

The Effects of Guidance Module in Islamic Perspective on the Religiosity Among Students with Misbehaviour Issues

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ABSTRACT

The development of contemporary psychology and counseling has recognized the element of religiosity as one of the interventions which contributes in handling a variety of social issues. This element has shown influences in nurturing positive attitudes as well as preventing involvement of students in social issues. The purpose of this study was to determine the effects of the guidance module with Islamic perspective developed by the researcher, known as *Tazkiyah an-Nafs* Guidance Module (TNGM), on the religiosity among students with misbehaviour issues. Quasi-experimental study was carried out onto 62 secondary school students. The respondents were divided into two groups namely Treatment group and Control group. The findings have shown there were significant effects on the variable of the respondents' religiosity. The implication of this study proves that guidance module with Islamic perspective can be used as an intervention to help reducing the rate of students' misbehaviour issues.

Keywords: *Misbehaviour, guidance module, religiosity, resilience, Islamic perspective*

INTRODUCTION

The implementation of religion in handling various social disorder issues is becoming more relevant. Studies had shown that religious approach can help reducing the involvement of teenagers in delinquency, early-onset sexual activities, unsafe sexual activities and suicides (Donahue & Benson, 1995). The element of religion is essential in preventing oneself to involve in negative practices including delinquency (Hawkins, Graham, William & A. Zahn, 2009). The religion dimension acts as universal aspect in forming one's attitudes and behaviour. It guides people to do deeds and live with morale and ethics (Jamiah, Azimi, Sidek & Hasnan Kasan, 2004).

A study by United States of America Office of Justice Programs (OJP) who handles juvenile issues and delinquency prevention has indicated that religion is one of the factors which prevent the involvement of teenagers in delinquency alongside with the factors of responsible parents, excellent schools and interconnection between schools and parents (Zahn, 2009).

Besides that, a study by Khalim and Zulkifli (2009) on misbehaving and undisciplined students has presented that religious intervention with Islamic perspective can reduce and solve disciplinary problems as well as uplifting academic excellence. An experimental study by Lahmuddin and Zulkifli (2004) on 40 drug addicts has also shown that Islamic-based religious intervention acts as spiritual therapy which increases spiritual knowledge besides changing clients' behaviour.

These studies illustrate that religious and spiritual aspects are becoming more significant in guidance and counseling practices. This is why several professional organizations such as *American Psychological Association* (APA) and *American Counseling Association* have recognized

and approved religion as one of the respected elements. APA has put religiosity at 36th division as one of the recognized psychology divisions. According to APA, the element of religion is one of the factors which assist the functionality of human lives (*American Psychological Association*, 2011).

PROBLEM STATEMENT

Spiritual and religious counseling in Malaysia, especially with Islamic perspective, has illustrated its development. However, the studies and practices related to it are still quite isolated. The efforts of strengthening this new perspective in psychological counseling approach with Islamic base need to be increased (Wan Abd. Kader & Ismail Ghani, 2006; Yatimah & Tajudin, 2008; Sapora, 2009). Therefore, this study was hoped to be able to strengthen the disciples of practical counseling knowledge with Islamic base to suit the locals' values and culture.

Religious approach is able to increase mental health, social functionality and life quality. A study has determined that individuals who practice the element of religiosity have gained better physical and mental health state and high psychosocial competence (McIntosh, 1995). According to Graham, Furr, Flowers & Burke (2001), individuals with positive spiritual identities are capable to enhance their quality of life and interpersonal efficiency.

Relating to the issue, the increasing rate of social deprivation is said to have relation with the lack of religious belief. Teenagers' involvements in delinquency and violence are also illustrating to what extent their religious belief are. A study by Higginbotham, Ketring, Hibbert, Wright and Guarino (2007), carried out on female teenagers aged 18 to 24 years old, has shown that teenagers who lack religious practices tend to act violent compared to the ones who have high frequency of religious practices.

Apart from that, a study has also indicated that religious approach can be used as treatment as well as preventing the involvement of teenagers in delinquency (Zahn, 2009; Saadah, Salwan & Roslee, 2008). The development of religious module in this study is hoped to assist counseling practitioners in carrying out interventions related to the issues of misbehaviour among teenagers and students.

The element of religion needs to be brought to notion in guidance and counseling process. This can be proven with the existence of study which uses guidance and counseling module that promote spiritual; and religious perspective can reduce social tension and anxiety as well as increasing self-concept samples (Finney & Maloney, 1985).

The counseling approach with Islamic perspective seems to have potential in managing various clients' problems. Intervention in Islam discovers human's problem until its root (Malik Badri, 1995). Nevertheless, studies in psychology and counseling approach with Islamic perspective are still at minimal rate. Malik Badri (2001) has opined that psychologists and counselors play important roles in bringing intervention that helps people to notion.

As a conclusion, this study related to the development of module which implements the religiosity aspect in shaping balanced self-development was relevant. A few numbers of guidance modules with Islamic perspective in academic study made this type of study significant to be uplifted.

RESEARCH QUESTIONS

1. Is there any effect of grouped-guidance treatment using *Tazkiyah an-Nafs* Guidance Module (TNGM) on the students' religiosity?
2. Is there any effect of grouped-guidance treatment using *Tazkiyah an-Nafs* Guidance Module (TNGM) on the male students' religiosity?
3. Is there any effect of grouped-guidance treatment using *Tazkiyah an-Nafs* Guidance Module (TNGM) on the female students' religiosity?

RESEARCH METHODOLOGY

This study utilized quasi-experimental design. According to Chua Yan Piaw (2006), experimental study is specially designed to measure the effectiveness or effect of a program. This suited the main purpose of the study which was to determine the effects of *Tazkiyah an-Nafs* Guidance Module (TNGM) on religiosity and resilience of the secondary school students.

Quasi-experimental design was chosen due to the various free-variables which could not be manipulated fully such as the level of intelligence, educational background, family history, disciplinary background and etc. In this research, environmental factors could not be controlled fully by the researcher, unlike in-laboratory study. Both treatment group and control group subjects were free in real-life situation with family, friends, school and etc. This was parallel to the views of Chua Yan Piaw (2006) and Kantowiz, Roedger and Elmes (2001), where quasi-experimental design is utilized when the process of selecting respondents cannot be done randomly especially when there have various variables which cannot be manipulated such as race, gender, IQ level, educational level and etc.

This study also used pre-test and post-test design on both experimental group and control group. Subjects were chosen using purposive sampling. In this research, treatment group received treatment in grouped guidance sessions using the *Tazkiyah an-Nafs* Guidance Module within allocated period of time. In contrast, the control group did not receive any treatment at all but were monitored from time to time.

The comparison of pre-test and post-test scores in and between treatment and control groups took place. Pre-test and post-test were carried out to measure controlled variable which was the religiosity aspect before and after intervention in both groups. Based on this comparison, the effect of grouped-guidance session would be determined whether it was successful or unsuccessful in giving treatment towards students' religiosity increment. The experimental design carried out is illustrated in Table 1.

Table 1: Experimental design model (Campbell & Stanley, 1963; Wiersma, 1991; Salkind, 2000)

Group	Pre-test	Treatment	Post-test
Experimental	O ₁	X	O ₂
Control	O ₃	-	O ₄

Hints:

X = Experiment (using TNGM)

- = Control (no treatment)

O₁ and O₃ = Pre-test

O₂ and O₄ = Post-test

RESEARCH LOCATION AND RESPONDENTS

This study was carried out in a school in Selangor. The school had all the facilities to fulfill the requirements of the research. It was located in the suburban with families mostly were average in term of academic and socioeconomic status.

The selection of the location was meant to control the external variables. This was supported but the study carried out by Raja Gopal (2003) and Othman (2006) in which they only had chosen one particular school to manage the subjects.

The respondents were selected through purposive sampling. The decision was made as according to Kerlinger and Lee (2000), sampling is capable of making selective choices to fulfill the objectives of the study and to answer the questions inquired. The respondents were form 4 students, selected through purposive sampling. The selection was made by using information given by the school authorities and teachers who were in charge of discipline and counseling, regarding the students who were theoretically facing the issues of misbehaviour.

There were 62 students with minor and average disciplinary problems categories and they were divided randomly according to purpose.

Table 2: The Division of The Subjects

TREATMENT TYPE	GROUP CATEGORY	GENDER		TOTAL
		MALE	FEMALE	
Small guidance-group	Treatment Group 1	15		15
	Treatment Group 2		17	17
	Control Group	15	15	30
TOTAL		30	32	62

The selection of groups was made by the school authorities. They were divided into two main groups which were treatment group and control group based on certain criteria. The treatment group was divided into two to separate male and female students. This was meant to observe the effect of TNGM on gender differences.

RESEARCH EQUIPMENT

In order to measure the effectiveness of this research, a Survey on Secondary School Students' Islamic Studies Appreciation Scale was utilized to focus more on the aspect of belief, religious practices and behaviour.

FINDINGS NND DISCUSSION

Hypothesis 1: There is no significant difference in the mean scores between of pre-test and post-test in the element of religiosity among experimental group member compared to control group.

Table 3: Summary of t-test analysis in guidance-group session of *Tazkiyah an-Nafs* on the variable of religiosity in both experimental and control groups.

Variable	Source		Mean	S.D	D.K	t	Sig
Religiosity	Treatment	Pre	3.237	.304	31	-6.318	.000
		Post	3.669	.281			
	Post-test	Treatment	3.669	.281	60	5.052	.000
		Treatment	3.147	.507			

For treatment group pre-test had been done before the treatment was carried out on them and the post-test was done after the treatment. The difference test or to test the effectiveness of the treatment, $t(31) = -6.318$, $p < .05$, in which there were significant difference in mean scores between the pre-test and post-test. This result showed that the effect on the religiosity aspect was evident. In the analysis of the post-test results between experimental and control groups, the value of $t(60) = 5.052$, $p < .05$, in which there were differences between the groups after the post-test which illustrated another significant difference between treatment and control groups.

Hypothesis 2 : There is no significant difference in the mean scores in pre-test and post-test regarding religiosity aspect in male treatment guidance-group compared to control group.

Table 4: Summary of t-test analysis in guidance-group session of *Tazkiyah an-Nafs* on the variable of religiosity in experimental and control groups consisting male students.

Variable	Source		Mean	S.D	D.K	t	Sig
Religiosity	Treatment	Pre	3.163	.297	14	3.950	.001
		Post	3.558	.244			
	Post-test	Treatment	3.558	.244	28	2.930	.007
		Treatment	3.120	.524			

For treatment group pre-test had been done before the treatment was carried out on them and the post-test was done after the treatment. The difference test or to test the effectiveness of the treatment, $t(14) = 3.950$, $p < .05$, in which there were significant difference in mean scores between the pre-test and post-test. This result showed that the effect on the religiosity aspect was evident among male students. In the analysis of the post-test results between experimental and control groups, the value of $t(28) = 2.930$, $p < .05$, in which there were differences between the groups after the post-test which illustrated another significant difference between treatment and control groups consisting male students.

Hypothesis 3 : There is no significant difference in the mean scores in pre-test and post-test regarding religiosity aspect in female treatment guidance-group compared to control group.

Table 5: Summary of t-test analysis in guidance-group session of *Tazkiyah an-Nafs* on the variable of religiosity in experimental and control groups consisting female students.

Variable	Source		Mean	S.D	D.K	t	Sig
Religiosity	Treatment	Pre	3.303	.301	16	-4.847	.000
		Post	3.768	.282			
	Post-test	Treatment	3.768	.282	30	4.159	.000
		Treatment	3.174	.507			

For treatment group pre-test had been done before the treatment was carried out on them and the post-test was done after the treatment. The difference test or to test the effectiveness of the treatment, $t(16) = -4.847$, $p < .05$, in which there were significant difference in mean scores between the pre-test and post-test. This result showed that the effect on the religiosity aspect was evident among female students. In the analysis of the post-test results between experimental and control groups, the value of $t(30) = 4.159$, $p < .05$, in which there were differences between the groups after the post-test which illustrated another significant difference between treatment and control groups consisting female students.

CONCLUSION AND SUGGESTION

The findings of the quasi-experimental study have indicated that the use of TNGM module are effective in developing the element of religiosity among students with minor and average disciplinary problems. This supports the previous studies in which religiosity is an essential intervention (Miller, 1999; Myers & Williard, 2003; Gallup, 2008) and it shows positive effects and changes within the clients (Bergin, 1991). Other studies have also presented that religious intervention is capable to reduce social tension and anxiety (Finney & Maloney, 1988); and depression (Harris, Schoneman & Carrera, 2002).

Local studies also support the effectiveness of the element of religion as an intervention especially from Islamic viewpoint. A few studies have utilized religious element including Omar's study (1998) in which he has discovered the approach of reciting prayer can reduce the level of anxiety as well as Iran Herman and Asmah Bee's (2003) in which they have determined that reciting prayer, *wirid*, and self-reflection can reduce the degree of depression. A study carried out by Lahmuddin and Zulkifli (2004) in which they utilized the element of religion and they have illustrated spiritual therapy can develop positive personalities among drug addicts, increase their spiritual knowledge and perform positive changes. Sabora (2007) has shown, in a study, that cognitive *ad-din* psychology treatment can reduce the rate of depression likely in Nadiah's study (2005) has indicated *musarabah* module of practice can increase the degree of determination and self-regulation academic level.

The findings have also indicated that TNGM can be used as an intervention on both genders – male and female. This situation is parallel to Russell (1974) in which an effective module must suit population target. A previous study don by Nadiah (2005) has been carried out on different genders to determine to what extent the *musarabah* module of practice gives effect towards targeted population. The finding of the study has indicated the difference in effect of determination degree between male and female.

This study also supports the previous studies which utilize religion-based intervention which acts as needs in both genders – male and female. A study carried out by Yahaya, Azizi and Hashim, Shahrin and Boon, Yusof and Abu Bakar, Mohd Fazli (2007) has indicated that the element of religion performs significant relationship with positive attitudes and behaviour towards male and female students in addition to a study done by Ahmed (2007) on teenagers in Kuwait which has indicated that religion has influence on self-peace, mental and physical health on male and female teenagers.

The findings in this study can directly develop the knowledge of guidance and counseling in forming the element of religion as a base, especially through the Islamic perspective. It can stand as guidance for counseling practitioners to utilize indigenous intervention approach, parallel to local attributes, in order to match the culture and practice of the Muslims community. TNGM can be considered as additional upgrade onto current practice to help counselors carrying their responsibilities.

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