Models design of spiritual therapy
For development of quality of soul and character of students

Ahmad[1], Husain Anandtama Lutfi[2]
Faculty of Psychology, State University of Makassar Indonesia
e-mail: Ahmadrazak71@yahoo.co.id

Abstract: This study aims to 1) design module spiritual therapy as a model of life quality and character development of students. 2) determine the validity of spiritual therapy module that has been designed. 3) Knowing the response of student assessment on the implementation of spiritual therapy. Spiritual therapy module validated by three experts, namely: psychologist; Islamic religious scholars; and expert guidance and counseling. The module is tested on 30 students of SMAN 11 Makassar who have been purposive random sampling. The results of this research are: 1) Model therapies spiritual has been designed, arranged in the form of modules consisting of: background, theoretical basis, models and dimensions of therapy, the stages of therapy, and assessment of therapy 2) The three experts have given judgments, namely: psychologist give 3:40 (fit for use), an expert in Islam gives the value 3.70 (very decent used), and the expert guidance of Counseling give 3:55 (very decent used). 3) The results of spiritual therapy trials on 30 students showed that 11 people judging Good and 19 assessing Very Good.

Keywords: Spiritual Therapy Model, Quality of soul, Character

INTRODUCTION

Crucial question facing the world today is the issue of education that is increasingly prevalent delinquency done by the students. Kartono (1998), found more delinquency refers to a form of deviant behavior, which is the result of mental and emotional upheaval that is very unstable and defective. Bynum and Thompson (1996), defines the behavior of delinquency in three categories, namely: the legal definition, the role definition, and the definition of societal response. Here the meaning is intended:

a. The Legal Definition. Legally behavior delinquency is defined as any behavior that could be a crime if committed by an adult or behavior by the juvenile court considered incompatible with age, so that the child is considered behavior, delinquency by a ban imposed by law status of criminal behavior of government.

b. The Role Definition. In the role of a more focused meaning delinquency behavior as antisocial offenders. This notion refers to an individual who maintains form delinquency behavior in a fairly long period of time, so that the lives and identities of his personality is formed of deviant behavior (deviant).

c. The Societal Response. In societal response, emphasizing the consequences as a result of an action and/or an offender who is considered a deviant behavior or delinquency, where the

audience to observe and appraise the behavior. Audience is a social group or community where the offender is a member.

The survey ever conducted at 20 from high schools in the city of Makassar showed that among students have been doing disrespectful behavior towards teachers and parents, promiscuity, watching pornographic films, LGBT, abuse of narcotics, and fights (Ahmad 2017).These survey results confirm the results of research Aroma and Suminar (2012); Unayah and Sabarisman (2015) which explains that behavior delinquency committed by teenagers is getting increased very alarming, such as substance abuse, promiscuity, skipping school, fighting, leave without permission, reading / watching things a porn, speeding (robber), alcoholism, premarital sex, stealing, abortion, gambling, and crime of murder.

This kind of behavior is an indication of the weakness of character among students. According Hidayatullah (2010) character is a quality or mental or moral strength, character individual who is a special personality that drives or drive, and that differentiates it from other individuals. Musfiroh (Walid, 2011) character refers to the set of attitudes, behavioral, motivation, and skills. People whose character is the personality, behavior, character, temper, and character. According Lickona (Megawangi, 2004) a person of good character certainly have a good mind (thinking the good),had a good feeling (feeling the good), and well-behaved (acting the good). In other words, a good character is harmony between knowing the good, desiring the good, and doing the good. Because the character is defined as the integrity of the knowledge of the good, want to do good, and proven in the real action well behaved.

Both the poor moral character of every teenager is highly dependent on high or low quality of soul as the internal elements of human psychologist. Berkowitz (2002) says that moral character is "the hallmark of an individual's psychological affecting the ability and propensity of the person to function morally. According to the Infallible (2003) that the deviation of morals can occur because of a spiritual crisis and poor quality of soul.

According to Azmi (2009) Quality the human soul is the capital of beings who can lift and lower the dignity of the human being. According Karzon (2010) Quality of soul is a state of internal potential of the human person can improve and can destroy themselves. According to Mubarok (2009) that the soul is the core of the human causes different qualities with other creatures, namely that causes humans are able to develop ideas, to think and reflect, then with ideas and thoughts that humans take a decision. an important factor in this regard is how humans are able to control their individual character as well as responsiveness to their surroundings before making a action. The quality of one's soul can be increased and may also decrease, and was strongly associated with a system that involves a series of nature and human nature. Psychology and religious perspective asserts that the construction quality of soul is very important, because the quality of soul which will result in personal mature, intellectually, emotionally and spiritually. As has been stated previously that the soul is a potential that can cause human behavior to be good or bad.

Along with the complexity of the behavior of delinquency vulnerable happened to the students, necessary interventions which are able to develop the quality of soul and character they are to be the generation that moral and virtuous

noble. Based on this, it designed a model of spiritual therapy that can be used as an alternative handling of the problem of juvenile delinquency.

METHODOLOGY

This research is an R & D (Research & Development) is the research methods used to produce a specific product and test the effectiveness of these products (Sugiyono 2015). The resulting product of this research is the Spiritual Treatment Module to develop the quality of soul and character of students.

This study has recently come to the two stages, namely: 1) the design model that has been validated by three experts (psychologists, an expert on Islamic religion, and expert guidance counseling), 2) group trial is limited to 30 high school students in the city of Makassar.

The formula used to add ratings and validity of expert mengategorisasikan results are as follows (Zaenuddin, et al, 2011):

$$FS = \frac{W \times S}{100} = \underline{\quad} = \underline{\quad}$$

Explanation:
FS = Final Score   W = weighting   S= Score

Scores given are the numbers 1 through 4. The results of the assessment categories are:

Very Good (VG)   = 3:51 - 4:00
Good (G)   = 2.76 - 3:50
Enough (E)   = 2:00 - 2.75
Less (L)   = ≤ 1.99

RESULTS AND DISCUSSION

1.1. Module Spiritual Therapy for the development of quality of soul and character of students.

Spiritual therapy module consists of five compositions, namely:

a. **Introduction** which includes: the background, the goal of therapy, therapeutic methods of implementation, basic implementation of the therapy, the therapist team, location and duration of therapy.

b. **Models and dimensions of therapy,** at this portion described on the approach used in the therapy and the therapy process. The targets include the dimensions spiritual aqal therapy, qolb, and nafs. The following models and dimensions of spiritual therapy:

Figure 1. Model and dimension of spiritual therapy

c. **spiritual therapy stages** include:recitations of al-Qur'an, tausiyah, dzikr, prayer, muhasabah, and counseling.

d. **Rate spiritual therapy**,intended to elicit a response from the participants of the spiritual therapy that run.

1.2. Assessment of three experts to modules spiritual therapy

Design spiritual therapy has been refined and evaluated by three experts, namely psychologist, an expert on Islamic religion, and expert guidance counseling. Following the assessment of the three experts:

Table 1. Assessment of Psychological Expert

No.	Aspect	W	S	WxS	Info.
1.	Introduction	20	3	60	$\frac{340}{100}$=3,40
2.	Model therapy	40	3	120	
3.	Steps	30	4	120	
4.	Evaluation	10	4	40	Good
	Total	100	14	340	

Table 2. Assessment of Islamic Religious Scholars

No.	Aspect	W	S	WxS	Info.
1.	Introduction	20	3	60	355=3,55
2.	Model therapy	40	4	160	100
3.	Steps	30	3.5	105	Very Good
4.	Evaluation	10	3	30	
	Total	100	13.5	355	

Table 3. Assessment of expert guidance and counseling

No.	Aspect	W	S	WxS	Info.
1.	Introduction	20	3	60	370=3,70
2.	Model therapy	40	4	160	100
3.	Steps	30	4	120	
4.	Evaluation	10	3	30	Very Good
	Total	100	14	370	

Based on assessment of the three-three experts, spiritual therapy module unfit for use as a model for the development of life quality and character of students.

1.3. The response of students to the implementation of spiritual therapy.

Here are the responses 30 students who participated in the spiritual therapy.

Table 4. Response of students to the implementation of spiritual therapy

No.	Therapy Activity	Scoring			
		L	E	G	VG
1.	Right on Target	-	-	25	5
2.	Duration of Implementation	2	28	-	-
3.	Steps	-	-	7	23
4.	Punctuality	-	2	20	8
5.	Impression	-	-	19	11

Based on the above table shows that the average student and very good judge of the whole series of spiritual therapy.

The results of spiritual therapy model development research shows that this model is feasible to proceed on the effectiveness of the test phase.

Results of statistical analysis is based on three categorization as eligibility determination module testing that module is a legitimate spiritual therapy. Total scores obtained from three experts, two experts give very good categories (VG) and an expert give a good category (G). The results

of the expert assessment theoretically eligible to apply. No matter how the team, according to one expert mentioned that although theoretically modules have been eligible to apply, but success in its application is determined by the team that runs the therapy as well as the results of the application in the field. So the treatment team must be trained and competent professionals.

Based on qualitative expert judgement mentions that spiritual therapy that has been developed for the development of the soul and character of students can be applied to a number of considerations, namely:

a. The module has been built therapy can be precisely targeted.
b. The module content can be done with either therapy.
c. Fill the therapy module according to the set time.
d. Fill the therapy module can change to improve the quality of soul and character.
e. Fill the therapy module can increase awareness of students participate in therapy.
f. Fill the therapy module includes spiritual and psychological basis. It is excellent in combining religion and psychology in the therapeutic process.

Guided to view Borg and Gall (1983) that the results of expert assessment can be used as a basis for determining the validity of a module. Such a procedure has been done other researchers to build and develop a model, such as the study of Truth, (2015) the design of the model development tools stroke therapy non pharmacological

Assessment is very consistent with the view Rusell (Ahmad 2007) which states that anything module is considered to have validity if meet five criteria, namely: should the right target population, the situation is satisfactory execution module, adequate time in the run, managed to improve

performance, and managed to change the attitude towards the more brilliant.

CONCLUSIONS

The conclusion that can be drawn based on the results of this study are:
1. Built up a spiritual therapy model for the development of the soul and character of students.
2. Islamic religious scholar and expert counseling assess Very Decent (SL) and psychologists have assessed Worth (L) design model of spiritual therapy for the development of the soul and character of students.
3. Students of 30 people who participated in the trial (Try out) gave a positive response to palekasanaan spiritual therapy.

REFERENCES

Ahmad. (2016). Urgency of spiritual therapy in developing quality of soul and character of students at SMAN Makassar.Article. International conference ADRI-5 Scientific publications toward global competitive higher edication. Ballroom teater-pinisi tower 3rd floor UNM 21-22 January 2017. ISBN: 978-603-602-60736. pp 279 – 283.

Ahmad, J. (2007). Modules and caunseling abusers bye. Serdang: Universiti Putra Malaysia.

Aroma, I. R, Suminar, D. R. (2012). Relationship Between Level of Self-Control Behavior With Juvenile Delinquency trend. Journal of Educational Psychology and Development, 1 (02): 1-6.

Azmi, I.A.G. (2009). Human capital development and organizational performance: a focus on Islamic perspective. SyariahJournal,Vol. 17, Num. 2: 353-372.

Borg, W.R & Gall, M.D. (1983). Educational Ressearch: an introduction. 3rd ed. New York: David MCKay.

Berkowitz, M. (1998). The education of the complete moral person. In L. Nucci (webmaster), Studies in Moral Development andEducation.Chicago: University of Illinois. Retrieved December 2002 from http://tigger.uic.edu/~lnucci/MoralEd/aotm/article3.html.

Bynum, J. E, and W. Thompson. (1996). Juvenile delinquency: Sociological Approach. Boston: Allyn and Bacon.

Hidayatullah, Furqan. (2010). Character Education: Building a Nation Civilization. Surakarta: Yuma Library.

Kartono, K. (1998). Social Pathology 2. Jakarta: Radja Grafindo Persada.

Karzon. (2010). Tazkiyatun nafs. Translation Threeska. East Jakarta: Akbar Media.

Infallible, A. (2003). Sufism As Modern Human Liberation. Surabaya: Student Library.

Megawangi, Rachael. (2004). Character Education: The Right Solution for Nation Building. Jakarta: Indonesia Heritage Foundation.

Muborak, Achmad. (2009). Understanding Quality of nafs. Article. http://mubarokinstitute.blogspot.com/2

009/04/kualitas-nafs.html.Accessed on 01/01/2013.

Unayah, N., Sabarisman, M. (2015). The fhenomenon of juvenile delinquency and criminality. Socio Informa. Vol. 1 (2); pp 121 - 140.

True, PH (2015). Design Model Development Aid Stroke non pharmacological therapy. Article. Presented at the National Seminar at the University of PGRI Yogyakarta.

Walid Muhammad. (2011). Model of character education in Islamic religious colleges: the study of character-based education ulul albab at the State Islamic University of Maulana Malik Ibrahim Malang. El Qudwah Journal, 1 (5): 115-126.