

IMPROVING SPIRITUALITY AMONG ADOLESCENTS TO PREVENT AGGRESSIVE BEHAVIOR IN ADOLESCENTS' PRISON

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10

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Abstract

The lethal fighting sprees in suburban and rural youth that peaked in the late 2000s in Indonesia have had a significant impact on communities that may have previously felt insulated from youth violence as well as on the nation as a whole. Some researchers have concluded, however, more comprehensive in scope. This research has indicated may play an important protective role in strengthening resilience in young people and minimizing at-risk behavior that may be associated with adolescents' violence in Indonesia.

A number of researchers have found that adolescents who score high on measures of spirituality or religiosity are less likely than their peers to engage in violent or other antisocial behavior (Benda & Corwyn, 2002). Spirituality, defined by Kelly (1995) as a personal affirmation of a transcendent connectedness in the Universe. In this research, we review the professional literature regarding selected spiritual factors as they pertain to adolescents and at-risk behavior and consider these factors, might use these factors to treat the youth violence either in prison or in community. We use factors to treat the adolescents from different places in Jawa Tengah, who were sentenced more than 3 months in Kutoarjo adolescents' prison. Result: there was the important role of spirituality toward aggressive behavior in prison.

Keywords : spirituality; aggressive behavior; prison

Aggressive adolescents represent a complex problem in Indonesia. However, aggressive behavior often continues to be a problem within the youth, and is a regular cause of premature termination of juvenile prison. The result is that adolescents who engage in aggressive behavior often get transferred to a different therapeutic setting such as juvenile prison. Aggressive behavior is a threat to other adolescents in the prison or alike in community. Moreover, this type of behavior evokes feelings of fear, anger or impotence in prison workers.

A crucial therefore is: What is an adequate approach to the treatment of adolescents who engage in aggressive behavior? The approaches covered in some literature are largely based on cognitive-behavioral theories (Kazdin, 1997; Spence, 1994; Wilde, 1996). Such theories emphasize cognitive restructuring and the need to improve social skills and impulse control in children and adolescents.

Similar approaches are found in the Netherlands (Loeber, Slot, & Sergeant, 2001; Orobio de Castro, 2001) and Indonesia (Hafsoh and Diponegoro, 2009). Following on analysis of various approaches to the treatment of aggressive behavior in Modern man is neglecting the spiritual development of children. A spiritual attitude to life acts as cement to bind members of a family of human being together.

Van der Ploeg and Scholte (1993) conclude that programs based on cognitive-behavioral approach appear most successful in reducing aggressive behavior (Scholte, 1997). Modern man is neglecting the spiritual development of children. A spiritual attitude to life acts as cement to bind members of a family together. Good family life acts as a springboard for people to attain greater heights lousy.

An awareness of the important role of spirituality is growing within the education system. Prayers on and the inclusion of religious works as literature in some public school curricula are occurring. Adolescent are seeking for personal identity to give meaning to their lives in the fast-paced world of the 21st century. School counselors have often been reticent to discuss religious or spiritual issues with their adolescents in keeping with the constitutional principles of the separation of church and state. With the advent of character education, a renewed respect for themselves and others.

The purpose of this article is to discuss the importance of spirituality in prison counseling and to link adolescent spirituality to the reduction of adolescent aggressive behavior and facilitation of a culture of respect. The principal faith traditions in the Indonesia contribute to the issues involved in promoting conflict resolution and violence perfection in community. Spiritual development in children and youth set the tone for adolescent tolerance and respect of others. Juvenile Prison counselor program and training standards are surveyed to determine if spirituality is included. A review of the research on violence and prevention techniques and programs provides the background for school counselor interven. Finally, suggestions for integrating spirituality into counseling practice and programs to enhance violence prevention are examined.

Historical choice in a new millennium

Entering a new millennium, many people in rich countries the world face a historical choice. Standing alone on the pinnacle of economic and political leadership, they can continue to increase its material wealth while ignoring the human needs of their people and of the people on the rest of the planet. Such a course is likely to lead to increasing selfishness, alienation between the more and the less fortunate, and eventually to chaos and despair (Seligman, 1998). At this juncture, psychology can play an enormously important role. Psychologist can articulate a vision of the good life that is empirically sound and, at the same time, understandable and attractive. Psychologist can show the world what actions lead to well-being, to positive individuals, to flourishing communities, and to a just society. Ideally, psychology should be able to help document what kind of families result in the healthiest children, what work environments support the greatest satisfaction among workers, students, and what policies result in the strongest civic commitment. Yet psychologists have scant knowledge of what makes life worth living. For although psychology has come to understand quite a bit about how normal people flourish under more benign conditions (Seligman, 1999). There are two fundamental missions of psychology ---making the lives of all people better and nurturing "genius" were all but forgotten (Seligman & Csikszentmihalyi, 2000). If it were indeed true that depression is caused by bad events, then Americans today, especially young Americans, should be a very happy group. But the reality is that a sea change has taken place in the mental health of young Americans over the last 40 years. The most recent data show that there is more than 10 times as much serious depression now as decades ago. Worse, depression is now a disorder of the early teenage years rather than a disorder that starts in middle age, a situation that comprises the single largest change in the modern demographics of mental illness. And that, was believed to be the major paradox of the late 20th century (Myers, 2001) Preventing holds as much promise for serving as a buffer against mental illness as do human strength. But psychology's focus on the negative has left people knowing too little about the many instances of growth, mastery drive, and character building that can develop out of painful life events. In Myers's search he found that negative emotions trounced positive emotions by a 14-to-1 ratio (even greater than the 7-to-1 margin by which treatment exceeded prevention) (Myers, 1995). Seligman and Myers (2001) mentioned that one of the important factors that could prevent aggressive behavior is faith, believe in God, closeness to God or religiosity (Myers, 1995). Spirituality throughout history has become healing and building human inner strength tradition. Humans have suffered ills and sought healing. In response, the two healing traditions-spiritual and medicine-historically have joined hands in caring for the sick. These efforts were often

conducted by the same person; the spiritual leader was also the healer. Maimonides was a twelfth-century rabbi and a renowned physician. Hospitals, which were first established in monasteries then spread by missionaries, Jeremy Kark and his colleagues (1996) compared the death rates for 3900 Israelis either in one of 11 religiously orthodox or in one of 11 matched, nonreligious collective settlements (kibbutz communities). The researchers reported that over a 16-year period, "belonging to a religious collective was associated with a strong protective effect" not explained by age or economic differences. In every age group, those belonging to the religious communities were about half as likely as their nonreligious counterparts to have died. This is roughly comparable to the gender difference in mortality. (In every age group, 64 British and 60 American women die for every 100 men. However, several new studies find the religiosity-longevity correlation among men alone and even more strongly among women (McCullough & others, 2000). One study that followed 5286 Californians over 28 years found that, after controlling for age, gender, ethnicity, and education, frequent religious attendees were 36 percent less likely to have died in any year. According to Diener et al., (1999) all of the research concerning religion and positive behavior in preventing negative behavior such aggression mostly conducted in nonIslam religions. How about Islam? Is Islam enhance prevent aggressive behavior like any other religions that has been explored? This future research direction is appropriate to be proposed especially in Indonesia which Islam has the largest followers. Just like in other parts of the world, the youth in Indonesia has many similar problems. So, it is appropriate too to conduct such research in the youth. There are many places for Juvenile prisons in Indonesia. One of them is Juvenile Prison in Kutoarjo, the only Juvenile prison in central Java.

Statement of the problem

The problem that will be reviewed in this research focuses on the correlation of spirituality and aggressive behavior in Juvenile prison Kutoarjo. students.

Objective of the study

The objective of the study is to find out the effect of spirituality on aggressive behavior, especially in the case of juvenile prison in Kutoharjo.

Significance of the study

The study is expected to provide answers on the hypothesis being formulated and also hopefully bring certain benefits for related parties, such as:

1. Academicians, this study can be used especially in the development of social and educational psychology in improving the Juvenile prison System.
2. Practitioner, hopefully the result of the study can be used as one of the references on the importance of the impact of spirituality on aggressive behavior which is the important part of mental health and an aspect of quality of life.
3. Possibly bureaucrats, either the executives or the legislatives, considering that spirituality is one of important aspect to prevent aggressive behavior and
4. Especially for the institution being studied. Hopefully this study can be used as a reference in determining juvenile policy related to the improvement of test quality and quality of life of their adolescents.

Spirituality and aggressive behavior

The earliest studies in this area were conducted at the societal level, such as investigations into the relationship between religious involvement and aggregate rates of suicide and other forms of social problems. At individual level of analysis, researchers tend to relate religiosity to individual's well-being and perceptions of life quality (Ellison, 1991). The literature suggests that spirituality may lower aggressive behavior the following ways:

1. Through social integration and support. It has been suggested that places of worship provide settings and opportunities for social interaction between people who share similar values (Myers, in press). Therefore, members of religious communities may enjoy larger and more reliable and supportive informal social networks (Ellison, 1991). Religious communities may also promote norms regarding personal lifestyles, such as interpersonal and familial relationships, and health behaviors, which could enhance an individual's subjective happiness (Ellison, 1991).

Through personal relationship with a divine other. Pollner (1989) pointed out that people might develop divine relationships in a quest for solace and guidance. This relationship may make major crises more manageable through personal partnership with a more powerful force (Ellison, 1991). Research has suggested that people are particularly likely to turn to religion

when confronting and serious health disabilities (Myers, 2000).¹ Moreover, a belief in and commitment to divine relationships allow people to attribute responsibility for especially difficult life events to a divine presence (McCoullough et al., 2000). Myers (1999)¹ also suggested that the main contribution of a divine relationship and personal well-being may be indirect, by deepening the sense of orderliness and predictability of events, and by giving life problems new religious meanings. Studies have reported a positive relationship between religiosity and Happiness. When demographic factors (such as race and educational level) are controlled for, religiosity or religious activities are often cited as among the most significant predictors of life satisfaction (Ellison, 1991).¹ Specifically, positive relationships have been found between religious commitment and life satisfaction, and between religious affiliation and life satisfaction.

Islam as Abrahamic religion teaches its followers to have a good relationship to kinds, parents, neighbors beside to feel that Allah always near them. Islam is based on knowledge and Islam places a high value towards the acquisition of knowledge. The emphasis of knowledge in Islam is evident from the two main sources of our reference, that is, the Al-Quran and the traditions (or the sunnah) of Prophet Muhammad S.A.W. The importance of reading as a mean of acquiring knowledge was clear illustrated in the first divine revelation to Prophet Muhammad (S.A.W) who was an illiterate. Allah affirms that reading is the key that allows mankind to gain knowledge trough His words in Surah Al- Alaq (96), verse 1-5: "Read! In the Name of Your Lord, Who has created, He created man from a clot, Read! And your Lord is the Most Generous, Who has taught by the pen, He taught man that which he knew not."¹¹ Seeking knowledge is compulsory upon each Muslim or Muslimah must strive to acquire as much knowledge in as many fields as possible. This is to allow him to lead his life well as required by Islam. At the same time, the knowledge he acquired will benefit the society in which he lives in. Islam acknowledge the importance of knowledge and honors those who pursue it. This is recorded in Surah Ali Imran verse 18. Allah says: Allah bears witness that there is none worthy of worship but He, and the angels, and those having knowledge (also give this witness), (He is always) maintaining Hid creation in Justice, He is the All-Mighty, the All-Wise. "Islam encourages its followers to seek as much knowledge as possible within their physical and mental capacity. Islam does not confine this pursuit to only religious knowledge but to whichever areas that benefits the individual Muslim as well as his community in this world and the Hereafter. But Muslims, they are expected to acquire the most basic religious Knowledge especially those concerning our religious obligations. Unless this basic conditionis met, then they are just performing rituals without understanding why they do so. For example a worker should know what is required by a worker before he begins a particular task. Surely there must be an objective that he wants to achieve

upon completion of the task. And normally, he will want to complete it in the best and efficient manner possible. For this to be realized the worker must be equipped with the relevant skills and knowledge related to the task he need to perform. A task cannot be successfully completed without a clear focus and direction. And only knowledge can provide the focus to drive towards the desired direction. The same is true for our religious obligations. We all are aware that we are created in this world by Allah as His servants with a purpose and a mission. In the case of Solat for example, Moslems do not just perform the sequential physical actions but more importantly they know what is the objective of solat and they understand the recitations they made in their solat. They must realize that the recitations contain praises to the Almighty that represents our submission to Him. Only when they understand their recitations, will they then appreciate both the physical and spiritual aspects of solat. Moslems need to realize that every good deed is a form of religious obligation. This is unique to Islam because it teaches human that religious obligations are not confined to just the five pillars of Islam. In fact, the obligations encompass a very wide scope ranging from our utterance, their actions, even their feelings and thoughts. Allah compensates all these favorably as long as they do not go against the boundaries set by Islam. Included among these good deeds are helping fellow mankind, upholding justice and supporting a noble cause, If Moslems consciously perform such deeds in accordance with Islamic values to show the beauty of Islam to others, then such act too is considered as a religious obligation. If Islam advocates compassion to its followers, then we should be the first to be compassionate towards others. If Islam advocates tolerance, again as Muslims, they should be among the first practitioners of this virtue in their daily lives and in their dealings with fellow mankind especially with the non-Muslim nevertheless, in manifesting these Islamic values in their daily lives, we still need to be guided by the appropriate Islamic Laws. Again, this calls for an indepth understanding and knowledge of such laws. The religious obligations performed with knowledge are those that are of quality. And as Muslims, they definitely cannot just look at the quantity of those obligations fulfilled without due attention to the quality as well. Even if we manage to carry out a significant number of those obligations without insisting a certain acceptable standard, the finished product will not be of any value nor will it be able to attract. Such items will find no takers even when they are put on offer. Here are some verses from the Quran and sunnah that showed the important of knowledge and why it could enhance Moslems subjective wellbeing and lower the negative behaviors. Allah (s.w.t. Most Exalted) says: Are those who are learned equal to the illiterate (Quran) 39:9 the learned among His servants fear Allah most (Quran) 35: 28. Say, Allah is sufficient as a witness between me and you and those have got knowledge of the Quran 13: 43 But those who had been granted knowledge said: Alas for you,

the reward of Allah is best for those who believe and do good Quran 28: 80. These parables we set forth for men and none understands them except the learned (Quran 29: 42). If they had only referred it to the Apostle and to those charged with authority among them, those of them who would investigate it would have known it Quran 4: 93). Allah thus made knowledge dependent upon their efforts. In the practical religion, Allah commands have been placed upon the investigation of the learned and their rank with the Prophets for propagation of Allah's commands. Allah (s.w.t. Most Exalted) Says: O' the children of Adam! I have sent down to you raiment to cover your shame and adornment to you, but the raiment of piety is best Quran 7: 25. I have sent to them a book and with knowledge I explained it in detail, a guide and a mercy to all who believe -Quran 7: 52. "Whatever is in heavens and the earth seeking forgiveness for the learned and they remain busy with themselves. What can be greater than this rank? The Prophet said Wisdom increases the honor of the noble and exalts a servant as high as to raise him to the level of kings. From this tradition, it is understood that even in this world the fruits of learning can be enjoyed. This is also true that the Hereafter is better and more lasting than this world. The Prophet said the best of the people is believe learned man who does goods when sought for, and when the people keep away from him, he also keeps away from them. Belief is without dress and its dress is Allah's fear, its ornament is shame and its fruit is knowledge. He said: The learned and the warriors are nearest to the rank of prophethood the learned have been sent for which the Prophet were sent. They are guides to the people and the warriors wage war in the path of Allah (s.w.t. Most Exalted) the best part of your religion is its easiest and the best worship is (the acquisition of) religious knowledge. The Holy Prophet (sallalloho alaihi wasallam) whoever has been given the Quran and thinks that any one(i.e. Allah) has been given something better, he has degraded what Allah t. Most Exalted) has exalted. Allah (s.w.t. Most Exalted) Says: If a party from every band of them remained behind, they could devote themselves to the religion (Quran 9:122) If you know not, then ask those who have got knowledge of the Book (Quran 16: 43). The Holy Prophet (sallalloho alaihi wasallam) If a man seeks the path of acquiring knowledge, Allah (s.w.t. Most Exalted)guides him to a path leading to Paradise. If a man learns a chapter of knowledge, it is better than the world and its contents. Seek knowledge even if it be in China. To seek knowledge is compulsory on every Muslim, male and female.

The Factor of Prison

As it is described previously, coming into prison means far away or separates from parent and lives like in the boarding house for a long time. In fact, how long adolescents stay in prison is various. Although the formal stage of them must be completed at least three years but for the case of prison is necessary to be considered in the research. According to some observations, the religiosity in prison is lower than outside prison but could stop aggressive behavior. In the previous findings many religious activities influence happiness. Prison's treatment also gives additional knowledge.

Hypothesis

Based on literature review, hypothesis of this research can be formulated as follow. 1. There is a positive effect of Spirituality toward aggressive behavior among adolescents in prison.

III. Method

The research about happiness of student will be done quantitatively to examine research hypothesis. The independent variables is: Spirituality, the dependent variables are adolescents aggressive behavior. The techniques of statistical analysis, which are used in this research, are analysis of t test to test hypothesis. The number of the subjects are 28 adolescents who stay in prison. They are all male. Data collection methods, which are used in this research, are questionnaires and scales. The questionnaires are used to as self-identity such as sex the residence. The scales are used to describe prisoner's adolescent aggressive behavior and their religious activity. The scales that writer made, expected to obtain understanding of various processes of the research target.

Result

2. There is a positive effect between moslems adolescent's Spiritualityachievement to adolescent's aggressive behavior.

Discussion

A study on spirituality, which is the most important component of life quality and mental health, has been conducted in different kind of adult subjects, but for children and youth are still rare. There are also variables influencing or relating to spirituality, such as individual values, religious orientations, live goal and involvement in religious activities Results of this study indicate a support on implementation of models of flow and top down theories in Islamic teaching with subject of adolescents. Flow theory can be used as a model to account for and lower aggressive behavior in community. The result indicates that there was positive relation between involvement in religious activities and mastering religious knowledge with adolescent's aggressive behavior and happiness. In order to account for and improve their happiness and lower aggressive behavior, it is necessary to consider factors of student involvement in religious activities and mastering religious knowledge. In this context, the result describes that cognitive factor (mastering religious knowledge) and behavioral factor (involvement in religious activities) played a determining role in improving youth conditions to enhance their quality of life. The other result indicates that factor of religious activities had greater role to improve happiness than mastering religious knowledge though both factors are important. It indicates that in the realm of students, religious activities were important as taught in Islamic teaching that doing religious commands is also important after mastering its teaching. Religious activity in this study, are Solat, contact kin care of others, being good toward neighbor, and respect parent and teachers. Further, result of standardized test that administered fairly and its benefits were known by youth would influence positively on youth subjective wellbeing,

Conclusion

Based on data analysis and discussion it can be made some conclusion as follow. Spirituality has positive effect toward adolescents' aggressive behavior.

Suggestions

Considering findings in this study and discussion relating to the result, it can be proposed following suggestions: Based on the result that there are positive relationship between religious Activities or their spirituality educational experts and practitioners should consider, use and develop religious activities and mastering religious knowledge as factors determining quality of life and the most important component in increasing adolescent's quality of life and preventing the adolescents' aggressive behavior.

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