

Dealing with Deviant Behavior of Students with a Wisdom Approach: A Study of the Story of the Prophet Moses

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Abstract

Schools play an important role in educating and developing students' intellectual and emotional potential to form a generation of noble morals. However, teachers often face challenges due to deviant behavior of students that hinder the teaching-learning process. This behavior demands an appropriate and educational approach so that students can be guided positively. This study aims to identify the principles of the wisdom approach of the Prophet Moses that are relevant in dealing with students with deviant behavior, and analyze how the adapted approach from the story of the Prophet Moses is integrated in the context of modern education. This study uses a qualitative method with a literature review approach. The wisdom approach of the Prophet Moses presents an educational model that includes gentle communication, patience, the cultivation of responsibility, a firm attitude, example, and a spiritual dimension. These findings underscore the importance of a proper approach by teachers in dealing with deviant behavior of students in order to create a conducive learning environment, build positive relationships, and help student character development

Keywords: Deviant Behavior; Student; Approach to Wisdom; Story of the Prophet Moses.

Abstrak

Sekolah berperan penting dalam mendidik dan mengembangkan potensi siswa secara intelektual dan emosional untuk membentuk generasi berakhlak mulia. Namun, guru sering menghadapi tantangan akibat perilaku menyimpang siswa yang menghambat proses belajar-mengajar. Perilaku ini menuntut pendekatan yang tepat dan mendidik agar siswa dapat dibimbing secara positif. Penelitian ini bertujuan untuk mengidentifikasi prinsip-prinsip pendekatan hikmah Nabi Musa yang relevan dalam menangani siswa dengan perilaku menyimpang, dan menganalisis bagaimana pendekatan yang diadaptasi dari kisah Nabi Musa diintegrasikan dalam konteks pendidikan modern. Penelitian ini menggunakan metode kualitatif dengan pendekatan kajian literatur. Pendekatan hikmah Nabi Musa menghadirkan model pendidikan yang mencakup komunikasi lemah lembut, kesabaran, penanaman tanggung jawab, sikap tegas, keteladanan, dan dimensi spiritual. Temuan ini menggarisbawahi pentingnya pendekatan yang tepat oleh guru dalam menghadapi perilaku menyimpang siswa guna menciptakan lingkungan belajar yang kondusif, membangun hubungan positif, dan membantu perkembangan karakter murid.

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Kata kunci : Perilaku Menyimpang; Siswa; Pendekatan Hikmah; Kisah Nabi Musa.

I. Introduction

Schools are a forum to educate and develop students' potential, both intellectually and emotionally, in order to produce the next generation of the nation with noble character. However, in the educational process, many challenges are faced, especially by teachers. One of the problems that often arise is the deviant behavior of students and difficulties in directing them to be disciplined and obey the rules (Qalbi et al., n.d.). The tendency of deviant behavior that is often carried out by students according to (Hamzah et al., 2021) Among others: students who sleep in class (sleepers), troublemaker (Scouts), dissatisfied students (not satisfied), behave like animals (Animals), feel the best (Angels), skeptical of everything (Skeptics), a nuisance (Pests), likes to procrastinate work (Procrastinators), overactive (Hyperactivity), and likes to call friends inappropriate (Name-callers). Students with this kind of behavior generally also tend not to pay attention to learning in class, thus hindering the teaching and learning process. Therefore, an appropriate and educational learning approach is needed so that students are not only interested in participating in lessons, but can also be positively directed through the learning process itself.

Some of the latest cases show a dangerous escalation. In general, deviant behavior in children and adolescents is defined as an act that deviates from the rules of the norm that apply in society (Gularso & Indrianawati, 2022). One example of such a case was revealed by Ibrahim (2024), who was reported by Detik.com, namely a case at SMKN Malang City, where a teacher was forced to strangle and twist his students because he was suspected of committing undisciplined acts. This incident had sparked a debate in the community, although it was finally resolved peacefully. This shows that student behavior is increasingly difficult to control, even leading to serious conflicts with educators. In addition, violence by teachers in reprimanding students is also increasingly real. A viral news is that the teacher who hit the student in the Bogor shows that many teachers are silent. Bill of Steps violence against students as a measure to discipline students. As a result, students become uncomfortable in studying and may even feel afraid of teachers. On the other hand, Akbar (2024) wrote that there are also many cases where teachers are imprisoned even though they only reprimand students who commit deviant behavior as happened in South Konawe. An elementary school teacher was detained after a student's parents reported him for simply reprimanding a student.

The act of disciplining students that was once considered reasonable by teachers is now seen as a violation. As a result, teachers experience a dilemma. On the one hand, teachers need to enforce discipline and rules in schools, but on the other hand, there are concerns over being criminalized by parents and ending up at the green table. While some students with deviant behavior cannot be overcome only with reprimands. Finally,

students with such behavior are left alone to avoid the risk of legal problems (Prakoso & Hermawan, 2018). With this phenomenon, it has become increasingly important for teachers to understand effective approach strategies in guiding students who behave deviantly. This is because the level of deviant behavior carried out by students is currently in a dangerous condition and requires the role of teachers to prevent a worse impact on the learning process. Because if left unchecked, not only the school discipline order will be disturbed, but also the character development of the younger generation will face more serious moral risks. The right approach does not only help to uphold discipline tANPA violates children's rights, but also creates a more positive learning environment and supports the development of students' character. Therefore, the right approach is needed by teachers to mischievous students to overcome deviant behavior of students before the impact spreads. This is because a teacher has the responsibility to form a strong young generation, knowledgeable, and noble character.

Research on teachers' approaches in dealing with students with deviant behavior still discusses various aspects such as the efforts of Islamic religious education teachers in overcoming deviant behavior of students with structural and technical approaches, such as providing direct sanctions, school-based character development programs, or preventive-curative efforts (Amen, 2022). Strategies to deal with juvenile delinquency during puberty are implemented in the form of a character-based school program that includes aspects of coaching and aspects of preventing student delinquency (Ahmad & Asdiana, 2019). as well as teachers' efforts in dealing with student delinquency in vocational schools with preventive efforts, curative efforts, and coaching actions (Nono & Sintasari, 2022). These studies generally focus on coaching methods, strengthening moral values, and the role of the educational environment in shaping students' character. These approaches are relevant, but they tend to focus on aspects of external control such as rules, sanctions, and institutional interventions without sufficiently emphasizing the internal dimensions of educators, such as example, patience, wisdom communication, and spiritual approaches that are sourced from religious values.

Research that specifically examines teachers' approaches in dealing with problematic students by referring to the stories of previous figures such as the Prophet Moses is still rare. Almost no one has systematically studied how the stories of the prophets, especially the Prophet Moses (a.s.), can be used as pedagogical models in dealing with students who are difficult to regulate or disobedient. In fact, the story of the Prophet Moses in the Qur'an reflects a long journey in educating the stubborn, undisciplined, and often deviant ummah, similar to the challenges faced by teachers today.

He did not rely only on rules or punishments, but used a balanced approach strategy between firmness and compassion, wise communication, great patience, and the need for divine guidance (QS. Al-A'raf: 150; QS. Thaha: 44–46). The Prophet Moses was not only

firm, but also loving, patient, and always referred to Divine guidance in facing educational challenges (QS. Thaha: 25–28). However, these principles of leadership and education have not been adapted in a structured manner into the context of modern education, especially as a framework for teachers' approaches to troubled students.

Therefore, it is still necessary to conduct an in-depth exploration of the values of education in the story of the Prophet Moses as an alternative approach that is humanistic, spiritually nuanced, and based on example. This research is here to fill this gap by systematically analyzing how the educational principles of the Prophet Moses can be used as a reference in designing a teacher's approach strategy to students who behave deviantly. This study is important because it can provide a new perspective for teachers in implementing discipline strategies that balance between assertiveness and compassion. In addition, an approach based on the story of the Prophet Moses can be an inspiration in forming a more humane educational method, based on example, and relevant to Islamic values in fostering students' morals.

The purpose of this study is to explore the wisdom approach in dealing with students who behave deviantly through the study of the story of the Prophet Moses. This study aims to identify the principles of the wisdom approach of the Prophet Moses that are relevant in dealing with students with deviant behavior. By analyzing the story of the Prophet Moses, this study will reveal the values of leadership, firmness, patience, and communication strategies used in guiding his people, especially in dealing with those who disobey. In addition, this study aims to analyze how an approach adapted from the story of the Prophet Moses can be integrated in dealing with students with deviant behavior in the context of modern education. By understanding the application of this concept, it is hoped that teachers can have alternative methods that are more based on moral and spiritual values in educating students. Finally, the existence of this research is expected to contribute to the development of a more humanist and Islamic values-based educational approach to deal with student delinquency wisely.

II. Research Methods

This study uses a qualitative method with a literature review approach. Qualitative research is the collection of data in a natural setting with the intention of interpreting the phenomenon that occurs where the researcher is the key instrument, the results of qualitative research emphasize meaning rather than generalizations (Albi Anggito and Johan Setiawan, 2018). Data sources consist of primary sources, namely the holy book of the Qur'an, hadith, Tafsir of the Qur'an, namely Tafsir Jalalain and Islamic literature that discusses the story of the Prophet Musa, namely Qashashul Anbiya' by Ibn Kathir and secondary sources, such as journals, academic books on Islamic education, educational psychology, and references to teacher approach strategies.

The steps of the research include several stages. First, identify the problem, namely analyzing the relevance of the story of the Prophet Moses in the education strategy. Second, data collection, namely by collecting and studying various primary and secondary sources related to education and leadership strategies of the Prophet Moses. Third, data analysis. Thematic coding was carried out on the data to identify relevant narratives in the story of the Prophet Moses such as response to disobedience, communication, and conflict management, and then coded such as patience, assertiveness, and communication. The codes are grouped into main themes through a categorization process, which is done with a descriptive-analytical method, which is to describe the concept of education from the story of the Prophet Moses and relate it to the teacher's strategy. Fourth, interpretive techniques are used to interpret the values of education in the story of the Prophet Moses and relate them to modern educational practices. In addition, a comparison was made with current education theory. Finally, the conclusion is drawn to formulate a teacher's approach strategy in dealing with naughty students based on the study of the story of the Prophet Moses and provide recommendations for the application of these values in the world of education. The results of this research are analyzed using content analysis, namely by examining the meanings contained in the source texts, identifying the main patterns and themes related to the educational strategy of the Prophet Moses, and connecting them with the concept of modern education. Through this analysis, the research can explore a deeper understanding of how the educational principles of the Prophet Moses can be applied in dealing with delinquent students in the current era.

III. Result and Discussion

A. The Principles of The Wisdom Approach in The Story of The Prophet Moses in Dealing With Deviant Behavior of Students

Education as a process of character formation and development of human potential is inseparable from the dynamics of the complexity of student behavior. In practice, educators are often faced with various forms of deviant behavior, ranging from non-compliance with rules, low moral awareness, to actions that are contrary to religious and ethical values. This phenomenon demands an approach that is not only reactive, but also preventive, profound, and based on educational principles that are able to touch the psychological, social, and spiritual dimensions of students. In the tradition of Islamic education, the main figures in the Qur'an, especially the prophets, are present not only as messengers who convey revelations, but also as *uswatun hasanah* (good examples) in the process of fostering and directing the ummah.

One of them is that the Prophet Musa 'alaihissalam occupies a central position as a leader and educator who faces great challenges in guiding people who often show stubbornness, are easily wavering in their faith, and are prone to deviation. The journey

of da'wah and the leadership of the Prophet Moses as described in the Qur'an reflects the application of a wisdom approach that includes gentleness, patience, example, justice, and the provision of room for repentance in the face of various forms of deviation. Thus, the exploration of the principles of education contained in the story of the Prophet Moses can make a significant contribution in formulating a more holistic and sustainable educational strategy. Departing from this background, the formulation of the first problem arises regarding how the principles of the wisdom approach in the story of the Prophet Moses can be used as a reference in dealing with deviant behavior of students in the contemporary educational environment?

First, a gentle and thoughtful approach. This is like when the Prophet Moses and Aaron (as). commanded by Allah to meet Pharaoh. In communicating with the pharaoh, the Prophet Musa (as). And Aaron was commanded to speak meekly. This is in accordance with the words of Allah SWT. in Surah Taha' verse 44:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ

Speak to him (Pharaoh) in gentle words, hoping that he will be conscious or afraid.

In the Tafsir of Jalalain Imam Jalaludin Al-Mahalli and Imam Jalaludin As-Suyuthi are described as follows

{ فَقُولَا لَهُ قَوْلًا لَّيِّنًا } فِي رَجوعِهِ عَنْ ذَلِكَ
لَعَلَّهُ يَتَذَكَّرُ { أَوْ يَخْشَى } { اللَّهُ فَيَرْجِعُ
وَالْتَرَجَىٰ بِالنِّسْبَةِ إِلَيْهِمَا لَعَلَّهُ تَعَالَىٰ
بِأَنَّهُ لَا يَرْجِعُ

So both of you speak to him in gentle words) to make him aware so that he does not claim to be a god (may he remember), that is, he is aware and willing to accept it (or fear) to Allah and therefore he wants to be aware. The expression 'hopefully' is related to the knowledge of Moses and Aaron. As for the knowledge of God, He knew that Pharaoh would not be aware of his deeds.

At that time, Pharaoh was the most despicable creature because of his pride and his opposition to the teachings of the Prophet Moses. Through the Tafsir it is known that Allah has known that Pharaoh will not believe, as it is affirmed in several verses of the Qur'an that his heart has been locked because of his continued disbelief.

Nevertheless, God still commanded Moses and Aaron to use a gentle and wise approach. This shows that the method of da'wah based on gentleness and wisdom must still be carried out, regardless of the conjecture or provision of occult knowledge known to Allah. In the context of education, the attitude of the Prophet Moses reflects an educational approach. He still showed gentleness and wisdom in leading, even when facing the most stubborn and anti-truth parties such as Pharaoh, who the Qur'an

describes as a figure full of arrogance and denial of the teachings of God. The meekness shown by Moses was not a form of weakness, but a manifestation of thoughtful educational strategies, spiritual maturity, and obedience to Divine direction.

The approach of gentleness and polite speech as commanded by Allah to the Prophet Moses and Aaron when facing Pharaoh (QS. Taha: 44), teaches the importance of non-confrontational communication, even in the face of the obvious wrong party. As explained by Shaykh Burhanuddin al-Zarnuji in the Book of Ta'lim Muta'allim:

ناصحا مشفقا العلم صاحب يكون أن ينبغي
ينفع ولا يضر فالحسد، حاسد غير

A person who is knowledgeable should have a compassionate nature when giving advice. Do not have evil intentions and envy. Because envy and envy are harmful traits and have no benefit (الزرنوجي, 1981).

This is like when Moses was commanded by God to speak to Pharaoh gently even though he was a tyrannical ruler. This shows that in educating, an educator must use gentle communication, without hurting the feelings of students. Teachers or educators should avoid abusive or punitive methods for no apparent reason. Teachers also need to take a persuasive, motivational, and empathetic communication approach more effectively in guiding students. As well as building good relationships with students so that they feel valued and comfortable to learn. This approach reflects the importance of empathy, good communication, and compassionate teaching in the world of education.

نأ رسول الله صلى الله عليه وسلم اقل « اي تشاء
يلى ام تش جوز اى بلى صلى الله عليه وسلم
يلى اقفرل ام لا يطيعيلى افنعل وام لا يطيعي
نع ئاع هاوس ». نأ الله رقيف حيب اقفرل ويطيعي

From Aisha, the wife of the Prophet (peace and blessings of Allaah be upon him) from the Prophet (peace and blessings of Allaah be upon him) said: O Aisha, indeed Allah is very gentle. He loves gentleness and Allah gives to the meek something that He does not give to a rude attitude nor does He give to other qualities (Muslim, tt)

The above hadith shows that Allah SWT has and loves the nature of gentleness, and encourages us to instill and apply these qualities in our daily lives. Meekness is the basis of all goodness and can lead to various other forms of goodness. A good deed will lose its value if it is not accompanied by a gentle attitude. For example, if a teacher gives advice to his student in harsh and offensive words, the advice is likely to be difficult for the student to accept (M. Dahlan, 2020).

In accordance with this, Al-Mawardi (364 AH/974 A.D.) stated that one of the ethics of a teacher is to advise students and be gentle with them, ease their path, and strive to guide and help them. So good teachers are educators who can present themselves as a motivator, inspirer, and guide for students and always be gentle with students (Arifin, 2018). Educators can help students overcome negative behaviors in a constructive way, create a harmonious learning environment, and encourage positive change gradually without coercion or excessive punishment. Islamic Education figure Al-Ghazali explained that the first ethics for a professional teacher is to have compassion for his students and treat students as they treat their own biological children. According to him, teachers also need to use sympathetic ways when carrying out their duties and should not insult students, and should not be physically abusive to their students because it will have bad consequences for them. According to him, many students become disobedient human figures because they often receive harsh treatment from their teachers.

Second, providing opportunities accompanied by patience. Moses remained patient with his people, even though they often rebelled. This is in accordance with the words of Allah SWT. in Surah Al Baqarah verses 67-71:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ
أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا هُزُوعًا قَالَ
أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ٦٧

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ
إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ عَوَانٌ
بَيْنَ ذَلِكَ فافْعَلُوا مَا تُؤْمَرُونَ ٦٨

الْوَا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ
إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِيعٌ لَوْنُهَا
تَسْرُ النَّظِيرِينَ ٦٩

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ
الْبَقَرَ تَشْبَهُ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ
لَمُهْتَدُونَ ٧٠

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ
الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا
قَالُوا الْآنَ جِئْتَ بِالْحَقِّ فَذَبْحُوهَا وَمَا كَادُوا
يَفْعَلُونَ ٧١

And (remember) when Moses said to his people, "Allah commanded you to slaughter a heifer." They asked, "Are you going to make us a mockery?"¹ He (Moses) replied, "I take refuge in Allah so that I do not become fools."

They said, "Ask your Lord for us that He may explain to us about it." He (Moses) replied, "He (Allah) said, 'The cow is neither old nor young, but (but) midway between them. So do what you are commanded!'"

They said, "Ask your Lord for us that He will explain to us what color it is." He (Moses) replied, "He Allah said, that it is a bright yellow heifer, which pleases those who look at (him)."

They said, "Ask your Lord for us that He will explain to us about it. Indeed, the ox is not clear to us, and if Allah wills, we will have been instructed."

He (Moses) replied, "He (Allah) said, 'It is a heifer that has never been used to plow the land and not to irrigate crops, healthy and unspared.'" They said, "Only now do you explain the truth." Then they slaughtered him, and they barely carried out the (commandment).

From this account, it can be seen that the Prophet Moses remained patient with his people, even though they often disobeyed his commands and showed disobedience. Prophet Moses also answered the questions of his people with patience. Although the process becomes more complicated and long. So the Children of Israel faced failure because of delay and failure. They lost time and opportunity to immediately solve the problem (uncover the murder) and barely carried out orders at all.

The approach of the Prophet Moses that shows that he gave his people the opportunity to try and feel failure was that when the Children of Israel refused to enter the Holy Land (Philistines) that had been promised by God, there was one of the great tests on their journey after leaving Egypt. In Surah Al-Ma'idah verses 20–26, Allah revealed to the Prophet Moses (peace and blessings of Allaah be upon him) to command his people to enter the blessed land. However, the Children of Israel refused for fear of facing the powerful inhabitants there, including the giants (jaalut). They said, "O Moses, we will not enter it as long as they are still in it. Therefore go with your Lord, and fight with you. Actually, we're just going to sit here." (QS. Al-Ma'idah: 24).

Moses did not force them, but rather left the decision to them as a form of responsibility for the choices they made. As a result of this disobedience and cowardice, God imposed a penalty: they were forbidden to enter the promised land and had to wander in the wilderness for forty years which is enough for one generation until all the ungodly died.

Allah said, "So (I say to them): 'Indeed, you have been forbidden to enter it for forty years. Wander scattered over the earth.'" (QS. Al-Ma'idah: 26). This incident shows that the Prophet Moses gave his people the opportunity to try, choose, and feel for themselves

the consequences of their decisions. This is where the approach taken by the Prophet Moses can be seen. Moses gave advice, encouragement, and instruction, but did not impose his will. It allows them to experience failure as a learning process. Thus, God and the Prophet Moses provided space for the Children of Israel to grow through experience, including through failure, as a form of test, rebuke, and the process of maturing in faith.

This patience and opportunity is reflected in the attitude of the Prophet Moses who continues to guide the Children of Israel even though they are often rejected, such as in the event of the slaughter of cows (QS. Al-Baqarah: 67–71). This reminds educators not to rush to judge, but rather to provide space for students to learn from the process, including from their mistakes. Prophet Moses showed patience in dealing with his people, especially when they were often disobedient and doubtful. He still gives them the opportunity to learn and change. In the context of education, students have different levels of understanding, so teachers must be patient in guiding them. A patient teacher is a teacher who has a deep understanding and is able to implement learning principles in the teaching process (Sabri, 2017). Teachers also need to provide opportunities for students to try, fail, and then learn from their mistakes. And not rush to judge students, but give them room to grow.

This is in accordance with the prohibition of Al Mawardi (364 AH/974 AD) for an educator to prevent people who want to learn from him and feel discouraged by the stupidity of the disciples. Because this is considered to be able to turn off their desires and distance themselves from it. The patience of the Prophet Moses in guiding them reflects the importance of perseverance and wisdom in educating students who behave negatively. By applying these principles, educators can guide students with patience and gentleness, so as to create a more conducive learning environment and support positive behavior change.

Third, instilling awareness and responsibility in students. The prophet Moses educated his people to take responsibility for their actions. This is reflected in the event of the worship of the golden calf. That is, when Moses went to Mount Sinai to receive revelation from God, he left his people under the guidance of Prophet Aaron. However, in the absence of the Prophet Moses, his people were tempted to worship the golden calf statue made by Samiri.

This is narrated in Qashasul Anbiya (Katsir, n.d.) This event began when Moses was called by God to receive His commandments and teachings in the Torah. At that time, a man named Samiri collected gold jewelry that the Children of Israel borrowed from the Egyptians before they fled. The gold is then melted and shaped into a calf statue. Aaron Samiri then threw a handful of dust taken from the footprints of the Angel Gabriel's horse, which he saw when God drowned Pharaoh. After the dust was thrown, the calf statue began to make a roaring sound like a real cow. Some argue that the sound appeared when

the wind entered through the body of the statue. Seeing this phenomenon, the Children of Israel began to cheer happily and dance around them. They even claimed that the calf was their god, while the Lord the Prophet Moses had abandoned them. Glory be to Allah in all their words. Samiri then showed them the calf statue, and they became more and more convinced of the false belief. "This is your Lord and the Lord Moses, but Moses has forgotten". (QS. StuRat (talk) 18:88, 18 January 20

Allah SWT. explains the falsehood committed by the people of Moses that what they considered to be a god before them was nothing more than an animal creature and a temptation from a cursed devil. He cannot speak and answer people's conversations, nor does he have the power to bring benefits and dangers, let alone provide guidance. The behavior carried out by them is nothing more than a form of tyranny against themselves.

Have they not noticed that they cannot give them an answer, nor are they able to resist harm or benefit them? (QS. Thaha: 89). The Moses, after their departure (to Mount Sinai), made (worship in the form of) a statue of a calf with a body and a voice from their golden ornaments. Do they not know that the calf cannot speak to them and cannot show them the way? (In fact,) they make it (as an offering). They are tyrants. (QS. Al-A'raf: 148). The interpretation of surah al-a'raf verse 148 is as follows:

{ واتخذ قوم موسى من بعده { اي بعد
ذهابه إلى المناجاة { من حليهم { الذي
استعاروه من قوم فرعون بعة عرس فبقي
عندهم { عجلا { صاغه لهم منه السامري {
جسدا { بدل لحما ودما { له خوار { اي
صوت يسمع انقلب كذلك برضع التراب الذي
أخذه من حافر فرس جبريل في فمه فإن أثره
الحياة فيما يوضع فيه ومفعول اتخذ
الثاني محذوف اي إلها { ألم يروا أنه لا
يكلهم ولا يهديهم سبيلا { فكيف يتخذ إلها
{ اتخذه { إلها { وكانوا ظالمين {
باتخاذ

(And the people of Moses, after Moses' departure, they made) after leaving them to pray (from their ornaments) which they had borrowed from Pharaoh's people on the grounds of marriage (idols) which they then worshipped (calves), it was Samiri who printed them at their request (the bodily ones) instead of flesh and blood (and sounds) meaning the sound that could be heard; and can move because Samiri puts dust in his mouth from the scratched horse of the angel Gabriel, as a result of which the idol can live. Maf'ul from the pronunciation of ittakhadza was discarded which

originally was the pronunciation of ilaahan, i.e. as a god. (Do they not know that the calf cannot speak to them, nor can it show them the way?) Then why do they regard him as their god (and they are the unrighteous) because they take him as an idol?

Finally the Children of Israel realized their error, and they asked Allah for forgiveness. And when they were deeply sorry for their deeds and knew that they had gone astray, they said, "And when they regretted their deeds and knew that they had gone astray, they said, '*Surely if our Lord had not had mercy on us and had not forgiven us, we would have been losers.*'". (QS. Al-A'raf: 149)

The Prophet Moses, who saw his people committing shirk acts, immediately rebuked them harshly. He made them realize that their actions were a grave mistake and that his people must be held accountable for their actions.

After that, the Prophet Moses met Aaron (as). Prophet Moses also rebuked Prophet Aaron for not being firm enough in controlling the people. He rebuked him, why when Aaron saw the incident, he did not meet Moses to tell him what had happened? Moses said, "*O Aaron, what hinders you when you see that they have gone astray, (so that) you do not follow Me? So have you (deliberately) disobeyed my command?*" (QS. Thaha: 93) In Tafsir Jalalain:

{ أ } ن { لا تتبعن } لا زائدة { أف عصيت
أمري } بإقامتك بين من يعبد غير الله تعالى

(So you don't follow me?) Laa letter here Zaidah. (Have you willfully disobeyed my commands?") because you dwell quietly among those who worship other than Allah.

Aaron explained that he was worried that if he took such action, he would be considered to have abandoned the Children of Israel, while Moses had given him the mandate to take their place and take care of them. Aaron replied, "*O son of my mother, do not touch my beard, nor my head; I am afraid that you will say (to me): 'You have divided between the Children of Israel and you have not kept my command.'*" (QS. Thaha: 94) The Prophet Aaron himself has strictly forbidden the unlawful acts they committed. He also told the Prophet Moses that if the cow he worshipped could speak, it was only a provision from Allah Almighty to test their faith. However, the people were still insistent and were not willing to obey the warning given by the Prophet Aaron, they continued to worship the calf while waiting for the Prophet Moses to return.

After the incident of idolatry of the calf, the Prophet Moses approached Samiri and asked the reason for his actions. Samiri replied that he saw the footprints of the horse's feet that the angel Gabriel was riding. This explains that in educating his people who are deviant, the Prophet Moses used a good approach by asking the reasons for the actions done by his people to instill awareness in his people and instill an attitude of responsibility, especially to samiri.

The approach of responsibility and self-awareness, as shown when the Prophet Moses rebuked his people after worshipping the golden calf (QS. Al-A'raf: 148–149) emphasizes the importance of building moral awareness and personal accountability, not just external punishment. The prophet Moses guided his people to realize their own mistakes and take responsibility for their actions, such as when they worshipped the image of a calf. Responsibility is an attitude that reflects a person's maturity in accepting and facing the consequences of each of his actions (Nurlaili et al., 2025) . In its application in the world of education, teachers not only provide instructions, but also help students understand why something is right or wrong. This can encourage students to think critically and take responsibility for their decisions. Character education is a system of instilling character values in members of the school community, which includes components of knowledge, awareness or willingness, and actions to implement these values (Sa'adah, 2011). Al-Ghazali emphasized that education must awaken inner awareness (*ma'rifah*) and spiritual responsibility. The disciple must be taught to realize that his every action will be accountable before God, so that a deep sense of responsibility arises.

Educators also need to instill moral and ethical values in every aspect of learning. Teachers can perform similar actions on students who behave deviantly. Students are invited to identify the deviant behavior that is committed and understand the negative impact and the consequences that will be received so that students do not commit similar acts. Because one of the musts for an educator, according to Al-Mawardi, is to be a mentor who directs his students to develop and continue to make improvements. Guiding students to know the importance of a responsibility and student self-awareness.

Fourth, Exemplary approach. The Prophet Moses not only demanded his people to obey him but also set an example. He showed an example with his obedience to Allah SWT. Prophet Musa as. is an obedient servant and also one of the prophets who has a special closeness to Allah. This is as stated by Allah in Surah Thaha (20:24):

إِذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ

"Go to Pharaoh! Indeed, he has gone beyond the limit."

In the Book of Tafsir Jalalain:

{ اذهب } رسولا { إلى فرعون } ومن معه {
إنه طغى } جاوز الحد في كفره إلى ادعاء
الإلهية

(Go) as a Messenger (to Pharaoh) and those who followed him (indeed, he has transgressed) were so outrageous in his disbelief that he dared to claim to be a god.

Prophet Moses always carried out Allah's commands without hesitation. One example is when Allah commanded him to go to Pharaoh, a tyrannical king and claim to be a god. Despite being worried by the power of the pharaohs in Egypt at that time, Moses remained obedient and asked God for help in faith. This shows how great his obedience to God is.

The prophet Moses, who was always an example of obedience to God, showed that the authority of educators must be built on the basis of moral credibility, not just formal authority. The prophet Moses was a clear example for his people in terms of courage, honesty, and leadership. His people learn from what he does, not just from what he says. Teachers should be good examples in actions, words, and attitudes. This is done by teaching values such as honesty, discipline, and hard work more effectively through example than just commands. In general, in society, teachers are seen as respected and exemplary figures, meaning that teachers are figures who should be obeyed and emulated. Therefore, teachers need to always pay attention to their behavior so that they are always in accordance with the norms and dignity of their profession. In other words, every action taken by teachers will be an example and role model for their students (Karso, 2019).

Example is also in line with the concept of the ideal teacher of Ibn Miskawaih (320/932 AD) at least needs to meet the main requirements, namely being trustworthy, clever, loved, having a positive image in society, and being able to be an example or mirror for his students. A teacher with such qualifications, according to Ibn Miskawaih, has a higher position as a true teacher than his biological parents. That is, a spiritual teacher or wisdom teacher who requires students to love him more than their biological parents (Arifin, 2018).

Fifth, a firm but fair approach. Prophet Moses was also strict in enforcing the rules. As in the story of the worship of the golden calf. Prophet Moses showed firmness in facing the great mistakes made by his people. This firmness of the Prophet Moses is a manifestation of his leadership based on the principles of truth and justice, as well as loyalty to the commandments of Allah. He did not hesitate to enforce the law and discipline his people in order to avoid greater harm and to maintain the sanctity of faith in God. His justice was seen when he didn't just blame Aaron without hearing his explanation. Moses initially rebuked Aaron, his brother, for allowing this to happen. However, when Aaron explained that he had tried to prevent but was worried about a division among his people, Moses understood the reason and did not punish him. He immediately punished Samiri, as the main mastermind in this heresy. The Prophet Moses did not allow mistakes without just punishment. He still acts justly by finding out the

cause of their actions before punishing. It still pays attention to justice and the opportunity to repent for those who repent.

The Prophet Musa's righteous firmness can be seen when he condemns Samiri as the mastermind of deviance, but understands the position of Aaron who has tried to prevent, so educators need to be proportionate in enforcing discipline. Although the Prophet Moses was known to be affectionate, in giving punishment he could be firm, such as when facing the misappropriation of his people. However, his firmness is always accompanied by justice. Teachers need to be fair to all their students without prioritizing one student over others. This is because unfair treatment can cause discrimination, hurt hearts, and hurt people. Therefore, teachers must have clear limits in disciplining students, but still hold the principle of fairness. This is done by giving punishments commensurate with the mistakes made but not applying excessive punishment does not hurt, but rather consequences that educate and show firmness. Because according to Al-Ghazali, a teacher must adhere to his principles because otherwise it will inevitably eliminate the authority of a teacher (Arifin, 2018).

The concept of giving punishment in a strict and educative manner according to Islamic Education Figures, namely Ibn Sina (980–1037 AD) in giving punishment to students should be given a warning in advance / Teachers should not commit violence, but with meekness. Then the students are given motivation and persuasion, either with a sour face or with praise. According to him, the punishment given to students needs to be carried out carefully and only in urgent conditions. This is because Ibn Sina is a figure who always upholds the dignity and dignity of human beings. So that the teacher then also ensures that every student is treated equally, without discrimination or unfair treatment. Meanwhile, the concept of educational punishment according to Ibn Sahnun (202 H) in education has a very broad meaning. Starting from light punishments such as sharp glances to heavier punishments (Arifin, 2018). This means that teachers need to adjust the mental resilience of students. Punishment can be given from the lowest to the highest level depending on the student's response.

So a teacher needs to know the characteristics of students. According to Al-Mawardi, a teacher should have the ability to read the characteristics of his students to find out the size of the student's ability. By knowing the characteristics of the students, a teacher will understand the actions that should be needed by the students. In addition, by knowing the characteristics of the students, a teacher will choose the best approach in teaching (Arifin, 2018).

Sixth, new prayers and hopes. Prophet Moses prayed to be given ease and guidance in educating his people. Like after the incident of idolatry of cows. Prophet Aaron firmly forbade the misguided deeds committed by his people and explained to Prophet Moses that if the golden calf that was worshipped could speak, it was a provision from Allah

Ta'ala as a test for them. And Aaron said to them before, "*O my people, you have been tempted only by the calf. That is and indeed your Lord is the Most Merciful. So follow me and obey my commands*". They replied, "*We will continue to worship this calf until Moses returns to us. O my Lord, forgive me and my brother and put us in Your mercy, and You are the Most Merciful among the wronged.*" (QS. Al-A'raf: 151).

as the prayer of the Prophet Moses after the test of deviation (QS. Al-A'raf: 151), illustrates that educators must always provide support in the form of prayer and maintain hope for positive change in students. Every human being certainly has hopes, desires, and ideals, which consciously or unconsciously encourage him to pray, either in the form of supplication or ritual worship. Prayer is a spiritual need inherent in the human soul, reflecting one's limitations and dependence on help, especially from God Almighty. In addition, prayer is the key to fulfilling all human needs, both in this world and in the hereafter (Komalasari, 2019). Prophet Moses also always prayed to Allah in every difficulty and had hope for a better change.

Imam Al-Ghazali, emphasized that education not only shapes intellect and behavior, but must also touch the soul (*Tarbiyah Ruhiah*). He argued that an educator must always pray for his students, because prayer is a form of affection and a form of deep spiritual effort in the coaching process. In Al-Ghazali's view, without prayer and trust in Allah, the effort of education will be in vain, because a change of heart is only a Divine matter that can only be requested through humility and sincere prayer (Arifin, 2018). Teachers must have confidence and hope that every student can thrive. One of them is done by instilling the value of spirituality and prayer in students so that they have hope in facing challenges. This can encourage a positive mindset that any difficulty in learning can be overcome with effort and prayer. That sedan Teachers must also always ask for forgiveness for their students and ask for Allah's mercy and affection for students.

Thus, the adaptation of the wisdom approach of the Prophet Moses offers a holistic framework that combines empathy, discipline, exemplarity, and spirituality in handling deviant behavior in the educational environment.

B. The Integration of The Wisdom of The Prophet Moses Approach in Dealing Students with Deviant Behavior in The Context of Modern Education

The story of the Prophet Moses not only tells the story of the struggle against tyranny, but also offers profound educational principles in the face of deviant behavior. With firmness, gentleness, patience, and justice, he guided the stubborn and often deviant people. These principles are particularly relevant to the modern educational context, where teachers face similar challenges in dealing with students with problematic behaviors. Therefore, understanding the wisdom approach of the Prophet Moses in depth is important, not only as a spiritual example, but as a practical guide that can be

integrated into more effective and humanistic classroom learning and management strategies.

The integration of the wisdom approach of the Prophet Moses in the context of modern education is very relevant, especially in dealing with deviant behaviors such as Name-calling i.e. the practice of students calling classmates nicknames that are demeaning, ridiculous, or discriminatory (Hamzah et al., 2021). This behavior has a moral resemblance to the behavior of the Children of Israel in the time of the Prophet Moses (a.s.). In the Qur'an, it is described that the Children of Israel often showed condescending, ridiculing, and rejecting in a mocking tone to the orders of the Prophet Moses, such as when he ordered them to slaughter a heifer (QS al-Baqarah [2]:67-71). They even replied in a mocking tone, "Do you want to make us a mockery of us?" (QS al-Baqarah [2]:67).

Such moral patterns in the current context are seen in students who use mockery or nicknames to demean their classmates. Both in the context of the Bani Israel and in today's school environment, the form of behavior may be different, but the moral essence is the same, namely the appearance of arrogance, loss of empathy, and failure to place the dignity of others as they should. This behavior, although often trivial, can have long-term psychological effects such as low self-esteem, conflict between students, and even structural bullying. In the face of this kind of phenomenon, a confrontational approach or harsh verbal punishment can actually aggravate students' defensive attitudes and trigger a continuous cycle of bullying. This is where the principle of gentleness and polite speech comes in, as Allah commanded Moses and Aaron when facing Pharaoh "Faḳūlā lahū qawlan layyinān la'allahu yatadhakkaru aw yakhsyā" (QS. Taha: 44) becomes an in-depth educational reference.

Prophet Moses was commanded to be gentle even in the face of the most tyrannical and arrogant rulers of his day, not because he ignored the truth, but because gentleness was an effective means of opening the door of the heart. In the context of the classroom, teachers can apply this principle by not directly judging the student who is the perpetrator Name-calling, but invite him to have a personal dialogue, use empathic communication, and ask the reason behind his words. With a non-intimidating approach, students are more open to being aware of the negative impact of their speech on peers. Teachers can also use these moments as character learning about empathy, respect, and communication ethics. This approach is in line with the principles restorative practice in modern education, which emphasizes the restoration of relationships, not just punishment (Jamil et al., 2025).

In addition, this principle of tenderness is also in line with the theory of Compassionate Teaching from Nel Noddings (2005), which emphasizes that effective education must be rooted in caring relationships that are built on the basis of empathy,

attention, and responsiveness to the emotional state of students. According to Noddings, when students feel understood and valued as whole human beings, they are more likely to internalize moral values and change behavior voluntarily. Thus, the integration of gentleness in the style of the Prophet Moses does not mean allowing mistakes, but placing wise communication as the foundation for behavior transformation, so that the changes that occur are internal, sustainable, and uphold the dignity of students.

The integration of the principle of patience and opportunity from the story of the Prophet Moses 'alaihi salam offers a very relevant approach in the context of today's education, especially in dealing with students who have a tendency to procrastinate on assignments (Procrastinators), a common phenomenon in the world of contemporary education. This type of student often works on last-minute assignments, does not meet deadlines, and tends to avoid academic responsibilities, despite having adequate intellectual capacity (Hamzah et al., 2021). According to Santrock (2018), deviant behavior in the educational environment includes any action that deviates from academic norms, such as not adhering to schedules, neglecting responsibilities, or rejecting the authority of educators. Within the framework of educational psychology, academic procrastination is often associated with self-regulation failure, which is the inability of individuals to control themselves against the urge to defer responsibility (Steel, 2007). Responses that often arise from educators such as harsh reprimands, punishments, or negative judgments can actually strengthen defensive attitudes and reduce students' intrinsic motivation. In this context, the example of the Prophet Moses in guiding the Children of Israel is very illustrative.

In the event of the slaughter of cows (QS. Al-Baqarah: 67–71), despite his people constantly questioning, delaying, and even mocking the commands, Moses remained patient, did not break ties, and continued to give explanations. He understands that the process of change takes time, and patience does not mean letting go, but still accompanying it in the hope of understanding and improvement. In modern education, this principle can be adapted by giving procrastinators students a second chance, accompanied by gradual mentoring such as daily planners, weekly check-ins, or gradual assignments (scaffolding), instead of immediately giving a zero grade or heavy sanctions. Teachers can also show empathy by understanding the reasons students did the deed. Is procrastination often done due to laziness, or due to consequences such as anxiety, poor time management, or psychological stress. So that the teacher can then help students manage their problems.

This approach is in line with the growth mindset theory put forward by Carol Dweck (2006), which states that students will be more developed when they believe that abilities and behaviors can be improved through effort, guidance, and time. According to Dweck, an educational environment that emphasizes process, effort, and opportunities to

develop not just the end result will encourage students not to be afraid of failure and keep trying. By remaining consistent but patient, teachers create an environment that supports growth, where students feel empowered to rise from failure. Like the Prophet Moses who did not give up even though the Children of Israel often failed, educators are also required to be resilient, hopeful, and focused on the long-term transformation process. Thus, the integration of the value of patience and the provision of learning space from the story of the Prophet Moses is an important foundation in creating an inclusive, humanist, and character-building education, not just academic assessment.

The integration of the wisdom approach of the Prophet Moses in dealing with students who like to make trouble (Scouts) namely students who often interfere with the learning process, or deliberately attract attention with provocative behavior (Hamzah et al., 2021). In educational psychology, disruptive behavior is categorized as a form of deviant behavior because it hinders the learning process and violates social norms in the classroom (Walker, Ramsey, & Gresham, 2004). This behavior is often rooted in attention-seeking behavior and weak self-control, which according to Skinner (1953) can be modified through an approach that fosters awareness, rather than mere punishment.

The story of the Prophet Moses provides a vivid illustration of this. When he returned from Mount Sinai and found his people worshipping the image of the calf, he did not immediately condemn them, but first rebuked and aroused their moral conscience for the wrongs they had committed. He guided them to conduct moral reflection that their actions were not just a violation of the rules, but a form of self-righteousness and a denial of the promise to Allah. The response of the Children of Israel then stated, "Indeed, if our Lord had not given mercy and forgiven us, we would have been losers" (QS. Al-A'raf: 149), shows that the rebuke of the Prophet Moses succeeded in awakening internal consciousness.

In the context of modern education, this principle is particularly relevant in dealing with student scouts who often behave disorderly not out of malicious intent, but rather to seek attention, overcome boredom, or even because of a lack of understanding of social boundaries. Instead of directly sanctioning or scolding in front of the class, educators can adopt the Prophet Moses' approach by inviting students to have a personal dialogue, asking them about the motivations behind their behavior, and guiding them to reflect on the impact of their actions on classmates and the learning process. For example, teachers might ask reflective questions such as: "How do you feel when your friends can't focus because of your behavior?" or "What if you were the victim of a painful joke?" Thus, students are invited to move out of a defensive attitude towards a deeper moral understanding. This process emphasizes the importance of establishing self-awareness and personal responsibility, not just external obedience.

The integration of this approach is aligned with the model restorative justice and Moral reasoning in character education, which places reflection, empathy, and relationship improvement at the core of the discipline (Huda, 2021). In addition, this approach is also in line with Lawrence Kohlberg's (1981) theory of moral development, which states that students' moral development can be improved through ethical dialogue and reflection on the consequences of actions towards others. According to Kohlberg, effective discipline is not one that emphasizes blind obedience to authority, but rather one that encourages students to think critically about justice, empathy, and the social impact of their behavior in line with the stages Conventional and Post-Conventional in moral development. By applying the principles of wisdom of the Prophet Moses, educators not only stop deviant behavior, but also help students grow into more aware, mature, and responsible individuals.

The value of personal example from the story of the Prophet Musa 'alaihissalam which is integrated in the Approach is an important key in dealing with students who often show dissatisfaction, namely those who easily complain, feel unfair, or blame teachers and friends for their failures. This type of student often views the school environment as an unfair domain, so defensiveness and excessive criticism become an expression of their dissatisfaction (Hamzah et al., 2021). In the context of the Qur'an, this behavior has a moral resemblance to the attitude of the Children of Israel towards the Prophet Musa 'alaihissalam. They often complain and show dissatisfaction with Allah's provisions, such as when asking for more delicious food and refusing the manna and salwa that have been given (QS. al-Baqarah [2]:61). The complaint shows a tendency to blame the situation and refuse to be grateful, just as some modern students refuse to introspect when they fail. Based on the frustration-aggression theory of Dollard, Doob, Miller, Mowrer, and Sears (1939), such negative behavior arises when individuals feel frustrated because their expectations or needs are not met, and then channel it through verbal aggressive attitudes such as complaining and blaming the other party. In addition, deviant behavior theory (Merton, 1938) explains that social dissatisfaction is a form of deviation that arises from the tension between personal aspirations and the limits of applicable norms. Thus, both the Prophet Moses and the students of today exhibit the same moral pattern, both failing to manage disappointment in a constructive way and choosing to defy the moral authority that seeks to guide them.

In the face of this phenomenon, formal authority of teachers such as the threat of low grades or administrative sanctions rarely brings about fundamental changes. This is where the principle of the example of the Prophet Moses becomes very relevant. He not only imparted teachings, but lived as a tangible embodiment of the values he taught: obedience to God, firm but just, patient in the face of trials, and consistent in principle. In QS. Thaha: 24, Allah said to Moses, "Go to Pharaoh, for he has gone beyond the limit",

indicating that Moses was sent not because of power or title, but because of his spiritual and moral credibility.

In the context of education, it means that the authority of a teacher is not built from a position or position, but from the consistency between words and deeds. A teacher who teaches honesty but is unfair in assessment, or calls for discipline while often late, will reinforce students' skepticism and dissatisfaction. On the other hand, when teachers show fairness, transparency, and empathy, for example by clearly explaining assessment criteria, accepting input openly, or admitting mistakes when they are wrong, they become authentic role models. Students who tend to be dissatisfied will be more easily invited to introspect when they see imperfect teachers, but continue to strive to be fair and responsible. In other words, the example of the Prophet Moses teaches that behavior change does not start from commandments, but from the moral influence that emanates from self-consistency. In the framework of modern education, this is in line with the concept of moral authority and authentic leadership, where teachers are not only teachers, but also shapers of classroom culture. By building integrity-based authority, teachers can change students' perceptions from passive-aggressive to participatory and constructive. In the framework of modern education, this is in line with the concept of authentic leadership put forward by Bill George (2003), who emphasizes that effective leadership must be built on the basis of self-awareness, integrity, and a sincere relationship with its followers.

Moreover, the concept of moral authority asserts that true authority does not come from office, but from the leader's ability to inspire through shared values, honesty, and transformation (Burns, J. M. 978). Teachers who are consistent between teaching and behavior are not only respected figures, but also agents of transformation that form a culture of learning that respects each other. By building integrity-based authority, teachers can change students' perceptions from passive-aggressive to participatory and constructive. Thus, the integration of the principles of the Prophet Moses' example is not just a call to "be an example", but manifests it in every interaction, decision, and daily attitude in the educational environment.

The principle of justice, firmness from the story of the Prophet Moses 'alaihissalam is also very important in dealing with students who behave as Pests namely those who deliberately and repeatedly disrupt the classroom, ignore instructions, or damage the learning environment (Hamzah et al., 2021). This type of student often tests boundaries, and if handled weakly, will aggravate class discipline but if responded to with unfair assertiveness, can reinforce resistance and distrust. It is in this context that the example of the Prophet Moses becomes very relevant. When he returned to the worship of the golden calf, he rebuked Aaron, but after hearing the explanation that Aaron had tried to prevent it despite the fear of provoking division, the Prophet Moses understood his

position and did not punish him (QS. Thaha: 93–94). Instead, he took strict action against Samiri, the main mastermind of the aberration, by isolating him as a form of consequence (QS. Thaha: 95–97). This response shows that Moses' assertiveness was not reactive or emotional, but proportionate, investigation-based, and fair.

In the context of modern education, this principle teaches that discipline should not be based on momentary perceptions or emotions, but on a deep understanding of the context, intentions, and roles of each student. A teacher should not equate a student who is involved in a disturbance with a student who actively provokes a riot. Strict action should be directed at the main perpetrators, while those affected need to be given guidance. For example, when a pest deliberately creates trouble to attract attention or show dominance, teachers need to assert boundaries clearly, consistently, and without compromise but still open up space for dialogue before giving consequences.

The punishment does not have to be a suspension or a public reprimand, but it can be reflective assignments, temporary separation from the triggering environment, or involvement in the restoration of the classroom atmosphere. This approach is in line with the concept Fair Discipline and restorative consequences in contemporary education, which emphasizes that assertiveness is not to intimidate, but to uphold justice while opening the way to repentance (Izzati et al., 2024). This is supported by the principle of Responsive Classroom, which emphasizes the importance of a balance between clear boundaries and mutually respectful relationships, where discipline is built through consistency, empathy, and student involvement in the decision-making process (Curwin, Mendler, & Mendler, 2018). In addition, the concept Procedural Justice In education shows that students are more accepting of disciplinary consequences when they feel the process is fair, transparent, and gives space for their voices to be heard.

By adopting the Prophet Moses' righteous firmness, teachers not only maintain authority, but also build a sense of justice in the classroom, so that students understand that rules are enforced not because of power, but because of a commitment to the common good. By adopting the Prophet Moses' righteous firmness, teachers not only maintain authority, but also build a sense of justice in the classroom, so that students understand that rules are enforced not because of power, but because of a commitment to the common good.

The final principle that culminates in the wisdom approach of the Prophet Moses is sustainability through prayer and hope, as reflected in his prayer after witnessing the deviation of his people: "O my Lord, forgive me and my brother, and bring us into Your mercy, for You are the Most Merciful of the merciful" (QS. Al-A'raf: 151). This prayer is not just an expression of humility, but a manifestation of the attitude of an educator who continues to nurture hope, even in the midst of disappointment and severe trials. Prophet Moses never gave up on Allah's mercy, nor did he stop praying for salvation and guidance

for his people. In the context of modern education, this principle teaches that the role of the educator does not stop at technical interventions such as reprimand, guidance, or discipline but must be continued with sincere spiritual effort and consistent prayer. Teachers, as character-forming figures, are required to work not only with reason and method, but also with a heart full of hope and *tawakal*. Behind every deviant behavior, teachers must still see the potential for good, because the belief in the possibility of change is the foundation of education itself.

By always asking for Allah's forgiveness, guidance, and love for his students, the teacher affirms his commitment that every child is *mardhiyyah* (can be improved), as long as there is still room for repentance and growth. Prayer is the deepest form of support that is not visible, but it has a transformative impact, both for the teacher's soul and for the hearts of students who may not be able to show real change. In an integrative framework, prayer is not a complement, but rather the essence of values-based education and spirituality, which connects human endeavor with Divine grace.

This approach is in line with the concept of Pedagogy of Hope put forward by Paulo Freire asserting that liberatory education is only possible when the educator brings the ontological hope of the fundamental belief that human beings can change, grow, and achieve critical consciousness (Paulo Freire, 1994). For Freire, hope is not naïve optimism, but active and spiritual action, which accompanies the efforts of educators in the fight against dehumanization and stagnation. In an integrative framework, prayer is not a complement, but rather the essence of values-based education and spirituality, which connects human endeavor with Divine grace. Thus, the wisdom approach of the Prophet Moses reached its perfection not only in action, but in an attitude of mind: patience, wisdom, justice, firmness, and above all full of hope and trust in Allah. This is where the true power of Education lies, when teachers not only educate, but also pray. Thus, the wisdom approach of the Prophet Moses achieved its perfection not only in actions, but in an inner attitude such as patience, wisdom, justice, firmness, and above all hope and trust in Allah. This is where the true power of education lies, which is when teachers not only educate, but also pray.

IV. Conclusion

The wisdom of the Prophet Moses in dealing with students with problems presents a balanced educational model between love and discipline. This approach includes gentle communication, patience, the cultivation of responsibility, a firm attitude, example, and a spiritual dimension. The rebuke made by the Prophet Moses was not based on anger, but was full of empathy and guiding purpose, showing that discipline is not just a punishment, but a process of recovery and character formation. Patience and flexibility are essential in the face of repetitive deviant behavior, as change requires time and a contextual approach. Awareness cultivation is at the core of the wisdom approach, where students

are invited to reflect on the impact of their actions, so that discipline becomes a means of learning, not a reply. The example and moral authority of the Prophet Moses became the foundation of authority that was not built on fear, but on respect and trust. Consistent, fair, and value-based discipline forms an environment conducive to student growth. Spiritual dimensions such as prayer and hope strengthen the role of teachers as educators who not only teach knowledge, but also nurture the soul. By integrating the wisdom of the Prophet Moses into modern education, teachers can create an orderly, respectful classroom, and support the moral, emotional, and spiritual development of students as a whole.

This research makes an important contribution in integrating Islamic educational values rooted in the stories of the Qur'an with contemporary disciplinary practices in schools. By taking an example from the wisdom approach of the Prophet Moses. This wisdom approach by the Prophet Moses offers a balanced educational framework, full of wisdom, and based on human and divine values. His approach illustrates that effective discipline is not one that is scary, but one that is capable of touching, arousing shame, and encouraging repentance. He rebukes firmly, but still empathetically, showing that an educator's authority comes from example and moral authority, not from physical power or threats. This study recommends a wisdom approach that emphasizes mutual respect, student engagement, and nonviolent discipline, so that it can be a guide for teachers in building a safe, dignified classroom environment, and supporting student character growth holistically. This research has limitations because it only focuses on the study of the story of the Prophet Moses, so the results obtained are still limited in understanding the teacher's approach in dealing with students with deviant behavior. The narrow focus on a single prophet figure in the Qur'anic narrative has led to research findings that have not been able to comprehensively describe the various discipline and character building approaches taught through other prophetic stories that also have rich and relevant educational contexts and methods. In addition, the analysis carried out is normative and theological, so it does not involve empirical data from field practice, such as direct observation in schools or interviews with teachers and students. As a result, the application of the values of the story of Moses to the context of modern education is still conceptual and requires further verification in the actual dynamics of the classroom.

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Dealing with Deviant Behavior of Students with a Wisdom Approach: A Study of the Story of the Prophet Moses

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