

463 MAGIC QUESTION: ISLAMIC PSYCHOEDUCATION GROUP PROGRAM WITH PROBLEM SOLVING TECHNIQUES TO REDUCE JUVENILE DELINQUENCY

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Abstract

Indonesia in the next one to three decades will experience a demographic bonus, where teenagers will enter the productive age. Based on the results of the BPS Population Census in 2010, there were recorded 237.6 million Indonesians and 64 million of them were teenagers. Nearly 30% of Indonesia's population is teenagers, a critical but strategic period to be fostered because teenagers are prepared to become the next generation of the nation. However, the Central Statistics Agency (BPS) noted an increase in juvenile delinquency in Indonesia from year to year, in 2015 the number of juvenile delinquency reached 7762 cases. The latest data in 2017 shows an increase in case rates of up to 20 percent from the previous year. Research conducted by Saripudin in 2009 found that 70% of adolescents who committed delinquency were adolescents who did not receive religious education in their environment. Counselor have a greater role to instill religious values in adolescents. This is because teenagers spend more time in the school environment than at home, so that the influence of the school environment will have greater influence on adolescents. 3 Magic Question is an Islamic Psychoeducation Group Program that provides an understanding of fundamental and profound Islamic religion so as to reduce juvenile delinquency in adolescents.

Keywords: psychoeducation, psychoeducation group, delinquency, juvenile delinquency, magic question

INTRODUCTION

Indonesia in the next 1-3 decades will experience a demographic bonus, where teenagers will enter the productive age. Some of the researchers' own demographic bonuses are interpreted as economic benefits caused by a decrease in the dependency ratio as a result of the long-term fertility reduction process (Mayasari, Husain, 2017). Based on the results of the BPS Population Census in 2010, there were recorded 237.6 million Indonesians and 64 million of them were teenagers. Nearly 30% of Indonesia's population is teenagers, a critical but strategic period to be fostered because teenagers are prepared to become the next generation of the nation.

Every teenager has a different environment as well as different economic, social, family, educational backgrounds. Incorrect association is one of the causes of juvenile delinquency. In this day and age, on the grounds of modernization, teens want to try something new for them. For example the use of illegal drugs such as drugs, alcoholism, promiscuity, etc. (Qolbiyyah, 2017). Indonesia has a fairly high juvenile delinquency rate. The Central Bureau of Statistics (BPS) noted an increase in juvenile delinquency from year to year, namely in 2013 the number of juvenile delinquency in Indonesia reached 6325 cases, while in 2014 the number reached 7007 cases and in 2015 reached 7762 cases. This means that from 2013 - 2014 it increased by 10.7%, the case consisted of various cases of

juvenile delinquency, among others, theft, murder, free association and drugs. From these data, it is predicted that in 2020 juvenile delinquency will reach 12 944.47 cases with a 10.7% increase every year (Utami, 2016).

Juvenile delinquency is usually carried out by adolescents who fail in the process of developing their soul, both in adolescence and when in childhood. Psychologically, juvenile delinquency is a manifestation of conflicts that are not resolved both in childhood and adolescence as the culprit. One of the conflicts in adolescence was the emergence of distrust or doubt in the religion he had adopted so far. As in his writing (Tambunan in Idrus, 2006) reveals that adolescence is often marked by the beginning of their doubts about the concept and belief in their religion in childhood, so that this period is referred to as a period of religious doubt. This was also supported by W. Starbuck's research on Middleburg College students as mentioned by Ramayulis, concluded that of adolescents aged 11-26 years there were 53% of 142 students who experienced conflicts and doubts about the teachings of the religion they received, how to apply, the state of the institution religious and religious leaders. Similar to the study of 95 students, 75% experienced it like that (Hidayah, 2017). Even though based on other studies that have been conducted, it was found that 70% of adolescents who commit delinquency are adolescents who do not get religious education in their environment (Saripudin, 2009).

In reality, teenagers need protective figures who are able to be invited to share their feelings and dialogue about their anxiety. In addition, they also expect the existence of life as a place of dependence (Thaib, 2015). Guidance and counseling teachers have a greater role to overcome conflicts regarding religious distrust or doubt experienced by adolescents than parents, this is supported by the opinion of Santrock (in Delviyanti, 2014) that adolescents spend more time in the school environment than at home, so the influence of the school environment will have greater influence on adolescents. That way the teenagers spend more time with a group of friends at school. Based on the description of the problems described, the author's creative idea is "3 Magic Question: Islamic Psychoeducation Group Program with Problem Solving Techniques to Reduce Juvenile Delinquency"

DISCUSSION

3 Magic Question is a different Islamic psychoeducation group program from psychoeducation group in general. Islamic psychoeducation group is essentially an effort to help individuals re-realize their essence as human beings, especially as servants of Allah. While the purpose of Islamic psychoeducation group is that individuals become fully believers, and obey Islamic laws (Sutoyo, 2009: 205). This program uses problem solving techniques. This is because if education is intended as a process that will help prepare individuals to adapt throughout their lives, then guidance on how to solve problems must be one of the educational programs in schools (Romlah, 2006: 93). Later each individual involved in the Islamic psychoeducation group program will be invited to think scientifically in solving problems, and in its implementation, students are expected to be able to solve life's problems independently.

3 Magic Question is the title of the service material to be provided. The use of magic words is because with only three questions, a person's life can change

drastically. 3 The Magic Question will discuss three major questions in human life, namely where humans come from, what humans live for, and where humans will be after they die. These three big questions are fundamental questions that form the basis of every human being's thinking in his life in the world. Every human being will question these three questions, whether consciously or not. In fact, humans will naturally raise these three questions with or without education.

Basically these three questions are inseparable in human life, even to survive even humans must be able to answer these three questions. The question of where humans come from requires humans to know who created it. Without an understanding of the Creator, humans will not be able to answer the second question, which is for humans to live (life goals), and when humans cannot answer the question of what humans live for, then the drive to survive is gone. When humans have no reason to survive, then even death can be an option whose value is equivalent to life, or when humans cannot interpret life, they will behave and behave at will. With the last question also, namely where will the man after he dies, if humans are unable to answer that question, it will confirm its perception that life can be lived at will without the standard of behavior because after death there is no need to be accountable or no effect on behavior done during life in the world. Life without standard behavior will lead to behavioral deviations.

Humans who until now have been able to survive, certainly have answered these three questions. But not all humans are able to answer these three questions correctly. To find out the truth of the answers to these three questions is to see how someone presents the Creator in each answer to the question. The presence of the Creator is not only through mere doctrine. But by the process of thinking, as God has said in the Qur'an regarding verses about thinking that reach more than one hundred verses, also by proving basic scientific facts, such as why the meeting of sperm cells in the ovum can produce an animate creature? Or why can't humans stop the heartbeat itself? Why does fire have a burning nature? Can humans make changes day and night? Or why doesn't every planet in space collide with each other? (An-Nabahani, 2002: 9-11). The correct answer to the question of where humans come from? It is that humans come from God. God created nature and everything in it and humans and regulated the lives of each of His creatures. The existence of God as a creator has been clearly proven through various creations which have previously been proven by scientific facts.

Furthermore, the correct answer to the second question, namely for what human beings are created is to worship God, devote their lives and death only to Allah. Through this answer humans find living standards that behave clearly that is all in accordance with His commands and prohibitions. The standard of living in behaving and behaving is the Qur'an. But to believe that the Qur'an originates from the Creator must also be done through a process of thinking. The Qur'an has the possibility of not coming from the Creator. The first possibility is that the Qur'an originated from the Arabs themselves, because the Al-Qur'an language is an Arabic language that is not used by any nation in the world except the Arabs. This possibility is undeniable because in the Al-Qur'an itself there are verses that challenge the Arabs to make verses that resemble the Qur'an, but none of them agreed to the challenge. In addition, the language used by the Qur'an is not Arabic which is commonly used in the daily lives of Arabs, but is the highest in Arabic.

The possibility of the two Qur'ans comes from the Prophet Muhammad, because Muhammad is the messenger of the Qur'an, so he has the possibility to make the Qur'an. This has been refuted by the first statement, because Muhammad was part of the Arab nation, when the Arabs were unable to make verses similar to the Qur'an, as well as Muhammad, who was one of the Arabs themselves. Also different is the language used by the Qur'an and that used by the Prophet in daily life as narrated in the Hadith (Rasulullah's words). And the last possibility is that the Qur'an comes from Allah. This can be proven by the verses of the Qur'an that tell of events in the past that are not able to be reached by humans, and predict events in the future, there are also verses of the Qur'an that rebuke what was done by the Prophet.

Then, the third answer, where will the man be after he dies? Will be answered by itself when humans have been able to answer the two previous questions. In Islam, humans will be accountable for all attitudes and behavior while living in the world when the judgment day arrives or the Day of Judgment, and all human actions will be rewarded in the form of heaven and hell. Trust in the existence of the Day of Judgment, heaven and hell will be obtained after he trusts the truth of the Qur'an, because all three are occult things or things that cannot be reached by the human senses but their existence has been ascertained by the Qur'an.

After humans are able to answer the three big and fundamental questions correctly, he will know the direction or purpose of life that will be taken in the future. He will also always obey the rules of Islam which is a consequence of his feeling of trust in Allah as the Creator that he has found through a deep process of thinking. The obedience of someone to Islamic rules, especially in Indonesia will never violate the norms in society, because the norms prevailing in Indonesia today are the result of Islamic values that have been firmly planted and have become moral values that are adopted by the majority of Indonesian people since time occupation in the archipelago (Suryanegara, 2015: 157).

The implementation of the Islamic psychoeducation group program with problem solving techniques starts from group making. The process of recruiting group members in this program can come from student volunteerism or offers from BK teachers. After the BK teacher forms a group to carry out these activities, the BK teacher and the students can form an agreement on the schedule, discussion material, number of sessions, and place of implementation of the activity.

Psychoeducation group activities begin with a discussion of the existence of God. Before students enter adolescence, they generally accept religious teachings with an imitative process or simply imitate their parents (Clark in Subandi, 2006). At the beginning of the discussion, the BK teacher ignited the students with three basic questions as stated in material 3 of the previous Magic Question. Then students are welcome to express their opinions. Then the BK teacher corrects the wrong opinions of students. And so on until students think the correct answers about where they came from, for what they live in the world, and where they will die. Then the BK teacher asked students one by one to conclude what they had gotten from the Islamic psychoeducation group session. Then if students feel the need for a follow-up activity from the activity, the BK

teacher can decide together with the counselee about what topics will be discussed and when the follow-up activities can be carried out.

CONCLUSIONS

Based on the problems and ideas presented, 3 Magic Questions have the advantage of solving juvenile delinquency problems through their roots first. Juvenile delinquency is a result of lack of education regarding the role of religion in their lives. Teenagers in Indonesia have an average lack of understanding of religion and if they get religious understanding it is only limited to mere doctrine which often does not satisfy the minds of teenagers who are in a critical phase of thinking. Failure of satisfaction with religion will give rise to deviant behavioral attitudes, because it does not find an answer to why it must believe in the existence of God or obey the commands of religion. The 3 Magic Question program can help students overcome confusion about the meaning of life, so that later in facing life problems, students are able to solve it independently. If this program can be carried out by all BK teachers in Indonesia, then the 3 Magic Question program will contribute to the decline in juvenile delinquency in Indonesia and in the long run, this program can maximize the demographic contribution that Indonesia will get in the next few decades.

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