Aziz Nugraha Pratama et al., “Spirituality, Dual Career Family Worker, Demographic Factors, and Organizational Commitment: Evidence from Religious Affairs in Indonesia,” *Indonesian Journal of Islam and Muslim Societies* 7, no. 2 (2017): 277–304, <https://doi.org/10.18326/ijims.v7i2.277-304>.

Table 1. Demographic data

Demography		N	%
Gender	Males	117	35%
	Female	231	65%
Parents' Marital Status	Nondivorced	324	89.5%
	Divorced	24	10.5%

Based on the table, 117 male students (35%) and 231 female students (65%) participated in this study. All students were a mixture of grade X (ten) and XI (eleven) students in public senior high school and Islamic senior high school in Salatiga. The information also signifies the parents' marital status, consisting of 324 (89.5%) had intact parents and 24 (10.5%) had divorced parents. The majority of students in Salatiga came from intact families (not divorced).

Spiritual Level of Public Senior High School and Islamic Senior High School Students in Salatiga

The SI (Spiritual Intelligence) scale was a Likert with five alternatives ranging from 1-5 with 28 items. This scale is designed to measure students' spiritual intelligence, particularly public senior high school and Islamic senior high school students in Salatiga.

The analysis employed to determine the level of spiritual intelligence determines each student's logit value (measure). It divides based on the standard deviation value. Respondents were categorized into three groups according to the logit value of 1 standard deviation (S), which is .83 with a mean value of 1.92. Those above the logit value of 2.75 are categorized as students with a high spiritual level. Meanwhile, those whose logit value between 1.09 and 2.75 are included in the moderate spiritual, and those with a logit value of 1.09 are considered students with a low spiritual level.

Table 2. The level of student's spiritual intelligence based on logit value

Logit Value	Number of Students	%	Spiritual Level
>2.75	55	15.7 %	High
1.92	244	70.3 %	Moderate
< 1.09	49	14 %	Low

The table above shows the division of students into three spiritual levels based on their logit value and standard deviation value. Of the 348 students, 15.7% belonged to students with a high spiritual level, 70.3% included a medium, spiritual level, and 14% experienced a low spiritual level.

The student distribution into three levels of spiritual intelligence would be described in more detail in the following Wright (Person and Item) map. One of the features of the Rasch model with the Winstep program is that it may

generate a Wright (Person and Item) map that provides an overview of the ability distribution or respondent condition and the item distribution in a questionnaire.³⁵ The following is a Wright map exhibiting the respondent distribution into three spiritual levels; low, medium, and high.

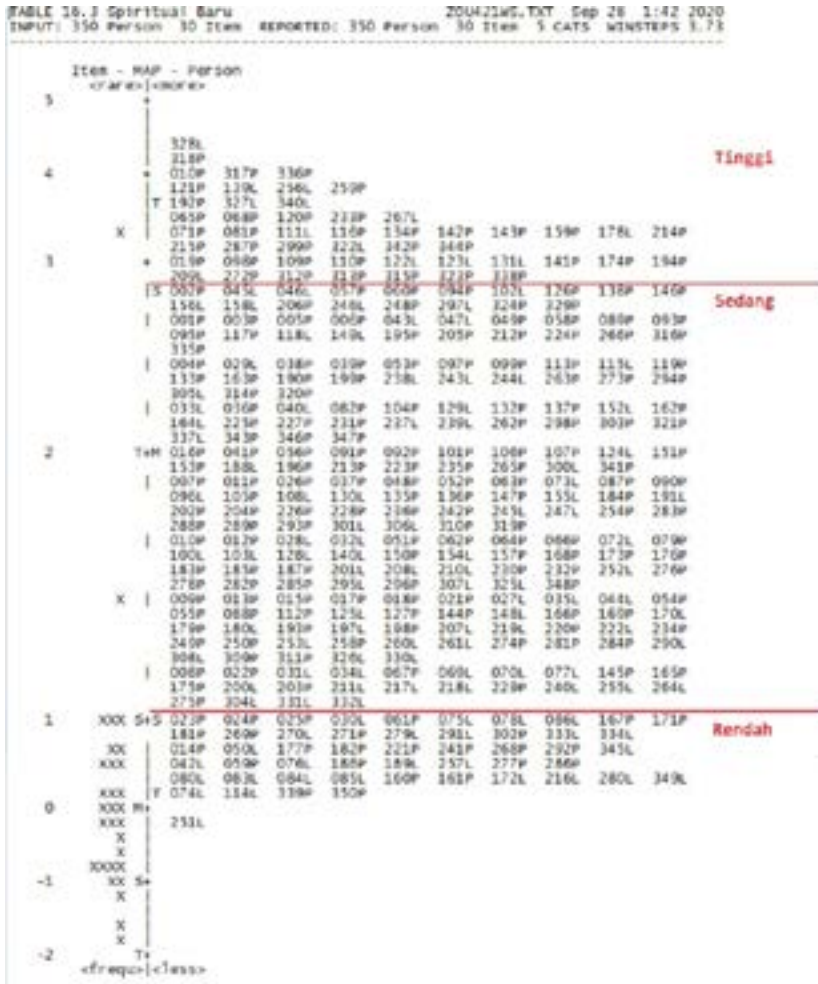


Figure 1. Wright (Person and Items) Map

³⁵ Bambang Sumintono dan Wahyu Widhiarso, *Aplikasi Pemodelan Rasch pada Assessment Pendidikan* (Cimahi: Trim Komunikata, 2015).

Figure 1 of the Wright map above displays that 55 students are above the red standard deviation (2.75), indicating a high spiritual level. Those 328 and 318 show students with a high spiritual level score of 4.46 and 4.19, respectively. In detail, 328 students are male students, and 318 female students live in urban areas and from intact families.

Two hundred forty-four students fell in between the standard deviation line, which represents a moderate spiritual level. Those at this level are students who can use spiritual resources in solving problems. Student number 016 expressed that one must believe that God would provide the best way for every problem (item number 19).

While 49 students are below the standard deviation line, which signifies students with a low spiritual level, those included in this level cannot sanctify daily experiences. For instance, 251 students had the lowest logit value of -.16 and had the lowest spiritual level. The student is a male student who lives in the village and has been a victim of bullying. The student answered item number 5 with his unfaithfulness in God's role spiritually to support daily life.

This study indicates that most public senior high school and Islamic senior high school students in Salatiga had a moderate spiritual level. They can use spiritual resources to solve problems and be virtuous. Ashshidieqy states that an individual with spiritual intelligence will respond to all the sufferings with positive emotions and give meaning to life.³⁶ It triggers those who have the intelligence to put their position in any situation.

The Juvenile Delinquency Level of Public Senior High School and Islamic Senior High School Students in Salatiga

The juvenile delinquency scale has the purpose of measuring the level of juvenile delinquency in the research subjects. The juvenile delinquency scale used in this study is a scale compiled by Kartono Kartini in a Likert. This scale consists of 24 items. Each item provides five alternatives.

The analysis used to determine the level of juvenile delinquency is by considering each student's logit value (measure) and dividing it based upon the standard deviation value. Sunarwiyati divides juvenile delinquency into three levels, namely regular delinquency (low), leading delinquency (moderate), and particular delinquency (high).³⁷ Respondents were categorized into three groups based on the logit value of 1 standard deviation (S), 0.59, with a mean value of 0.96. Those above the logit value of 1.55 are categorized as students with a high

³⁶ Hasbi Ashshidieqy, "Hubungan Kecerdasan Spiritual terhadap Prestasi Belajar Siswa," *JPPP-Jurnal Penelitian dan Pengukuran Psikologi* 7, no. 2 (2018): 68–75.

³⁷ Nunung Unayah dan Muslim Sabarisman, "Fenomena Kenakalan Remaja dan Kriminalitas," *Sosio Informa* 1, no. 2 (2016).

level of juvenile delinquency. Meanwhile, those whose logit value between 0.37 and 1.55 was included in the moderate delinquency, and those below the logit value of 0.37 were considered students with low juvenile delinquency.

Table 3. Juvenile delinquency level based on logit values

Logit Value	Number of Students	%	Juvenile Delinquency Level
> 1.55	55	15.7 %	High
.96	239	68.9%	Moderate
< .37	54	15.4 %	Low

Table 3 shows the distribution of students into three levels. Juvenile delinquency is rated based on the logit value and standard deviation value of the 348 students. 15.7% belonged to students with a high spiritual level, 68.9% experienced a moderate level of juvenile delinquency, and 15.4% were students with a low level of delinquency.

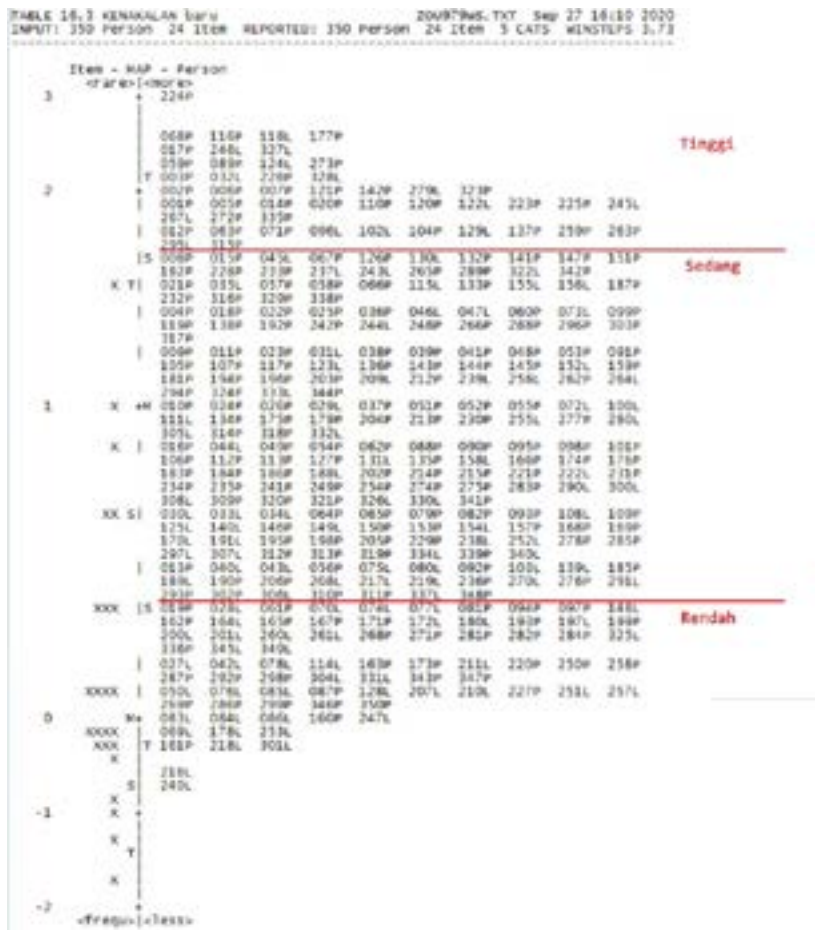


Figure 2. Wright (Person and Items) Map

Figure 2 of the Wright map above denotes that 55 students were above the standard deviation (1.55) red line, indicating a high level of juvenile delinquency. The student whose number 224 indicates a person who possessed a high level of delinquency with a value of 3.06. In detail, 224 students were female students who lived in urban areas and came from intact families. As research conducted by Baharudin, the root of delinquency is an individual's constitution filled with various inner conflicts and faulty escape or self-defense mechanisms and then is developed into a criminal habit.³⁸

A total of 239 students fall in between the standard deviation line, indicating a moderate delinquency level. Those at this level are students who desire to act uncontrollably or against status (rules). Student number 045 stated that he was lazy to wear complete school attributes (item number 9).

While 49 students were below the standard deviation line, they were students with a low delinquency level. Those included in this level wished to harm the rights of others. For example, student number 087 had a logit value of -.17. It was included in students with a low delinquency level among other students. The student was a female student who lived in the village and had been a victim of bullying. The student admitted that she did not feel ashamed when he was caught taking his friend's belongings (item number 13).

This study discovered that most public senior high school and Islamic senior high school students in Salatiga had a moderate level of delinquency – they possessed delinquency, which led to violations of existing norms and rules. The results of this study correspond to the previous research conducted by Anindyajati, who examined the level of delinquency at a university in East Java where the respondents were prospective students and early semester students.³⁹ The study revealed that they tended to be found at low and moderate levels of delinquency. Suryandari argues that social functioning will lower the level and quality of delinquency.⁴⁰

Differences in Spiritual Intelligence and Juvenile Delinquency by Gender

Previous studies revealed differences in the spiritual level and juvenile delinquency of male and female students. Some suggested that there was no significant

³⁸ Pusnita Baharudin, John D Zakarias, dan Juliana Lumintang, "Faktor-Faktor Yang Mempengaruhi Tingkat Kenakalan Remaja (Suatu Studi di Kelurahan Kombos Barat Kecamatan Singkil Kota Manado)," *Holistik: Journal of Social and Culture* 12, no. 3 (2019).

³⁹ Paramitha Dhatu Anindyajati, "Status Identitas Remaja Akhir: Hubungannya dengan Gaya Pengasuhan Orangtua dan Tingkat Kenakalan Remaja," *Character: Jurnal Penelitian Psikologi* 1, no. 2 (2013).

⁴⁰ Savitri Suryandari, "Pengaruh Pola Asuh Orang Tua terhadap Kenakalan Remaja," *JIPD (Jurnal Inovasi Pendidikan Dasar)* 4, no. 1 (2020): 23–29.

difference between male and female students. Before discussing this further, below is the frequency distribution of the students under this study:

Table 4. Percentage of Students by Gender

Category	Frequency	Percentage
Male	124	35.6 %
Female	224	64.4 %
Total	348	100.0 %

The table above presents the percentage distribution of students by gender. Of 348 students, 35.6% were male students, while the remaining 64.4% were female students. It implies that most of the respondents in the study were female students from public senior high school and Islamic senior high school in Salatiga.

Spiritual Intelligence

Further, an independent sample t-test was performed to observe the difference in spiritual intelligence between male and female students.

Table 5. Independent Sample T-Test of Spiritual Intelligence by Gender

Gender	N	M	SD	T	df	Sig.
Male	124	4.05	.39	-4.060	346	< .05
Female	224	4.22	.36	-3.957		

The table shows a significant difference in spiritual intelligence between male and female students ($t = 2.114$, $df = 346$, $p < .05$), hence H_0 is rejected. The mean value of female students (4.22) was higher than that of male students (4.05). It indicates that the spirituality of students will differ depending on gender. Female students were found to have a higher level of spirituality than male students.

As affirmed by Pandey that previous studies found significant differences in spiritual intelligence between male and female students.⁴¹ For instance, the research conducted by Gorji among students in Iran. In the study, it appears that female students had a higher spiritual level than male students.⁴²

Juvenile Delinquency

In addition, an independent sample t-test was conducted to determine the differences in juvenile delinquency between male and female students.

⁴¹ Ankita Pandey, Prince Dubey, dan Subhash Chawla, "Spiritual Intelligence: a Gender Study in Indian Context," *Research Journal of Management* 6, no. 5 (2017): 39–43.

⁴² Alimorad Heidari Gorji, Morteza Darabinia, dan Mansour Ranjbar, "Emotional and Spiritual Intelligence among Medical Students in Iran," *Iranian Journal of Psychiatry and Behavioral Sciences* 11, no. 4 (2017).

Table 6. Independent Sample T-test of Juvenile Delinquency by Gender

Gender	N	M	SD	T	df	Sig.
Male	124	2.48	.38	4.530	346	< .05
Female	224	2.31	.30	4.244		

The table shows a significant difference in juvenile delinquency between male and female students ($t = 2.114$, $df = 346$, $p < .05$), thus H_0 is rejected. The mean value of male students (2.48) was higher than that of female students (2.31). It shows that juvenile delinquency in students is different depending on gender. Male students appeared to have a higher delinquency level than female students.

Kartono suggested that male students commit crimes 50 times more than female students.⁴³ It corresponds to the results of research conducted by Riskinayasiari on high school students in Gemolong. The results revealed that males had a higher juvenile delinquency level than females.⁴⁴

Differences in Spiritual Intelligence and Juvenile Delinquency by Parent's Marital Status

Previous studies disclosed differences in the spiritual level and juvenile delinquency in students from divorced families. Some stated that there was no significant difference found. Before discussing this further, below is the frequency distribution of the parent's marital status of students under this study:

Table 7. Percentage of Students by Parents' Marital Status

Category	Frequency	Percentage
Nondivorced	311	89.4 %
Divorced	37	10.6 %
Total	348	100.0 %

The table shows the percentage distribution of students according to the parent's marital status. Of 348 students, 89.4% were students with average parents' marital status (intact). In contrast, the other 10.6% are students of divorced parents. It implies that most of the respondents in the study had parents with normal marital status (not divorced).

Spiritual Intelligence

An independent sample t-test was conducted to see the difference between spiritual intelligence and parents' marital status.

⁴³ Kartono Kartini, *Patologi Sosial 2: Kenakalan Remaja*.

⁴⁴ Gilda Riskinayasari, "Kenakalan Remaja Ditinjau dari Konsep Diri dan Jenis Kelamin" (Universitas Muhammadiyah Surakarta, 2015).

Table 8. Independent Sample T-test of Spiritual Intelligence by Parent's Marital Status

Parent's Status	N	M	SD	T	df	Sig.
Nondivorced	311	4.17	.36	1.697	346	> .05
Divorced	37	4.06	.40			

The table above shows an insignificant difference in spiritual intelligence between students whose parents were divorced or not divorced ($t = 2.114$, $df = 346$, $p > .05$), so H_0 is accepted. It shows that spiritual intelligence had no difference between students with parents who are divorced or not divorced.

Based on the results of research conducted by Wijayanti that the role of parents is essential in the development of children's spiritual intelligence, it requires a good parenting role from parents.⁴⁵ It means that once there are internal problems within the family, it may interfere with the spiritual development of children. These findings are different from the research conducted by the authors, which discovered that there was no significant effect between spiritual intelligence and parents' marital status. Accordingly, the environment around students other than families (schools and communities) provides positive support for the student's spirituality aspect.

Juvenile delinquency

An independent sample t-test was performed to find the difference between juvenile delinquency and the parent's marital status.

Table 9. Independent sample t-test of juvenile delinquency by parent's marital status

Parent's Status	N	M	SD	T	df	Sig.
Nondivorced	311	2.36	.33	-1.855	346	> .05
Divorced	37	2.47	.40	-1.575		

The table above shows an insignificant difference in juvenile delinquency between students whose parents were divorced or not divorced ($t = 2.114$, $df = 346$, $p > .05$), so H_0 is accepted. It indicates no significant difference in juvenile delinquency between students coming from divorced parents or nondivorced parents.

The results of this study are different from the research conducted by Salahuddin on high school students in Garut, West Java. He revealed that students coming from broken home family backgrounds could be a factor in

⁴⁵ Fita Tri Wijayanti, "Peran Orang Tua dalam Mengembangkan Kecerdasan Spiritual Anak," *El-Hamra* 4, no. 2 (2019): 73–80.

behavioral deviations at school.⁴⁶ Harsanti states that the negative behavior of children victims of divorce includes drug abuse, alcohol use, free sex, vandalism, and brawl.⁴⁷

In contrast to the students in Salatiga, who were mainly at a moderate level, they did not commit outrageous delinquency. In addition, the role of teachers in schools is also a factor that may affect student delinquency. Agustina suggests that the cooperation between students, parents, and teachers may positively impact students' well-being.⁴⁸

The Relationship between Spiritual Intelligence and Juvenile Delinquency

Table 10. Skewness and Kurtosis Data on Spiritual Intelligence and Juvenile Delinquency

Variable		Statistic	Std. Error
Spiritual Intelligence	Skewness	.200	.131
	Kurtosis	3.178	.261
Juvenile Delinquency	Skewness	.102	.131
	Kurtosis	-.035	.261

The table above shows that the normality of spiritual intelligence and juvenile delinquency fell between the accepted values -1.96 to 1.96, meaning the data is normally distributed.⁴⁹

Table 11. Bivariate Pearson Correlation of Spiritual Intelligence and Juvenile Delinquency

Variable	N	r	p
Spiritual Intelligence and Juvenile Delinquency	348	-.386	.000

Table 11 shows the Pearson correlation test between spiritual intelligence and juvenile delinquency. The analysis results indicate a significant negative relationship between spiritual intelligence and juvenile delinquency ($r = -.386$, $n = 348$, $p = .000$). Springer states that a negative relationship occurs when one

⁴⁶ Iwan Shalahuddin dan Asep Nidzar Fajjurahman, "Hubungan Antara Siswa dari Keluarga Broken Home dengan Perilaku Menyimpang di SMA Ciledug Al-Musaddadiyah Garut," *Holistik Jurnal Kesehatan* 12, no. 1 (2018): 38–44.

⁴⁷ Intaglia Harsanti dan Dwi Gita Verasari, "Kenakalan pada Remaja yang Mengalami Perceraian Orang Tua," in *Prosiding PESAT*, vol. 5, 2013.

⁴⁸ Ririn Agustina, "Upaya Guru dalam Mengatasi Sikap Emosional Siswa yang Mempunyai Latar Belakang Broken Home di SDN 1 Jenangan Ponorogo" (IAIN Ponorogo, 2019).

⁴⁹ Chua Yan Piaw, *Mastering Research Methods* (Malaysia: Mcgraw-Hill Education, 2012).

variable increases while the other variable decreases.⁵⁰ In this study, if the level of spiritual intelligence increased, juvenile delinquency decreased.

The results of this study are in line with the research conducted by Kermen⁵¹ on students in Turkey. The study revealed that spiritual and religious interventions on delinquent children had a negative relationship (-9). Darmawan adds that the lack of spiritual education may stimulate teenagers to perform asocial actions that may disturb the community because they are perceived as people who negatively influence others.⁵²

Goleman states that intellectual intelligence only accounts for about 20 percent of the factors that lead to accentuation in a person's life. In comparison, 80 percent of factors are decided by other types of intelligence, such as emotional intelligence and spiritual intelligence.⁵³ Hence, children whose spiritual intelligence has been trained will show a wise action to their friends and have a higher sense of compassion.⁵⁴

Given these results, it can be determined that to reduce the number of juvenile delinquency cases. It can be resolved by cultivating spiritual values. In this case, the role of family, community, and the school must support each other. Parents and teachers are expected to provide spiritual education at home and school and observe its progress with the community.

CONCLUSION

This study involves 438 students from public senior high school and Islamic senior high school in Salatiga. It shows that most of them are at a moderate spiritual level. Yet, some students have a low level of spiritual intelligence. Teachers are expected to collaborate with school members and the community to find suitable strategies for instilling spiritual values in students. The majority of juvenile delinquency in public senior high school and Islamic senior high school students in Salatiga was moderate. However, there are some students with a high level of juvenile delinquency. Thus, teachers are expected to provide guidance and supervision to control their students to prevent juvenile delinquency in schools. Students are also expected to be able to identify their attitudes. Once they receive the guidance, they can apply the advice given by the teacher according to their

⁵⁰ Keith S Taber, "Ken Springer: Educational Research: A Contextual Approach," *Science & Education* 22 (2013): 1267–1279, <https://doi.org/10.1007/s11191-011-9420-x>.

⁵¹ Kermen, "Spiritual Interventions in Juvenile Delinquency."

⁵² Ardhan Indra Darmawan dan Shanti Wardhaningsih, "Peran Spiritual Berhubungan dengan Perilaku Sosial dan Seksual Remaja," *Jurnal Keperawatan Jiwa* 8, no. 1 (2020): 75–82.

⁵³ Rustam Hanafi, "Spiritual Intelligence, Emotional Intelligence and Auditor's Performance," *Jurnal Akuntansi dan Auditing Indonesia* 14, no. 1 (2010): 29–40.

⁵⁴ Frances Vaughan, "What is Spiritual Intelligence?," *Journal of Humanistic Psychology* 42, no. 2 (2002): 16–33.

needs. Besides, the logit value and wright map results disclose that students with a low spiritual level are derived from the student's factors. Hence, an approach and individual guidance are required from the teacher. Besides, students with a high level of juvenile delinquency are because of the students' environment and emotional management. Thus, it is crucial to provide intense guidance, especially for students with juvenile delinquency problems. There is a significant negative relationship between spiritual intelligence and juvenile delinquency ($r=-.386$, $n=348$, $p.000$). Hence, when the level of spiritual intelligence increases, juvenile delinquency decreases. Reducing the number of juvenile delinquency cases can be solved by instilling spiritual values. This research is still limited to public senior high school and Islamic senior high school in Salatiga. It is expected that there will be researchers who examine private senior high school students, vocational schools, or other school levels in the future. Besides, this research is limited to one city or area so that further researchers can research cities or regions.

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