

Psychospiritual Guidance Frameworks in Dealing Teenagers with Delinquent

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Abstract--- *The phenomenon of current social phenomena that occur every day shows a wide range of social problems of society that are not only from the civic consciousness, family functioning and environmental issues, but the most important is the problem of morale, morality and personality among the youth. Symptoms such as bullying, smoking, damaging public property and stealing which are common and unstoppable eventually lead to heavier crimes such as robbing, killing, sex and drug addiction. The act is known as delinquent among the underage adolescents while for the youth is devian or criminal behavior. This situation undermines public order and social harmony that is responsible for every member of the community to save the youth from continuing to a more dangerous scene. Thus a preliminary study of interventions and guidance from the islamic psychospiritual is identified as a step towards addressing delinquents. The objective of the article is to identify the dimensions of Islamic psychospiritual according to the views of Islamic and Western psychologists. In achieving the objectives the content analysis method (content analysis) is done. The findings show that is an integrated psychospiritual framework involves psychological and spiritual guidance in dealing with delinquent youth. The implication of this study is expected to provide early information on integrated guidance from psychospiritual dimension towards teenagers with delinquent symptoms.*

Keywords--- *Guidance, Psychospiritual, Teenagers, Delinquent.*

I. INTRODUCTION

Intervention is a step of rehabilitation, treatment and counseling on things that require improvement against any problems and conflicts that occur (Nugent 2013). There are various modules and interventions that have been developed to address various social issues in society in aspect of social, community, psychological, psycho-educational, religious, and social interventions. It is found that each element of intervention is aimed at providing solutions, advisory advice and recovery recommendations. In today's community situation, intervention measures become a necessity for dealing with various social issues of society. Social issues that are often discussed are the collapse and decline of teenage behavior such as immoral, delinquent and deviant behavior.

II. LITERATURE REVIEW

Delinquent behavior starts with minor offense such as truancy, violation of school rules, smoking cigarettes, gangsterism, bullying and to the extent of serious offenses such as out-of-wedlock, birth-offspring, drug trafficking, rape and so forth. Adolescents who break the norms of local communities are known as devian-oriented groups and

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when these people are still in school or underage it is known as delinquent. Devian or delinquent is a violation of behavior or behavior that is unacceptable to the public (Buerah Tunggak et.al 2015). According to the Humanitarian Development Sector Development Unit Student Affairs Unit (Ministry of Education, Malaysia 2013), ten types of criminal behavior among secondary and lower secondary students are crimes, disrespectfulness, self-indulgence, timelessness, disrespect, deceptive behavior, school truancy, bullying and smoking.

The 'Social Symptoms among Malaysian Youth' studies by the Malaysian Youth Development Research Institute conducted on 2,403 respondents, indicating 94.0 per cent or 2,249 respondents had at least once done in risky or delinquent behavior. Meanwhile, the remaining 6.0 percent or 154 respondents said they never did. This study has been conducted on 5,016 respondents who are at risk of Generation Y group (youth age from 15 to 28 years old). The findings also found that 76.0 percent of respondents had a friend who had been watching video or pornographic material and 52.0 percent of respondents stated that their partner's involvement in sexual misconduct was out of wedlock. While 38.0 percent admit their partner had been pregnant before marriage. Of the 2,249 respondents involved in risky behaviors, 809 youth respondents stated they smoke cigarettes. Out of the 809 people, 29.0 per cent said they smoke cigarettes because of their peers' influence and the nature of trying as well as smoking cigarettes can give them a sense of satisfaction.

The scenario is the responsibility of every community to provide cooperation, assistance and suggestions to save the younger generation from the destructive and destructive phenomena inhibiting the development of a superior identity. If we see an increase in moral and moral crisis in teenagers in Malaysia, it is increasingly alarming that statistics show the number of juvenile offenders increasing by 111 percent within a year (Harian Metro 2015). Khaidzir Ismail (2011), sees prevention and intervention approaches can be done through family interventions, family-based families and parents show the best examples of family members. Che Zarrina Sa'ari & Sharifah Basirah Syed Muhsin (2012) in their study suggest that rehabilitation or adolescent psychotherapy should be applied to religious elements in spiritual and spiritual development. This is because it can have an impact on the formation of behavior, actions and the results of adolescents due to the nature of religion that provides for peace and happiness or in other words the spiritual element that becomes the necessity of each person. This psychiatric problem of humanity in this challenging era can be overcome if they return to religion and practice the true teachings of Islam.

III. METHODOLOGY/MATERIALS

This paper aims to identify the psycho-spiritual dimensions according to the views of Islamic and Western psychology that can be presented as a holistic guidance framework covering psychologically and spiritually counseling towards delinquent adolescents. The method of study is content analysis and literature study. Content analysis examines documents and literature review on psycho-spiritual aspects that can be featured as a guiding step towards adolescent delinquent behavior. In theory, content analysis according to Sabitha Marican (2005) is a form of quantitative research method that makes objective, systematic and quantitative description of an explicit content contained in the form of communication that is a message that has been printed, broadcast or depicted. With the methodology used, the psycho-spiritual guidance framework can be summarized by Islamic and Western psychological views that can be applied to delinquent youth.

IV. RESULTS AND FINDINGS

Delinquencies typically refer to any incorrect activity or conflict with social norms and sometimes it is related to malignant and anti-social behavior (Khaidzir Ismail 2011). Delinquent behavior refers to adolescent behavior that violates rules or laws. Teenagers with delinquency symptoms are judged according to the Child Act 2001. If they are found guilty of delinquency charges, they may be punished including trial orders, placed in moral boarding or Tunas Bakti School (STB). But for serious criminal offenses such as murder, incorrect execution of non-murder or teen murder attempts may be punished with imprisonment or sent to Henry Gurney School (Norruzeyati & Norzalinda 2015). One of the aspects that contributes to delinquency behavior among adolescents is an individual's internal factor - their perception of delinquent action, a life experience that involves emotions and reactions to a situation. Delinquent teens are found to have a disastrous childhood whether they have been physically and / or sexually abused, negatively affecting a situation, and the view that delinquency problems as a natural thing in teenage life are temporary and they do so for reasons specific.

A study by Norruzeyati & Norzalinda (2015) based on interviews with teenagers at the Akhlak Perempuan Boardroom found that there are six types of delinquent activities that are often performed by adolescents, hanging out, home, sex, substance abuse, involvement in gang or group and steal. Religious and spiritual guidance or spiritual guidance that emphasize divine values, worship practices and morals as well as balancing psychological factors for mutual reinforcement can be an intervention measure for teenage delinquency symptoms. This is based on a study on the research of the Women's Protection Homes with sexual misconduct, crime and social problems by Khairul Hamimah and colleagues (2014), found that the combination of spiritual and religious elements in psychospiritual modules becomes an instrument that can stimulate and restore the occupant's morals. There is also a relationship between the influence of religion and the spiritual with the changing attitudes and occupation of the occupants.

According to Buerah Tunggak (2015), when examining the factors that cause teenagers to fall into delinquent behavior is due to the lack of religious education, especially basic things such as prayer and reading the Qur'an as well as the lack of attention and love of parents. In the review of drug addiction problems by Mohd Rushdan & Ahmad Bukhari (2015) found that there are several elements of therapy highlighted in the study from a psycho-spiritual point of view to drug rehabilitation, a guided repentance application, appeasing appetite and soul applying, the app recognizes the essence of self and the meaning of life and the application of charity with noble values. The proposed therapy suggests a continuous treatment concept with a combination of spiritual and physical aspects through persistent prayer and call effort. The approaches suggested by Mohd Rushdan & Ahmad Bukhari (2015) are appropriate in meeting client or trainee with drug addiction problems but there is no implementation of delinquent adolescents who are more likely to have their symptoms and problems. In addition, this therapy does not recommend interventional therapy in mentoring and mental psychology specifically for individuals.

Patonah Zakaria and colleagues in their study found that (53.4%) of respondents had a negative record of being involved in the misconduct in school. The study of 266 respondents consisting of form one, two and four students from the lowest grade and the first class in selected schools in Kuala Terengganu showed the involvement of respondents in truancy, whether truancy class or school had the highest percentage of (68.3 %) people. On the other

hand, stealing behavior such as items from shops or other parties shows the lowest percentage of involvement of only 9.9% of respondents. In addition, for the misbehavior in the examination it was found that (66.2%) of respondents had participated in the activity. However, for the mistake of spraying or dumping the paint on the wall was reported (14.1%) respondents had only been involved in the activity. Similarly, sneaking into public places without permission and destroying public property, the percentage of involvement is also at a low level where the percentage reported is respectively (10.6%).

If seen on the percentage stated can be said that every disciplinary and moral error exists and occurs among teenagers in school. Offenses that violate these moral and regulatory values if they are not regulated, enforced and given due precaution, are feared to lead to the formation of more critical and dangerous devian behavior such as juvenile and criminal offenses. The research that has been done in focusing on interventions in the context of religious appreciation is a model of the development of an integrated Muslim student / teenager towards delinquent students embracing some of the elements including the practice of Islam, the role of parents and families, an effective education system, law enforcement, social and school institutions (Buerah Tunggak et.al 2015). However, the proposed development model does not emphasize deeply psycho-spiritual dimensions or in particular psychological and spiritual elements based on views of Islamic and Western psychologists.

In psychology, psychological goals are to understand and predict human behavior and thus influence them to the behavior they want to achieve. (Mahmood Nazar 2001). Because of that, psychology plays a role in changing or influencing individuals from one state to another. Emphasis on self-concept, control locus and individual psychosocial aspects is an important aspect in managing delinquent behavior. Psychological intervention according to Smith (2012) is a recovery intervention from a mental health perspective supported and guided by psychological methods and theories. It aims to improve the individual biopsicosocial function and is transmitted through a structured therapeutic relationship.

The spiritual approach in Islamic psychology tries to deal with the aspects and behaviors of the human psyche in order to create a better quality of self and gain happiness in the world and the hereafter (Abdul Mujib & Jusuf Mudzakir 2002). From one point, psychological goals through spiritual guidance also enhance spiritual self-esteem, form self-awareness, help to understand self-expression and lead to a better life with a divine or rabbinian pattern (Ahmad Yasser 2009). These elements, psychologically and spiritually, are combined into a balanced and holistic module of intervention. Mohd Rushdan & Ahmad Bukhari (2015) states that psychospiritual therapy is a therapy that combines psychological and spiritual elements that can be applied to various psychological and emotional conflicts. It plays a role in raising the individual spirituality so that it can become a natural remedy. In managing drug problems, for example, one's spiritual strength can be treatment and rehabilitation to a drug addict.

Psychospiritual terms if reviewed in Dictionary of Dictionaries (2002) is a combination of psychological and spiritual words which means thinking or study of mental processes and spiritual thoughts from the perspective of Islam. According to Akbar Husain (2005) psychospirit emphasizes on how one's spirituality is identified and enhanced through the streets of prayer, tafakur, meditation and various spiritual techniques that are appointed as rehabilitation treatments. This definition shows that religion becomes a medium in shaping the spiritual and the

identity of a person. The study by Nurwahidah et.al (2013) found that adolescents who are in the stream of religious schools have more psycho-spiritual personality characteristics than those of science and technical schools. The psycho-spiritual personality is the nature of trust, knowledge and worship. This is due to the fact that teenagers are given education and religious teaching in a profound and formal manner which subsequently affects the formation of their psycho-spiritual personality.

Khairul Hamimah et.al (2014) states that psychospiritual modules are built on the approaches to the spirit, the mind and the lust. According to him, psychospiritual concepts can be backed up to early Islamic figures including Imam al-Ghazali and Abu Talib al-Makki. Imam al-Ghazali emphasizes the spirit as a spiritual element that needs to be protected and cleansed as it relates to human inner health. Similarly, al-Makki's views on psychospiritual approaches with a tasawuf approach that play a role in prevention, treatment and purification of the heart. The process is through the Maqamat method used by Sufi members in treating human internal diseases. Western scholars, David Benner have highlighted psychospiritual models referring to the human spirit by not separating the psychological (spiritual) and spiritual aspects (spirits and passions) which are internal elements (spirits and passions) that shape the personality of a human being. Based on observations of issues and past studies it can be summarized psychological and spiritual aspects of one's emotions and spiritual ones if maintained and stabilized, reinforcing and strengthening adolescent spiritual and identity. Both psychological and spiritual elements should be carefully considered to achieve a comprehensive and lasting recovery.

V. CONCLUSION

The psycho-spiritual guidance framework in addressing delinquent behavior is an essential requirement in creating a holistic intervention measure that monitors the emotional, spiritual and psychological aspects of adolescents. Assessment of psychological-oriented guidance at the same time emphasizes spiritual guidance generates a psycho-spiritual framework that takes into conventional perspective and Islamic views. Teenagers delinquents with various moral misconduct are not only given the guidance of their nature and their spiritual but also emotional and psychological concerns. This is because the behavior of breaking the rules and moral norms is contrary to the nature and person is a human who wants happiness and peace. Thus the spiritual youth are developed and their psychology is nurtured. This leads to psycho-spiritual guidance in dealing with and administering adolescents with delinquent behaviors. The psycho-spiritual guidance framework can be an intervention guide to schools, rehabilitation centers, moral homes, adolescent shelters, moral management and delinquent behaviors that lead to be controlled, guided and treated using psychological and spiritual methods.

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