Application of Tahsin and Tahfidz Models to Delinquent Students

Ati Kusmawati[1✉], Nelly Marhayati[2]

[1]Department of Social Welfare, Universitas Muhammadiyah Jakarta, Tangerang Selatan, 15419, Indonesia

[2]Department of Islamic Guidance and Counseling, Universitas Islam Negeri Fatmawati Sukarno Bengkulu, Bengkulu, 38211, Indonesia

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ABSTRACT

Student delinquency has become a worrying phenomenon. Till now, there has been no study that has looked at students' delinquency from the Psycho-Spiritual Healing approach using the Koran perspective with the tahsin and tahfidz models. This paper aimed to complement the shortcomings of previous studies that ignore the contribution of the Koran in solving students' delinquency problems. The application of the tahsin and tahfidz models was carried out in three stages. The first was to get students accustomed to reading and memorizing Koran. The second was disciplining students, and the third was evaluating student achievement.

1. Introduction

Student delinquency has become a disturbing phenomenon due to increasing violations of laws and social norms. Students have become perpetrators of violence in various forms, drug abuse, and behavior deviations. Various approaches have been carried out, but there have been no significant results in changing student behavior. The student crime rate increases by 15 percent every year (Mabes Polri, 2018). KPAI found that from 2015 to 2019, there was an increase in the rate of crimes involving students (KPAI, 2018). Student delinquency occurs due to the decline in morality among the younger generation (Ningrum, 2015). It is further explained that internal and external factors cause an increasing number of juvenile delinquency phenomena. Internal factors are the existence of an identity crisis and weak self-control in adolescents. External factors are family and community environment that is not conducive, peer influence, and the lack of supervision from the school and police in handling and overcoming delinquent behavior in adolescents (Unayah & Sabarisman, 2016).

Before now, studies on student delinquency have tended to analyze three important aspects. The first is student behavior in violating school rules. The second is student behavior in drug abuse. The third is the student's delinquency behavior in the family. Studies have found that delinquency occurs due to weakened family roles (Sarwirini, 2011; Nursal et al., 2012; Nawafilaty, 2016; Oktaviani and Lukmawati, 2018). Based on these three trends, no study focuses on the healing approach from the Koran perspective with the tahsin and tahfidz models.

This paper aimed to complement the shortcomings of previous studies that ignore the role/contribution of the Koran in solving students' delinquency problems. In line with this, the researcher formulated three questions: (a) how are tahsin and tahfidz implemented to overcome student delinquency; (b) what factors do determine the success (effectiveness) of the tahsin and tahfidz approaches in solving student delinquency problems; and (c) how do the integration model of the tahsin and tahfidz approaches

[1] *Ati Kusmawati. Department of Social Welfare, Universitas Muhammadiyah Jakarta, Indonesia
E-mail address: ati2051976@gmail.com

in education and the family can be formulated. The answers to these three questions are the subject of this paper.

This study is based on the argument that the tahsin and tahfidz approaches can be an alternative answer to the difficulties in handling students with increasingly severe delinquencies. The model of the tahsin and tahfidz approaches has the potential to change students' attitudes and behaviors based on healing content that is contained both in the harmony of tahsin and in the meaning of tahfidz. The Koran reading with varying tones and rhythms has a harmonizing power, which has direct implications for the students' psychological condition. Likewise, the meaning of the verses of the Koran, which emphasizes the ethical and moral dimensions, directly or indirectly has an effect on students. The tahsin and tahfidz approaches' effectiveness can be increased by integrating tahsin and tahfidz into the education system and social system as a whole.

Student delinquency

There have been many studies on student delinquency (Wahyuni, Soemanto, & Haryono, 2015; Marhayati, 2013; Aprilia, 2013; Fuadah, 2011; Hidayati, 2015; Indrawati & Rahimi, 2019; Nasikhah & Prihastuti, 2013; Sofa, 2015; Yulianto, 2014). Delinquency is a social behavior or action. According a legal perspective, delinquency refers to all behavior of young people (under the age of eighteen) who violate criminal law (Ahmad, 2016). The act is called delinquency if it is contrary to the existing norms in the society in which one lives. The anti-social act which contains anti-normative elements or violates the law (Andrianto, 2019). In school, student delinquency is deviant behavior and violates school rules by students to disrupt the learning atmosphere and undermine other individuals (Widodo et al., 2016).

Student delinquency is categorized into two, namely disruptive behavior and serious delinquency. There are various perceptions of disruptive behavior, including not paying attention to neatness, not paying attention to teacher explanations, being aggressive, cheating, making physical and verbal threats to teachers or students, diverting the conversation from subject matter or discussion, and disobeying teacher directions. Serious student delinquency includes skipping school and stealing (Widodo et al., 2016). Delinquency is caused by many factors such as an identity crisis, weak self-control, lack of affection, lack of religious understanding, influence from the surrounding environment, school location, physical condition, lack of parental attention (moral education and economic support), monotonous learning methods, difficult language for students to understand, hostile environment, and too much subject matter (Widodo et al., 2016; Sumara, Humaedi, & Santoso, 2017).

Religious Healing

Spirituality can be broadly defined as something that gives meaning and purpose in life. Religion is one of the spiritual expressions. Religion is one of the most determining factors in promoting the values and virtues of life in society. Through its religious teachings and practices, religion has become a guide and directs the perspective of humans and society. Religious beliefs have a significant influence on life. Subandi et al. (Rezaei et al., 2017) state that religion and spirituality can help someone live life. Religiosity provides individual guidance on how to behave and assess situations, choose actions, and decide what strategies will be taken and used to overcome it. Łowicki & Zajenkowski (2017) state that religious beliefs are related to the perception of emotion, which has a significant impact on self-regulation by influencing people's goals, self-monitoring, and providing the power of self-regulation.

Efforts to address delinquency in adolescents have been identified in several studies (Sumara et al., 2017; Mannuhung, 2019; Qolbiyyah, 2017). In the context of juvenile delinquency, adolescents' spiritual role is crucial to understand adolescent feelings. According to Pulla (Kermen, 2018), spiritual intervention is used to treat delinquent children by instilling energy of hope, peace, and serenity. Another method of solving delinquency is by teaching life skills in the form of psycho-education and psychological counseling. The basic principles of psycho-education and psychological counseling is given to delinquent children aim to teach life skills that these children can reconnect with other children (Kermen, 2018). Moreover, the curative method is carried out by internalizing religious education through advice, discussions, and good role models from all parties. With an increase in the quality of students' morals, it can be concluded that efforts to reinternalize religious education not only provide knowledge but also provide value (Rapi, 2015; Yaqin, 2016).

Religious Approach

Education aims to make human life better, not only through economic improvement but also through social, moral, and spiritual strengthening. Education can help develop skills, personality, values, and morals (Parihar et al., 2018). One of the educational facilities is school. School is one of the strategic places for character building, apart from family and community. Character education that is implemented is more

towards religious values, especially at the elementary and junior high school levels (Zulaikhah, 2019). Religious learning starts with integrated learning from families, schools, and communities. Learning religious education starts from simple aspects such as honesty, tolerance, discipline, hard work, creativity, independence, and others (Yu'timaalahuyatazaka, 2015). The importance of a religious approach in education is supported by Mokhlis' statement (Eid & El-Gohary, 2015), which states that religion is a cultural factor incarnated in broad social institutions and affects attitudes, values, and behavior at the individual and community level. This statement indicates that the religious approach to education is vital in moral formation.

In the school environment, children who have the skills to deal with spiritual-religious problems tend not to engage in delinquent behavior by developing religious behavior, namely by forgiveness. The act of forgiveness reduces one's desire to take revenge and not commit crimes (Kermen, 2018). It emphasizes the role of religion as an essential part of a person's soul. Religion becomes one of the controlling factors that can stabilize behavior and explain why and for what one is in this world (Yaqin, 2016). Apart from formal education (school), the family is the first institution in the formation and development of individuals. The education provided in the family environment is different from that provided by the school. Family education is informal, not bound by time and programs but has a significant role in shaping the child's personality through interaction and socialization built in the family (Nurmadiah, 2016).

2. Method

This study's objects were students who indicated delinquent behavior and had received tahsin and tahfidz treatment before. The treatment of tahsin and tahfidz was given in the form of understanding the hijaiyah letters, tajwid, and the ability to read correctly and adequately and memorize al-Koran juz 30 (surah An-Nas to Al-Fil).

This research was a qualitative study with a transcendental phenomenological approach that has revealed informants' experiences after receiving tahsin and tahfidz treatment towards changes in delinquent behavior that have been attached to students.

Informants in this study were ten male students who attended SMPN 178 Bintaro. The informants' criteria were male students, aged 13-14 years, grades 7-8, indicated delinquent behavior, and have received tahsin and tahfidz assistance treatment for six months from the ustadz appointed at school. Indication of delinquent behavior was based on data from school counseling teachers and field observations.

The data came from interviews with ten male students who indicated delinquency and direct observation of the informants' daily behavior at school. Interview referred to questions about the psychological condition of students after receiving tahsin and tahfidz treatment.

Data were analyzed by interpreting the data or coding the data. The coding process found the stages of implementing tahsin and tahfidz, the determining factors for the successful implementation of tahsin and tahfidz, and an evaluation of the implementation of the tahsin and tahfidz treatment on changes in attitudes and behavior in delinquent students.

3. Result and Discussion
Implementation of tahsin and tahfidz in overcoming student delinquency

The implementation of tahsin and tahfidz is an approach to responding to students' delinquency, based on the Koran. The involvement of students in tahsin and tahfidz is believed to have the power to change students' attitudes and behavior for the better. Tahsin and tahfidz take place in three stages as follows.

First, the process of getting used to reading and memorizing the Koran. The implementation of tahsin and tahfidz was performed by asking students to regularly (every day) read and memorize short letters in the Koran, namely letters An-Nas and Al-Fill. This process can be likened to individual dhikr. Therefore, it can be done continuously as a habit in the learning process. Routine dhikr behavior can provide peace. There is a difference between students who often practice tahsin and tahfidz and students who rarely do. Students who routinely practice tahsin and tahfidz become calmer, disciplined, patient, diligent, sincere, and able to concentrate than students who do not regularly practice tahsin and tahfidz.

This habituation process was carried out for six months and was practiced every morning for one hour before the school started at 7.30. The material on tahsin begun by improving the pronunciation of 30 hijaiyah letters and understanding tajwid. Tahfidz material was conveyed by voicing or sounding a short verse or surah that will be memorized, not only remembering it in the heart, and adding memorization gradually or continuously.

The second is the disciplinary process. Continuous implementation of tahsin and tahfidz in students who have delinquent behavior is related to discipline so that the following steps are taken: (1) performed the wahdah method, namely memorizing verses one by one; (2) Kitabah method was carried out by writing, such as filling in the TTS column, where verse assistance was provided in front, in the middle, and at the

end; (3) the sami'a method or hear the reading to be memorized; (4) combining wahdah and kitabah methods. Students were first asked to memorize verses. The students were then asked to write the verse that had been memorized while pronouncing it, and (5) the jama 'method by asking students to memorize together and led by the teacher/ustadz. These five disciplinary methods were carried out alternately during the tahsin and tahfidz learning processes. The aim is to avoid boredom in students, especially in delinquent students.

The third is evaluating student achievement. The success of the implementation of tahsin and tahfidz was measured by the Koran achievement test, which referred to Bloom's taxonomy, including knowledge (cognitive), understanding (affective), and application (psychomotor) using the material of the Koran (Surah Al-Fiil). The Koran achievement test in this study is centered on the area of cognitive measures in written, oral, and practical forms. Koran achievement test is a medium that represents the application of the tahsin and tahfidz methods. This test can diagnose the difficulties and weaknesses of students with delinquent behavior in practicing tahsin and tahfidz. The diagnosis results were used as a reference for improving the implementation of the next tahsin and tahsin methods.

These three stages are expected to have a psychological effect on students in the form of calmness and discipline as two preconditions for changing student attitudes and behavior. This approach is carried out in a structured and continuous manner to ensure a significant effect, especially those belonging to the delinquent category.

The determinant of the success (effectiveness) of the tahsin and tahfidz approaches in solving student delinquency problems

The tahsin and tahfidz's success in solving student delicacy problems requires a reciprocal relationship between students and teachers or ustad and emotional involvement from students. The involvement of various parties, teachers, or ustadz with students, including parents, is a prerequisite for the tahsin and tahfidz approaches' success. There are three factors to increase the effectiveness of the tahsin and tahfidz approaches.

The first is the faith factor as the basis for changing student attitudes and behavior. The factors that influence the successful implementation of tahsin and tahfidz can be likened to the dhikr process by saying tauhid sentences, which aim to instill and foster faith. Dhikr makes students confident and able to control behavior, actions, and speech. The tahsin and tahfidz methods can be likened to religion-based therapy. Religion as a guideline for an individual life is the initial foundation for forming social regulations and fosters the development of society's values and beliefs. Religion is also used as a material consideration in adjusting and controlling deviations that occur in society.

The second is a factor of individual commitment to be involved in tahsin and tahfidz. The implementation of tahsin and tahfidz requires discipline from students to read and memorize the Koran based on the targets to be achieved. Achieving targets in reading and memorizing requires concentration and regular time. The tahsin-tahfidz method was carried out continuously and intensively on students with delinquent behavior to achieve the research objectives. Achieving good results, namely achieving recitation and memorization of the Koran, requires disciplined time and concentration on tahfidz. In practice, this success is also related to the student's age, the place to memorize, time management, strategies for memorizing and memorizing targets.

The third is emotional involvement. The tahsin and tahfidz approaches' effectiveness is determined by the level of emotional involvement of students, which is a critical component and affects individual behavior. The level of student delinquency is closely related to their emotional level. In the tahsin and tahfidz methods, the teacher or ustadz's emotions are also involved. The positive emotions that arise, especially from the teacher, will support students to continue having positive emotions and behaviors. Emotional involvement allows the transfer of value from the teacher or ustadz to students to work effectively.

These three factors must be well integrated and carried out continuously to achieve the tahsin and tahfidz approaches' objectives. Efforts to eradicate delinquent behavior in students are a religion-based system of action that requires commitment from interested parties. This approach also confirms that religion is not only a belief and faith but also psychological in line with its healing potential.

The integration model of the tahsin and tahfidz approaches in education and family.

The integration model is a religion-based healing format with the involvement of various elements in society related to students' existence to overcome student delinquency. Three things can be emphasized in the formation of the integration model:

The first is the tahsin and tahfidz-based healing models' principles, namely a) participatory involvement of teachers, students, families, and communities to read, memorize, understand, and live the Koran well. b) Accommodating all parties involved in the implementation, both from the students and

teachers or families. c) The realization of harmonization between teachers or families with delinquent students. Delinquent psychology is integrated with psycho-spiritual healing because in the healing model, listening to and reading spiritual verses is done by delinquent students, teachers, or others.

The second is constructing the model or elements needed in the religious-based healing model with tahsin and tahfidz, which are as follows: a) verse guidance power (verse intuition) is a spiritual power that can overcome students' delinquency. The verse intuition as an inner whisper that arises automatically is God's guidance from the hadith in humans, which originated from Allah. b) The element of serenity, as an implication of healing tahsin and tahfidz, as the Koran's inspiration that reading the Koran brings peace of mind. c) The same emotions between teachers, students, and families. The interaction between the tahsin and tahfidz approaches creates a common perception and sincerity to gain spiritual peace. d) Inspiration of the Koran. In the end, some activities/habits of teachers, families, and students are inspired by the Koran (living the Koran).

The third is fulfilling the requirements for using the tahsin and tahfidz-based healing models, namely: a) Continuous. As an effort to anticipate the recurrence of delinquency, this method needs to be conducted continuously, not only for six months and while students are still in school, but also after students graduate. b) Consistent. The implementation must be following the steps of implementing the healing tahsin and tahfidz with a group approach model and a personal approach through the muroja'ah process. The group approach is carried out with a talaqqi (direct encounter) system between teachers and students. tahsin and tahfidz are carried out in a consistent and disciplined manner with religious internalization. Starting with Wudu's habituation, praying, prayer, dzikir, fasting, and tausiyah, the formation of akhlakul karimah towards students. An individual or personal approach is carried out with the talaqqi system casuistically on specific students to determine the cause of delinquency accurately. Then, the tahsin and tahfidz approaches and religious integration can be used to overcome student delinquency. c) Supervision carried out by the teacher is an emotional communication control on student delinquency problems. Family supervision is carried out by regularly carrying out religious activities, tahsin, tahfidz, and reward and punishment. d) Evaluation is carried out to determine the effectiveness of implementing the healing model carried out by educational institutions and families.

Discussion

The tahsin and tahfidz approaches in this study were carried out through 3 processes: habituation, discipline, and evaluation. This study is based on the argument that the tahsin and tahfidz approaches can be an alternative approach to the difficulties in handling students with increasingly severe delinquency. Previous research that analyzed the handling of delinquent behavior (Sumara et al., 2017; Mannuhung, 2019; Qolbiyyah, 2017) has not discussed handling religious therapy in the form of psycho-spiritual healing. The implementation of psycho-spiritual healing supports the opinion of Pulla in Kermen (2018), Rapi (2015), and Yaqin (2016), which states that spiritual intervention is necessary for the care of delinquent children to generate the energy of hope, peace, and serenity.

The results of this study are different from previous studies. Previous research only explained the importance of habituation and discipline in changing students' attitudes, behavior, and character (Cahyaningrum et al., 2017; Hidayat, 2016; Kurniawan, 2017; Manan, 2017; Rohman, 2016; Sugiharto, 2017). Whereas in this study, it has been proven that an intervention model, namely the tahsin and tahfidz methods, can be used to change and even eliminate students' delinquent attitudes and behaviors.

Changes in human attitudes and behavior are not the result of natural selection, but the influence of environmental and social factors. Similarly, student behavior will be influenced by the environment in which students live and attend school. The tendency of adolescents to engage in risky behavior is not due to the immaturity of the behavior to become irrational, delusional, and ignorant, but rather to the neurosis development (Brandeis et al., 2009; Steinberg, 2007). Therefore, it is necessary to create an approach related to the development of adolescent neurosis. This study has proven that providing special treatment that affects students' neuroses' development can significantly affect student attitudes and behavior changes.

The tahsin and tahfidz approaches have the potential to change students' attitudes and behaviors based on healing content that is contained both in the harmony of tahsin and in the meaning of tahfidz. The recitation of the Koran with rich tones and rhythms has a harmonizing power, which has direct implications for the psychological condition of students. Tahsin and tahfidz therapy have the same principles as music therapy, which is often performed to cure several disorders or diseases, both psychological and physical (Lestari et al., 2015; Liu & Petrini, 2015). The difference between music therapy and tahsin and tahfidz therapy based on spiritual healing is that tahsin and tahfidz therapy can sharpen intuition and provide higher inner calm because of the direct harmonization between student's emotions and feelings.

The tahsin and tahfidz based healing models' principles are participatory and accommodating from all parties by realizing harmony between teachers and families towards delinquent students. Through the

construction of the model or its elements consisting of guidance on verses (verse intuition), the Koran inspires calmness, emotional equality between teachers, students, families, and activities/habits of families, teachers, and students (living the Koran). Furthermore, the meaning of the Koran verses, which emphasizes the ethical and moral dimensions, directly or indirectly, positively affects students.

The tahsin and tahfidz approaches' effectiveness can be increased by integrating tahsin and tahfidz into the education system and social system as a whole. It correlates with Pulla's research (Kermen, 2018) that spiritual interventions are used in the care of delinquent children to instill the energy of hope, peace, and serenity. Another method used for teaching life skills in psycho-education and psychological counseling aims to reconnect delinquent children with other children (Rapi, 2015; Yaqin, 2016). Improving the quality of students' morals can be achieved through the internalization of religious education, which provides knowledge and value. Therefore, the tahsin and tahfidz approaches model is a solution in overcoming student delinquency applied to educational institutions, families, and communities.

Tahsin and tahfidz model as a religious healing approach in dealing with students' delinquency can effectively increase self-confidence and control students' emotions because it can bring emotional peace to the soul. Student delinquency is against society's norms, anti-social actions, which contain anti-normative elements (Andrianto, 2019). Hence, educational institutions and families are strategic places in character building that are more directed towards religious values, especially in junior high schools (Zulaikhah, 2019). Implementing the tahsin and tahfidz approaches to schools and families will familiarize students with learning to solve problems using religious healing. The healing tahsin and tahfidz approaches are part of the religious approach that controls student delinquency because it makes students accustom themselves to forgiving others, not holding grudges, carrying out obligations with their awareness, and trying to distance themselves from delinquent behavior. The chart of the tahsin and tahfidz models for delinquent students is presented in Figure 1.
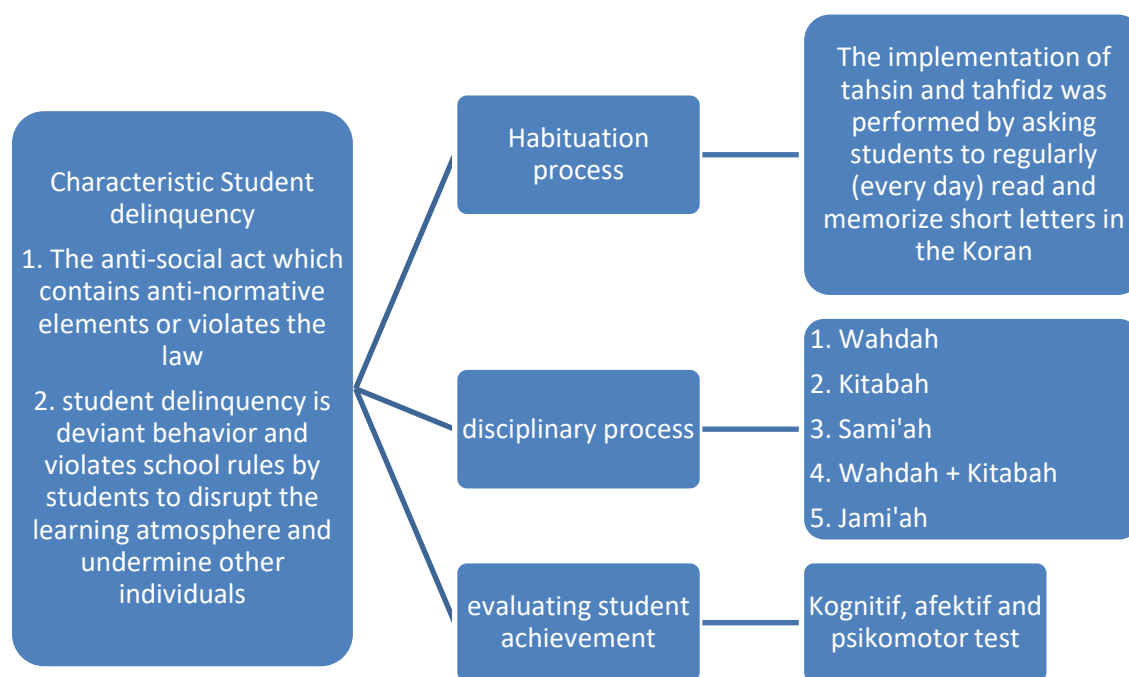
Figure 1. Model of Tahsin and Tahfidz in delinquent students

4. Conclusion

Previously, delinquency is considered as an alarming phenomenon because there is no suitable treatment to reduce or eliminate this behavior. This study found that the tahsin and tahfidz approaches included in the psycho-spiritual healing approach can overcome students' delinquency. It means that treatment with a religious approach packaged in the concept of religious healing can reduce and even eliminate student delinquency.

Tahsin and tahfidz model approaches will change and eliminate delinquent students' attitudes and behavior if they are carried out continuously and sustainably. This approach can effectively overcome student delinquency if implemented according to the principles, elements, and requirements that have been

determined. Moreover, the tahsin and tahfidz approaches' effectiveness can be increased by integrating them into the education system (integration of religious practice).

Although this research is conducted in a school environment, it still requires collaboration between students, teachers, and parents. This study is only focused on one location, namely SMP 178 Bintaro, meaning that the study results could not generalize all delinquent problems. Hence, further research is needed to generalize the effectiveness of the tahsin and tahfidz approaches in overcoming student delinquency.

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