

The Effectiveness of Spiritual Approach in Rehabilitation for Moral Problems among Adolescents

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Abstract

The problem of moral decay among adolescents has increased day after day which include a variety of issues such as abusive culture, skipping school, illegitimate childbirth, drug and prostitution. This qualitative study which based on interviews, diary and observations is aimed at discussing the effectiveness of the spiritual approach in rehabilitation efforts of selected moral rehabilitation centers in Terengganu. The study is focused on positive changes among the selected residents who were arrested due to previous involvement in various moral issues . The study found that the majority of respondents are influenced by by spiritual approaches through the activities provided by the institution, such as congregational prayer, religious class, halaqah, religious talk and religious book reading. This study is expected to help stakeholders improve existing rehabilitation modules by adding spiritual elements so that teens who placed in these rehabilitation centers can benefit from the holistic recovery efforts underway.

Keywords: Spiritual Approaches, Moral Recovery, Teen Problems.

Introduction

In today's era of globalization, much of the news and information has been circulated through the media on various social issues, especially among teenagers who are often said to be the most involved in the problem. There are many social problems that occur, one of the most common problems among teenagers is the problem of promiscuity involving unlimited sex between men and women. This issue has caused many concerns to many parties including parents, the community and the country. Despite the various ways and actions implemented by the proper parties, the problem is still not fully resolved. The involvement of adolescents in social symptoms is also related to that is easily altered and influenced by their surroundings.

In addressing a problem, the emphasis on approach, intervention or treatment must be emphasized to make sure that the problem is addressed and resolved either directly or indirectly. The importance of tackling the problem of free association should be given priority to make sure a change in adolescent self adolescents' personality -esteem. The application of spiritual and moral elements plays a significant role in educating adolescents' lives in a better way. Disclosures on guidance and help have the potential to help the adolescent meet a better life and to be able to be more self-reliant and family while avoiding negative community views.

Literature Review

According to Azlina (2012) in her study, explaining that all parties should play an important role in preventing this problem from continuing to provide support and assistance to those in need. For example, the establishment of institutions that are oriented toward the formation, repair and rehabilitation of morals. The existence of these places in the community is very much needed and relevant to the current situation

This effort deserves the attention, support and assistance of all aspects of society regardless of government or non-governmental organizations (NGOs) to help solve this problem. While Roslee, Sharif, Jazimin & Shah (2008) explain the approach of Islamic counseling in dealing with issues of social coercion. Langgulung (1990); Zalikhah (2008) explains that Islamic counseling is a process of psychosocial teaching and learning that takes place in a face-to-face manner between a psychologist or counselor with a client. In this study, Islamic counseling approaches focus more on helping counselors assist clients in Islamic law through self-reflection, repentance (tawbah nasuha) and contemplation of torment of hell. The adolescents who are involved in this problem are exposed to and treated through this approach to help teens become aware and afraid of getting involved in such problems again. In fact, the adolescent was also advised to do something that made him frustrated in the process of recovery in order to prevent this from happening again.

The study also revealed that personality is closely related to adolescents who involved in the problem of promiscuity. There are many factors that can influence a person's personality formation such as experience and cultural factors. Adolescence is a time filled with challenges, problems and conflicts caused by several factors. These factors influence the emotional, physical, physical and spiritual disorders of a teenager (Faridah et al., 2014).

Allport (1973) in Faridah et al. (2014) state that personality is an individual dynamic organization within a psychophysical system that determines the ability to adapt to the environment as individual personality is constantly changing and changing Therefore, the theory of personality is well used by the researcher in his study because it has to do with the problem of free association he studies.

Research Methodology

This study is a qualitative study using three methods: interview method, journal writing and observation, as follows:

1. Semi-structured interview method for seven study participants and two management staff.
2. Write the diary of the study participants, especially to know the feelings and experiences of the study participants while dealing with the problem.
3. Observations on the state and daily activities of the study participants.

Sampling of the Study

This study was conducted at the Tunas Bakti (G) School in Marang, Terengganu, one of the centers for moral problems rehabilitation for adolescents in Malaysia. It involved seven(7) participants selected from the students who are undergoing rehabilitation there. Before the interview questions are given to the real study participants involved in this study, the interview questions should be tested first to make sure that the questions provided by the researcher are proper and consistent with the study. The first interview was also to a look at the reliability and validity of the study to be based on the interview questions that the researcher designed.

The study participants were coded with code P. Each code P had a specific number. For example, if code P1, it indicates the first study participant. However, in this study, seven study participants were coded with codes P1, P2, P3, P4, P5, P6 and P7. Whereas in the interview method of encoding for interview transcriptions such as Theme / Sub Theme / Participant / Line. Examples are (TA / PS / P2 / B008) and diary writing, encoding is like Diary / Theme / Sub Theme / Participant. An example is (Diary / TA / PI / P1).

The Effects of Spiritual Increase in The Recovery of the Tunas Bakti (Girl) School Students

The data obtained for this study are classified according to the sub-theme that represents the spiritual approach adopted by each study participant, to discuss the problem of promiscuity.

Table 1

Spiritual Approaches

1. Spiritual Approaches Used at Tunas Bakti (G) School

SUB THEME		P	P	P	P	P	P	P
		1	2	3	4	5	6	7
Congregational Prayer (SS)		/	/	/	/	/	/	/
Islamic Class (SA)		/	/	/	/	/	/	/
Halaqah (SH)		/	/	/	/	/	/	/
Islamic Talk(SC)		/	/	/	/	/	/	/
Reading Islamic Books (SB)		/	/	/	/	/	/	/

Table 1 shows the spiritual approach used by the Tunas Bakti (G) School to the study participants in the process of recovery as long as the study participants were there. Study participants should pray daily in the congregation. After school hours, study participants should attend religious classes in the evening. During the weekends, the participants of the study were involved in the reading and reading of the book to be delivered by the student selected to teach in the area. In addition, motivational lectures or programs will be given to study participants at the end of each month, especially in relation to soul filling.

“The approach given is more focused on religion. Here there are lectures, other classes, halaqahs and lectures. Every day ustaz will teach lectures. On Thursday and Friday there will be a reading of the book. Every weekend, we would do the prayer of dhuha prayer in the

congregation. Usually, the talks given are more about prayer and soul filling. In addition, we have to offer prayers in the congregation at all times". (TC / PS / P1 / B048)

"I got a lot of religious knowledge. Every night I would study studying with an outside teacher. Every Thursday I would study the scriptures with other teachers and on Saturdays I would come to give lectures. The Islamic Religious Office will also send ustaz / ustazah once every 2 weeks to hold halaqqah / lecture. I have a deeper knowledge of religion. " (Diary / TC / PS / P1).

"Here a lot of emphasis is placed on the application of religion. We have to offer prayers in musalla every time. In addition, various knowledge related to religion is provided through lectures, other classes, halaqaqs and lectures. Every day ustaz will teach lectures. On Thursday and Friday there will be a reading of the book. Every weekend, we would do the congregation prayer of dhuha. The talk program is also given mainly about soul filling ". (TC / PS / P2 / B036)

"The approach to the recovery process here emphasizes the application of religion. Here there are lectures, other classes, halaqaqs and lectures. Thursdays and Fridays will be held reading the book. Every weekend, we would perform the congregation prayer of dhuha. While the lectures were given more about prayer and soul filling. In addition, we have to offer prayers regularly in the congregation. " (TC / PS / P3 / B026)

"The approach to the recovery process here is religiously based. Various applications of religion have been given here such as lecture classes, other classes, halaqaqs and lectures. We have to offer prayers at musalla every Thursday and Friday. Every weekend, we would do the congregation prayer of dhuha. Meanwhile, the talks were about prayer and soul-building. " (TC / PS / P4 / B020)

"There are many religious expositions here. All residents here are taught to teach, perform obligatory prayers and circumcision as well as how to purify the soul through motivation and tazkirah. Residents also attend other classes, halaqaqs and lectures. Every day ustaz will teach lectures. On Thursday and Friday there will be a reading of the book. Every weekend, we would do the congregation prayer of dhuha". (TC / PS / P5 / B034)

"The approach given is centered on religion. Here, all the residents have to pray in congregational prayer whether it is obligatory prayer or circumcision. During religious classes, ustaz would teach the occupants to study, read the Quran and tell the stories of the Prophet as well as knowledge on the filling of the soul. Each weekend, there will be a recitation of the reading Islamic books and congregation prayer. In addition, lectures are also provided by motivational experts or ustaz for residents. Usually, lectures are more about filling the soul and motivating people to change for the better. " (TC / PS / P6 / B032)

"There are lectures, other classes, halaqaqs and lectures. Every day ustaz will teach lectures. On Thursday and Friday there will be a reading of the book. Every weekend, we would do the congregation prayer of dhuha. The speeches given are more focused on prayer and soul filling. In addition, we need to offer prayers at the congregation at all times. In conclusion, here it emphasizes the application of religion. " (TC / PS / P7 / B034)

The results of the interview found that all the study participants stated that the same spiritual approach was applied to the study participants to overcome the problem of promiscuity.

2. Effectiveness of the Spiritual Approach at at Tunas Bakti (G) School

Whereas in terms of the effectiveness of the spiritual approach, the following table shows:

Table 2

Effectiveness of the Spiritual Approaches

Spiritual Approach Sampling	Effective	Non Effective
P1	/	
P2		/
P3	/	
P4	/	
P5	/	
P6	/	
P7	/	

Table 2 shows the effectiveness of the spiritual approach to the study participants. Six study participants stated that spiritual approaches are effective for themselves in the recovery process to overcome the problems of independent dating they have ever been. However, there is one study participant who says that spiritual approach does not work for her. This fact can be substantiated in the writings of the study participants on the effectiveness of the spiritual approach as follows:

Opinions (PS01)

"We are taught enough religion. Proper prayer, proper study and a better religious life. We can tell the difference between good and bad. We were also given the opportunity to ask questions about religion by staff and teachers. Ustaz also cares about meeting all the coaches every month to make sure daily prayers are memorized." (Diary / PS01 / P1)

"Very good - STB is serious about religion" (Diary / PS01 / P3)

"The religious knowledge provided is enough and adds to my knowledge and can help me to keep changing". (Diary / PS01 / P5)

"I feel calm and don't think about my past behavior." (Diary / PS01 / P6)

Good Character (PS02)

"Always be patient to avoid fights. I can tell the difference between doing good and bad. I also pray 5 times and even more frequent prayers. Thankfully since I was in Tunas Bakti School, I didn't fast all month and fasted. Parents are also pleased with my treatment. I learned to respect parents and not fight them." (Diary / PS02 / P1)

Prayer 5 times - According to the rules given - Be more disciplined - Learn - Be patient - Control your emotions - Find good friends (Diary / PS02 / P3)

“ Listen to instruction - Not fighting” (Diary / PS02 / P4)

“When I'm outside, I have a temper. When I was at Tunas Bakti School, I had a lot of patience and didn't get angry easily. ” (Diary / PS02 / P5)

It's about religion. - Advice from case moms and friends. (Diary / PS02 / P6)

“The rebuke is good to know - Don't be surprised by what people say - Don't remember the old stuff - Open new book - Always obey Tunas Bakti School instructions - Don't break the rules - Take care of grades - Study hard - Always help people in need (Diary / PS02 / P7)

The results of the diary written by the study participants show that there is a positive effect of the spiritual approach provided by the at Tunas Bakti (G) School, Marang, Terengganu to help solve the problem of free association. This was clear when six study participants (P1, P3, P4, P5, P6, P7) stated that the approach provided could help them overcome the problem of promiscuity. Whereas only P2 says the spiritual approach does not work for him. The effectiveness of the spiritual approach can be seen through the writing of the study participant's diary. Most participants said they could feel themselves moving in a better way than ever before.

According to the study of Hafizah & Adabi (2015), spiritual approach is one of the most widely used approaches by institutions especially at the Center for Moral Recovery. In general, the spiritual approach used in these institutions can help train the social problems facing them. Among these approaches is the religious class (obligatory ain). Each trainer should perform the fardhu prayer in congregation along with other religious programs which are their daily routine such as remembering after the obligatory prayer, reciting the Iqra or the Quran, prayers such as Dhuha prayer, repentance and so on. In addition, talk programs, forums or discussions are also held. Usually this program will be held in conjunction with Islamic Holidays such as Early Muharram, Isra 'Mikraj, Maulidur Rasul, Ramadhan and so on.

In addition, the spiritual approach taken by the study participants during the recovery period is also known and increasing. Before they were admitted to the Tunas Bakti (Girl) School, Marang, Terengganu, they stated that their religious knowledge was very low and even some study participants indicated that they did not know the knowledge better. When researchers ask how religious education their parents provide, most of them answer enough. However, they themselves do not care about the education. However, they began to gain a deeper understanding of the religious knowledge they had acquired during their stay at the center. As a result, they were able to perform their duties such as obligatory prayers and to perform fasting better. In fact, they also do circumcision such as performing dhuha prayers, reciting the Quran, fasting on Mondays and Thursdays.

Conclusion

In conclusion, the spiritual approach taken at Tunas Bakti School(Girl), Marang , Terengganu greatly affects the inhabitants to make them better human beings. Dominan approaches that gave affect to the participants behavior could be concluded as follows:

1. Through the prayer of the congregation participants feel that they are closer to God and can indirectly cultivate good character in themselves and thus avoid the negative behavior that they have done in the past. 95% agree that these congregational prayers are

one of the most effective spiritual approaches to themselves.

2. Through religious class also participants can learn about the science of fardhu ain and fardhu kifayah as compared to before they are not exposed to this knowledge. Furthermore there are some parents who do not care about religious knowledge .. indirectly participants begin to gain knowledge good to apply on their own while helping them to go through the process of recovery.

3. The filling of hadiths and interpretations conveyed by ustaz and ustazah has a profound effect on the participants even though they are performed once a week.

4. Periodic programs that emphasize soul filling, motivation and the importance of prayer are performed once a month where external speakers are present to fill the void.

Overall, out of the four approaches implemented, the results show that congregational prayers have a more positive impact on participants than other approaches to the healing process at the center. Besides that, the period of recovery also plays a role in the redefinition of adolescent morals in a better way. This can be proven by interviewing participants who have undergone a recovery period of six months and above. They have shown positive changes in the areas of knowledge, morals and religious practices. This is further strengthened by the recognition of staff directly involved in this recovery program.

The findings of this informant interview indicate that most participants began to make positive changes within six months. The longer the recovery period, the more noticeable the change in the participant's self. Briefly, it is clear that this approaches can help the residents to embrace the true teachings of Islam to fill their spiritual void and indirectly restore their previous behavior.

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