

Developing A Guide For the Recovery of Teenagers with Premarital Pregnancy (Al-Munjiyyat) For the Asnaf Riqab Recovery Center

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Abstract

The issue of women with premarital pregnancy seems to have no solution. The number of women often being dumped in rehabilitation centers is increasing. The syllabus and knowledge construction at these rehabilitation centers is regarded as the most crucial intervention to ensure that they really recover and do not repeat the same mistakes in the future. Therefore, a detailed study was conducted to produce a complete guidebook for the premarital pregnant women that can be used during the rehabilitation and even after the rehabilitation period. This guidebook entitled Al-Munjiyyat is based on the model presented by Imam al-Ghazali in his masterpiece Ihya Ulumuddin. The main method of this model prioritizes the four principles of self-purification, which are muhasabah (reflecting on oneself), mu'aqabah (punishing oneself for temerity), mu'atabah (insulting and criticizing oneself) and mujahadah (repentance of oneself). In order to obtain detailed information, a qualitative study using semi-structured interview and document observation were conducted. The study developed a guidebook that can be used by the management of rehabilitation centers of government agencies, non-governmental organizations and individuals.

Keywords: Guidebook, Recovery, Pregnant, Asnaf Riqab.

Introduction

Social issues are seen as one of the key issues in the nation today.. Social life that goes beyond the boundaries of relationships becomes a worrying culture among teenagers. Statistics show that from January 2019 to January 2020, there were 25,567 incidences of children born out of wedlock (Daily News, 2020). In the long run, this trend of rising culture has a significant impact on the self-development of both mother and children emotional disturbance.

Therefore, a module for the rehabilitation of premarital pregnant women needs to be developed to provide guidelines to rehabilitation institutions to reshape the morals and behaviour of trainees who reside in the rehabilitation centers. Next, holistic syllabus and modules need to be practiced during the recuperation period. This is in line with the significant role of the rehabilitation centers in providing protection, assuring safety and restoring morals of troubled teenagers as stated in the Children's Act 2001.

Statement of Problem

Teenagers are a group of people who are in the age stage between children and adults. According to the Dewan Bahasa dan Pustaka (DBP), teenagers are defined as a group that has begun to mature, achieved puberty, is of legal age to marry, and has started to have intense romantic feelings. Therefore, this group is vulnerable to the influence of their surroundings and is involved in social behaviours that are harmful to themselves and their faith, such as free sex, promiscuous sex, homosexuality, bisexuality, incest, prostitution, paedophilia, seclusion, and rape (Nursyahidah , Nurul and Yusmini, 2020).

Among the negative repercussions of illicit relationships between teenage girls and boys is pregnancy. Being pregnant out of wedlock will lead to bad reputation, being despised by the community, and be considered as a horrible act that enrages God. Therefore, in order to save these teenagers who are pregnant out of wedlock from continuing to wallow in an unhealthy social environment and return them to the values of human nature that conform to religious teachings, there are various efforts from the government and also non-government to establish a special shelter for those who play a role in running moral rehabilitation programs through various approaches such as religious guidance classes, preaching, vocational classes as well as guidance and counseling (Nurul and Khairul, 2020). According to Nursyahidah et.al (2020), the effort to reshape morals and behaviour is through the completion and recovery modules that have been designed, based on religion/spirituality, Islamic guidance and counselling, integration of vocational training and education as well as based on physical and social development.

The remedial module based on religion is through the study of religious classes based on certain topics such as *akidah*, *feqah*, *akhlak*, *sirah*, *hadis*. However, instead of using a standard manual with complete content of Islamic knowledge, these topics are taught by teachers using various books or reference books. Thus, the current study aims at developing a module related to the recovery guide for premarital pregnant teenagers named *al-munjiyyat* (saviour) for the asnaf riqab rehabilitation center.

Research Objectives

This study aims to develop a complete guidebook for the rehabilitation of women or teenage girls who are pregnant out of wedlock and then assess the usability of the manual. Thus, the research objectives are as follow:

1. Develop a guidebook for the rehabilitation of pregnant women out of wedlock in asnaf riqab rehabilitation centers.

2. Assess the level of usability of the handbook for pregnant women out of wedlock in asnaf riqab rehabilitation centers.

Purpose of the Study

The main purpose of this study is to produce a guide module for teenagers who are pregnant out of wedlock at the asnaf riqab rehabilitation centerS. Nevertheless, the results of this study are also suitable for use by several institutions as follows:

1. State Islamic religious department, especially the family development department and also the law enforcement department
2. Family, Social and Community Service Centers (KSK Care Center) nationwide
3. University counseling centers or public and private higher education institutions
4. School Counseling Center

Research Methodology

This study uses a qualitative approach to gauge a detailed understanding and allow researchers to examine issues and problems that occur in the real environment (Cresswell 2012, Merriam 1998). It aims to develop a module that can help solve the focused issue. The development of this module entails several phases. The first phase involves a content analysis of the documents and texts of *Kitab Ihya Ulumuddin* on the theme of methods and steps of soul purification. The second phase involves interviewing selected scholars and the owners of the women's shelter to gain insights on the issue being studied and further strengthen the themes obtained in the first phase. In addition, a panel of experts from the fields of psychology, counselling and experienced activists were also involved in this study to provide useful input for the purpose of constructing the intended module. The experts were chosen to represent a variety of backgrounds and experiences on the focused phenomenon (Othman 2014). Purposive sampling, according to Merriam (2002), is appropriate since it can continue provide information until the saturation point is reached or there is no longer any new information.

Next, the Atlas software was used to enter the study data. Following verbatim transcription, the topics were checked for consistency and categorised into subcategories. The third step was to develop the module content topics based on the results of the content analysis and expert interviews. In the fourth phase, the usability level of the module is tested. This module is implemented for trainees at selected rehabilitation centers for several weeks. Finally, questionnaires and in-depth focus group interviews with the trainees were conducted. This approach is used to thoroughly understand each research participants' experiences, viewpoints, attitudes, and challenges (Tobias et al. 2018). The constructed module can be improved with the help of the feedback data gathered at this point.

Discussion

The development of a model, guidelines, courses and handbooks need to go through four basic stages, namely design (design), development (development), implementation (implementation) and finally evaluation (Evaluation) (Dick, Carey & Carey (2009), Larson & Lockee (2014), Morrison, Ross & Kemp (2007). Therefore, in this study, all the stages are implemented as follows:

a. Design

The design of this guidebook is based on the model presented by Imam al-Ghazali in *Ihya Ulumuddin*, which is *muhasabah* (reflecting on oneself), *mu'aqabah* (punishing oneself for temerity), *mu'atabah* (insulting and criticizing oneself) and *mujahadah* (repentance of oneself) as shown in Table 1 below.

Table 1: Elements of Repentance According to Imam al-Ghazali

| No. | Elements of Repentance | Meaning |
|-----|------------------------|-----------------------------------|
| 1 | Self-reflection | Refecting on oneself |
| 2 | Muaqabah | punishing oneself for temerity |
| 3 | mu'atabah | insulting and criticizing oneself |
| 4 | mujahadah | repentance of oneself |

This guidebook begins by encouraging the trainees to first reflect on their past actions. Trainees were made aware of the importance of repentance to Allah S.W.T. In addition, it gives explanation about the *maqasid* syariah in preserving the family line so that they realize how much Islam is a religion that protects and preserves self-respect.

Next, the dimension of self-purification which is mentioned as *tazkiyah an-nafs* in Imam al-Ghazali's model is applied in this guidebook by explaining in detail the general and specific methods of repentance. The debate is easily used to explain the conditions of acceptance of repentance, the time of repentance, examples of repentance from the Prophets, companions and stories of repentance from righteous people. This understanding is very important to ensure that the process of reconciliation can be achieved by feeling guilty for the mistakes committed, especially adultery. Imam Ghazali also applied *Sharia* in this self-recovery process. Therefore, this guidebook also contains the principles of *Sharia* to ensure that it can be perfected because *Sharia* is the foundation in the life of a Muslim.

Finally, for the *mujahadah* process, The current module also includes a list of the daily routines that a trainee must follow as part of the *mujahadah* process in order to support his rehabilitation.. Some practical surahs such as *surah Yassin*, *surah al-Waqiah* and *surah al-Mulk* are included in this guidebook to make it easier for them to use every day. Besides that, some dhikr of repentance, verses of *munjiyyat*, *taubah* prayers are also detailed at the end of this guidebook.

b. Development

The development stage means the provision of materials to the target group based on the goals that have been set at the design stage (McKenney & Reeves, 2012; Gustafon & Branch 2007). In this stage six lecturers who are also the researchers developed the content of the handbook for the rehabilitation of pregnant women out of wedlock. This involved three main tasks: first, an analysis of teenage girls' moral development from an Islamic perspective; second, an analysis of teenage girls' moral development from the perspectives of psychology and counselling; and third, an analysis of the proper rehabilitation components for the issue of unmarried pregnant women. This is important to ensure that the proposed guidebook has an optimal effect on the trainees.

In addition, the findings of the study show that there is no specific guidebook for the spiritual rehabilitation of trainees that is used in rehabilitation centers for women or teenagers pregnant out of wedlock. The majority of the references are based on currently available religious texts, including *Mari Sembahyang, al-Mathurat*, the Hadith collection, and others. The component of spiritual rehabilitation is fully dependent on the content of the *tazkirah* presented by ustazahs. The trainees stay at the shelter for a duration of more than three months. Therefore, a comprehensive guidebook that can be referred to at any time without waiting for help and guidance from the guide is necessary.

In addition, findings of the pilot study revealed that the primary focus of rehabilitation institutions should be on the discipline of the trainees. This element also needs to be included in the handbook in order to be in line with the existing goals of rehabilitation centers. The concept of *tazkiyatun nafs* is closely tied to the kind of self-discipline that results from putting the four fundamental ideas Imam al-Ghazali outlined earlier into practise.

c. Execution

The implementation stage is the most important stage in the construction of this manual after the design and the development stage. The implementation stage refers to the delivery of the entire construct (McKenney & Reeves, 2012; Gustafon & Branch 2007). All research findings are collected and analyzed first before being included in the guidebook. The element of understanding *Islamic Sharia* is identified as one of the main elements that need to be included in the guidebook. This is because some who are admitted to the rehabilitation center did so as a result of their own readiness to engage in sexual activity with their respective partners. They believe that any pair in love would perform this as a common act. However, based on the Islamic law, this is forbidden. Their rudimentary knowledge of Islamic law needs to be addressed to prevent them from making the same mistakes in the future.

The essential tenet of this guidebook is the understanding the Sharia and the act of repentance to quit the wrongdoing. At the implementation stage each researchers combined these two elements to ensure that it is effective for the trainees. It is important to present a deep sense of regret to the trainee. This positive emotion needs to be encouraged through the content of the guidebook with the term "*nasuha repentance*". Feelings of fear and shame to commit sin will begin to appear slowly within the trainee. This is the main result expected from the application of all those elements at this stage of implementation.

d. Evaluation

The evaluation stage refers to the effectiveness of the developed materials in all stages including design, development and implementation stages (McKenney & Reeves, 2012; Gustafon & Branch 2007). External assessors and expert services have been employed to determine the validity of the information in this guidebook. Feedback from them is very important to ensure that this handbook can work well and become the best instrument in recovering women or teenagers who are pregnant out of wedlock. Most of the assessors are the governors and managers of the asnaf riqab rehabilitation center. Their extensive experience in rehabilitating this group is very helpful in assessing the validity of the content of this handbook. Their feedback was obtained from the initial stage of developing the draft of the guidebook until the final evaluation stage before this guidebook is used in rehabilitation centers.

There were several suggestions for improvement and positive remarks from the external evaluators regarding the basic components of this handbook. Among the suggestions

for improvement is related to the explanation of *fardhu ain* knowledge. The explanation of obligatory knowledge, especially prayer, is very important and useful to them. Although they have basic knowledge about prayers, most of them have long abandoned prayers or only pray at certain times. Therefore, the emphasis on this matter is very important to ensure that prayers becomes the main defence for every trainee from continuing to be caught in such act.

Additionally, there are recommendations for enhancements that would make it possible to include visual examples, particularly for explanations relating to the act of praying. The illustrations will improve understanding and it will be easier to continue practicing without waiting for the guide to explain. The evaluators also suggested that a summary of this manual is to be prepared and made available to the general public because there are a lot more unmarried pregnant women who do not go to rehabilitation facilities to seek protection. This summary is suggested to be in the format of an e-book so that it can be distributed easily to the general public.

Summary

Besides the existing support activities and the content knowledge at the rehabilitation facilities for unmarried pregnant women should be of a standard that can free them from the constraints that they confront. The development of this guidebook is very relevant for use and application in asnaf riqab rehabilitation centers or institutions that aid in the restoration and protection of teenagers or women who are pregnant out of wedlock. The focus of the entire content of this guidebook is the aspect of recovery from within oneself of this group. As a matter of fact, the major method employed to address the different social issues that have arisen in the community is based on spiritual and religious principles. As a result, the study has successfully produced a complete guidebook that can be used in asnaf riqab rehabilitation centers.

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