The Effectiveness of Embedding Islamic Education On The View The Meaning of Adolescents' Life In The Orphanage Environment In Padang Sidimpuan

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ABSTRACT

The purpose of this research was to get an overview of the meaning of life for orphanage adolescents in Indonesia. There have been several studies on the meaning of life conducted in any country, including Indonesia, but the use of religious counseling for teenagers, particularly those living in orphanages, is still limited. The tools used to measure the meaning of life are three values: creative values, experience values, and attitude values, which are translated into 30 items. This study uses a descriptive quantitative method, which is a method that describes the level of meaning in the lives of orphanage adolescents based on numerical data analysis. The results of the study showed that the 35 adolescents from the orphanage had general descriptions of: 1) a very high level of meaning in life that does not exist; 2) one of a high level (3%); 3). Seven of a moderate level (20%); 4). Eleven of a low level (31%); and 5). sixteen of a very low level (46%). These results indicate the importance of developing the meaning of life for orphanage youth through various efforts and interventions, especially in Indonesia.
Keywords: Youth, Meaning of Life, Islamic Counseling

ABSTRAK

Penelitian ini bertujuan untuk mendapatkan gambaran tentang makna hidup remaja pati asuhan di Indonesia. Ada banyak penelitian tentang makna hidup yang dilakukan di berbagai negara termasuk di Indonesia, tetapi untuk usia remaja khususnya yang tinggal di panti asuhan dengan penggunaan konseling spiritual masih sangat terbatas. Alat yang digunakan untuk mengukur makna hidup adalah tiga nilai yaitu nilai kreatif, nilai pengalaman dan nilai sikap yang dijabarkan kepada 30 butir. Penelitian ini menggunakan metode kuantitatif deskriptif, yaitu metode yang mendeskripsikan tingkat makna hidup remaja panti asuhan pada analisis data numerik. Hasil penelitian menunjukkan bahwa 35 remaja panti asuhan memiliki gambaran umum: 1). yang memiliki makna hidup leve sangat tinggi tidak ada, 2). level tinggi sebanyak 1 (3%), 3). level sedang 7 (20%), 4). level rendah 11 (31%) dan 5). level sangat rendah 16 (46%). Hasil ini mengindikasikan pentingnya mengembangkan makna hidup remaja panti asuhan melalui berbagai upaya dan intervensi khususnya di Indonesia.
Kata kunci: Remaja, Makna Hidup, Konseling Islami

A. INTRODUCTION

The meaning of life is something that a person feels is important, valuable, and believed to be true, and it can be his life goal. The meaning of life can be in the form of ideals or just a desire to make someone survive. The meaning of life will be owned by a person if he can know what the meaning and purpose of his life are.

The meaning of life is the self-awareness to fight for what is meaningful in life (Crumbaugh, 1964; Frankl, 2004; Bastaman, 2007). When individuals are aware of their existence, roles, and functions, they will be motivated to appreciate their lives. Frankl (in Bastaman, 1996) says that individuals who have meaning in life have a strong orientation towards what is called "a life-prolonging or even a lifesaving effect," which is an influence that gives strength to survive because of the belief that there is meaning behind suffering. he faced. In this context, the meaning of life is referred to as the quality of individual appreciation of how much the individual can develop and actualize the potentials and capacities he has and how far the individual succeeds in achieving his life goals. Al-Ghazl (1999) calls it the ability to always think positively.

Meanwhile, according to Maslow (1971), humans will develop into a complete person if they succeed in realizing their potential as well as possible. Stagnation in development caused by individuals who do not dare to develop themselves or are hindered by their environment can lead to physical decline, illness, and even death. This is based on Maslow's theory that the meaningfulness of life is a trait that arises from within a person.

Frankl (Koesworo, 1987) argues that every individual can find meaning in life through self-transcendence. This opinion is in line with what was mentioned by Paloutzian (1981), who said that mature religious feelings will help individuals satisfy their "desire for meaning" by taking religious teachings that are applied in all aspects of their lives. More technically, Crapps (1993) says that human nature includes spiritual abilities, and these abilities can be realized when a person is willing to dig deeper into himself namely, to achieve self-actualization through decisions that further enhance the content and quality. This can be understood as a form of expression and their interpretation of Frankl's conception of the meaningfulness of life, which is not created but found outside the individual.

On the other hand, the meaning of life is considered a dimension in determining the level of happiness in one's life. In 2017, the Central Bureau of Statistics stated that the happiness index consists of three dimensions: life satisfaction, feelings, and meaning in life.

According to the Central Bureau of Statistics, the magnitude of the index of each dimension making up the Indonesian Happiness Index is (1) Life Satisfaction Dimension Index of 71.07 (Personal Life Satisfaction Sub dimensional Index of 65.98 and Social Life Satisfaction Sub dimensional Index of 76.16); (2) Feeling Dimension Index of 68.59; and (3) Index of the Dimension of Meaning of Life of 72.23.

Everyone wants to be a person who is dignified and useful for himself, his family, the work environment, and the surrounding community and is valuable in the eyes of God (Bastaman, 2007). Adolescence, as stated by Jhon W. Santrock (2012), is a period of transition from childhood to adulthood that includes biological, cognitive, and social-emotional changes. In addition to the transition period, adolescence is marked by a period of searching for identity. The search for adolescent identity is strongly influenced by two basic factors: genetic or hereditary factors and natural factors such as environmental, cultural, and parenting influences applied by parents (Desmita, 2013).

There are lots of children who still have complete parents living in an orphanage, but for some reason, these children must be willing to live separately from their parents. On the other hand, the number of orphanages throughout Indonesia is very large, ranging from approximately 5,250 to 8,610 (Martin et al., 2007). This figure is a very large one and allows Indonesia to become the country with the largest number of orphanages in the world. Meanwhile, according to the Kepmensos (No. 50/HUK/2004), social institutions have the task of providing guidance and services for orphans, underprivileged children, and neglected children so that their potential and learning capacity recover and can develop optimally. reasonable. Kusnawan (2020) describes the most basic thing related to the objectives of Islamic guidance and counseling, which is related to the development of the client's self-characteristics (potential), which are expected to grow and develop healthily, both in the physical, and spiritual, *nafs*, and faith aspects, according to the instructions from the creator.

The results of Nina Ainu Nigrum's (2012) research stated that an orphanage is an institution that functions to accommodate children who have lost one or both parents, divorced parents, have economic factors, or have been neglected. The same thing was also mentioned by Martin et al. (2007): as time goes by, not only orphans are placed in orphanages, but children who still have complete parents from poor families and neglected children also become residents of most of them. House. This phenomenon is in accordance with BPS data, which says that out of 60 million Indonesian children aged less than five

years, 2.15 million do not live with their parents. While 72.5 percent of the 2.15 million children still have living parents, 15.5 percent still have one parent, and only 10 percent are orphans.

Adolescents living in orphanages, in addition to experiencing general symptoms as a result of natural human development, which is characterized by physical and mental changes, also experience special problems that make them have to live in orphanages. In this context, the reality of adolescents living in orphanages is a complex reality because, on the one hand, they are shaken by the transitional process of their psychological development and, on the other hand, there are individual memories. Even though it doesn't reach the level of PTSD (post-traumatic stress disorder), it still becomes a memory that disturbs her mentally and psychologically.

Philosophically, the study of the meaning of life becomes something fundamental and sacred. That is, it is called fundamental because it influences their activities and interactions as an integral part of society and the natural world, and it is said to be sacred because it relates to their perspective on the meaning of life and living.

Meanwhile, from a theological standpoint, the main purpose of sending the prophets and apostles to earth can be described as the discovery of the meaning of life. The presence of the Islamic religion is specifically to correct these immoral acts and elevate women's status to fully restore human rights as God's most noble creatures. Therefore, according to Amin (2010), when viewed in terms of the historical development of religion, this religious guidance has been carried out first by previous prophets, apostles, and spiritual figures.

It is assumed that the use of Islamic counseling can help orphanage youth develop a sense of meaning in life; this is based on the reality of adolescents, who are not only hindered in finding meaning in life but also in making sense of themselves. If Frankl, in his theory, says the meaning of life comes from outside the individual (extrinsic), while Maslow argues that the meaning of life comes from within the individual itself (intrinsic), and the system of service delivery and guidance in Islam includes both sources of the meaning of life, Adz-Dzaky (2001) states that the system applied in Islamic counseling starts with guidance to conscience awareness by reading the verses of Allah. After that, only the therapeutic process is carried out by cleaning and purifying the causes of deviations; then, after the light of senility appears in the chest (*qalb*), mind, and psyche, the guidance process is carried out by teaching the messages of the Koran and guiding individuals to improvement. essential self-

improvement. Meanwhile, according to Rassool (2016), "Islamic counseling is a form of counseling that incorporates spirituality into the therapeutic process to address a variety of underlying psychological needs from a faith-based perspective and emphasizes spiritual solutions based on love and fear of Allah and the duty to fulfill our responsibilities as the servants of Allah."

Based on the explanation above, the researcher intends to find out a general description of the meaning of life for adolescents in orphanages in Indonesia, especially the Hayat Rompin Orphanage in Padangsidimpuan City. Research on the meaning of life, especially among adolescents, is still very limited in Indonesia, so this research can contribute to and direct further research on the meaning of life in that country.

B. RESEARCH METHODS

This study uses a quantitative approach because the emphasis is on numerical data analysis. The research method used in this research is descriptive-quantitative. The acquisition of the meaning of life can be described using this method for adolescents at the Hayat Orphanage in Padang Sidimpuan City, including up to thirty-five youths who participated in this study. The data collection tool used is the mean value of life, which consists of creative values, experiential values, and attitudinal values. The meaningful life scale is determined based on an ordinal scale that is grouped into five alternative answers: very high with the symbol number five, high with the symbol number four, moderate with the symbol number three, low with the symbol lift two, and very low with the symbol lift one. This scale is used to measure attitudes, opinions, and one's perceptions of a particular object or phenomenon. The data analysis technique used in this research is descriptive statistics. The research was obtained by calculating descriptive statistics in the form of frequencies and percentages.

C. RESULT AND DISCUSSION

The purpose of this study is to obtain a general description of the meaning of life for adolescents in orphanages in Indonesia, especially those who live in the Hayat orphanage in Padangsidimpuan City. The data obtained related to the meaning of life for orphanage adolescents and was placed into five categories, namely: very high, high, medium, low, and very low. The results of the instruments that have been distributed to thirty-five orphanage

youths and carried out in August 2022 are as follows: A general description of the meaning of an orphanage youth's life is obtained from the thirty-five samples, with the following details: 1) with zero of a very high level of; 2) with a high level of one (3%); 3) with seven moderate levels (20%); 4) with eleven of a low level (31%); and 5) with sixteen of a very low level (46%). The results are presented in Table 1 below.

Table 1. Frequency Distribution of the Meaningful Life of Orphanage Adolescents

Score	The number of students	Frequency	Stage
-	-	-	Very High
91-120	1	3 %	High
61-90	7	20 %	Medium
31-60	11	31 %	Low
1-30	16	46 %	Very Low

The score above shows the low meaning of life for orphanage youth in Indonesia, so it requires serious attention from various related parties. This finding is in line with the results of previous research conducted by Khan and Jahan. The results of a study conducted by Khan and Jahan show that adolescents who live in orphanages tend to have lower subjective well-being compared to adolescents who do not live in orphanages. A South African researcher found a similar assessment, stating that orphaned adolescents experience mental health disorders and psychological pressure, making them vulnerable to depression. This is due to the lack of mental health services as well as a lack of warm social relations and economic factors.

To help individuals, find and develop the meaning of life, there are several efforts and interventions that can be carried out in a structured way, including the provision of group services using Islamic counseling. Islamic counseling is believed to be able to help orphanage youth overcome various problems they face so that they can find a meaningful life.

Islamic counseling is the provision of services based on religious spirituality guided by the Koran and Hadith, known in Europe as pastoral counseling (counseling based on the values of the Bible) among Christians. Spiritual flow, one of which is called religious counseling, is the fifth stream in guidance and counseling after the other four schools, namely psychodynamic counseling, behaviorism, humanism, and multiculturalism. (Abdul Hayat, 2016: 3; Stanard, Singh, and Piantar).

Chalfant and Heller (Gania, 1994: 395–398) report that about 40 percent of people who experience mental anxiety prefer to go to religious leaders for help. So, it is not surprising that when religious clients have a negative view of secular counselors, it is not uncommon for them to refuse and/or stop therapy unilaterally (Lovinger and Worthington in Keating & Fretz, 1990). Thus, counselors must consider the client's religious values when providing counseling services, because clients who are fanatical about their religious teachings may be very certain of solving their personal problems through the values of their religious teachings. Bishop (1992) states that religious values are important for counselors to consider in the counseling process so that the process is carried out effectively.

At the Islamic Guidance and Counseling National Seminar I held on May 15-16, 1985, it was formulated that Islamic counseling is a process in guidance and counseling that is carried out based on Islamic teachings to help individuals who have problems achieve happiness in the world and the hereafter. That is, the focus of the counselor is not only limited to helping clients get out of their problems but in Islamic guidance and counseling, it aims to make individuals achieve happiness in the world and the hereafter. The guidance is carried out by and for humans in accordance with Islamic views regarding human nature; the content or material is based on Islamic teachings, while the process is based on *ukhuwah Islamiyah* (human relations based on Islamic teachings).

This stream focuses on a) the fundamental system, which includes key concepts (views about human nature, personality; both healthy and unhealthy individuals), b) the therapeutic process (therapy targets, function and role of therapy, client experience in the therapist, client-therapist relationship), and c) application (technical and therapeutic procedures) (Corey, 1996). According to Nietzsche (1997a), an individual who lives a meaningful life really knows what he lives for and how he lives. As a result, the main capital in Islamic guidance and counseling is when people discover awareness and the ability to interpret the essence of life. Because if an individual has awareness and the ability to interpret the essence of life and personality, he will find the meaning of life and what he lives for. And I did not create jinn or humans except for the purpose of serving Me (Adz-Dzariyat: 56). Ibn Juraij said the meaning of the word serve is "so that they know Me." Because humans know Allah SWT, they will submit (*khudlu'*), hope (*raja'*), and fear (*khauf*); at the same time, they will follow the rules of Allah SWT and avoid His prohibitions.

Among the factors that are no less important are the vision and mission of the Hayat Orphanage itself, which is determined to make it an "independent orphanage by creating Qur'anic and entrepreneurial generations, "then elaborated through several points in the mission, namely, 1); Give birth to a young generation who memorizes the Qur'an (*hafizh* and *hafizhah*; 2). Making the orphanage a center for Islamic education, a skills training center, and an entrepreneurship-based training center; 3). to produce a generation of *rabbani* with Islamic morals and intelligence; 4). Become an institution that conducts community empowerment based on mosques and Islamic boarding schools. According to its vision and mission, this foundation is oriented towards forming a generation that does not only focus on achieving temporary hedonistic aspects but also targets eudemonic aspects. This principle is reinforced by the various routines of the youth living in the orphanage, starting from the formation and habituation of Islamic character to the cultivation of religious and spiritual traits.

The meaning of life is individual awareness toward achieving the ultimate goal by properly realizing a distinctive human function. It is called unique because, basically, humans consist of two elements, namely the body and the spirit. When the rights and obligations of these two elements are properly fulfilled, that's where the individual forms a healthy soul, and at the same time, a *sa'adah* life will be created (Ibnu Miskawaih, 1985). According to Ibn Qayim (2004), there are three types of *sa'adah* (happiness): the first is *sa'adah kharijiyyah* (external happiness), namely happiness that is lent and will later disappear when it is taken back by the owner. The model of this kind of happiness is something like wealth and position. Second, *sa'adah bodiiyah* (bodily/internal happiness) exists because of a healthy body and a good and harmonious body structure. This happiness is better than the first, but in fact, it is a happiness that is outside the soul as well. The three types of *sa'adah hakikiyah* (essential happiness) are inner and outer happiness. It is happiness that grows because of useful knowledge that can give birth to good deeds. This happiness will accompany every moment between the aspects of this world and the hereafter. So, every soul is fostered or educated in its morals so that it achieves true happiness and becomes an individual who lives happily in this world and the hereafter.

Although the concepts of *sa'adah* described by Ibn Miskawaih and Ibn Qoyim above differ slightly, they share the same study focus, which is that a happy individual is one who

can live his life in balance, between material happiness and spiritual happiness, worldly happiness and hereafter happiness, bodily happiness, and inner happiness.

Meanwhile, to find the meaning of life, the individual must have an awareness of the existence of an opportunity or possibility that is based on reality or be aware of what can be done in certain situations, which can be found through three values: creative values, experience values, and attitude values. The creative value is what he gives to the world in the form of his creation, the experiential value is what he takes from the world in the form of encounters and experiences, and the attitude value is the position he takes in facing life's challenges when faced with a destiny that he cannot change (Frankl: 2020).

1.   **Creative Value**

Awareness of realizing creative values in life (creative values), namely the ability of individuals to cover the various life problems they experience. Every individual who lives cannot be separated from problems, because life itself is an inseparable part of trials (QS. Al-Mulk: 2). Therefore, individuals must be familiar with all existing situations and try to adapt and be creative in dealing with these problems, because the root and source of the problem lies in the individual's own mind. That is, the individual's way of assessing and dealing with problems is the measure of his happiness. This is as mentioned by Ibnu Miskawaih (1985) that true happiness will not decrease, even if he falls ill, has a disability, or is attacked by various kinds of physical ailments. Happiness will be disturbed if the mind is weak or something like that. If you fall into poverty, are not righteous, are not authoritative, or are otherwise outside of us, then that does not destroy happiness. The creative value here is reflected in the individual's ability to manage his mind, reflect and be able to get through the situation he faces positively (be patient) which then determines the response of his soul, according to Ibnu Miskawaih (1985) when the individual's soul is built because of the strength of his nature, he will construct harmony so that harmony is born. Perfection is reflected in the act of *'fifth* (chastity). *'Iffah* is a positive response that appears in humans when their desires are controlled by their minds. That is, the individual can adjust the correct choice so that he is free, not controlled, and not enslaved by his lust.

2.   **Experience Value**

Awareness embodies the value of experience in life (experience values), namely belief in the values of truth, virtue, beauty, faith, and religion, as well as love. A meaningful life is possible for people who live and believe in a value. Ibnu Miskawaih (1985) mentions it with

wisdom (al-hikmah). According to Ibnu Miskawaih, when an individual dares to live up to the events that are happening around him, opening himself and his mind reflects wisdom (al-hikmah). In short, living can also be interpreted as an effort to know what is there, and from that knowledge arises the ability to distinguish between what is good and what is bad, what is useful and what is not useful, and what must be done and what must be abandoned. The individual's ability to experience life situations cannot be separated from the individual's openness to the reality of his life, either through *muhasabah* (self-introspection) or by accepting it with gratitude.

3. Attitude Value

Awareness of embodying attitude values in life, namely accepting with great fortitude, patience, and courage all forms of suffering that cannot be avoided, such as incurable illness, death, and approaching death, after all, efforts and endeavors have been made to the fullest In this case, what has changed is not the situation itself but the attitude taken in dealing with it. This means that when facing a situation that is impossible to change or avoid, the right attitude can still be developed. The attitude of accepting sincerely and steadfastly the tragic events that cannot be avoided can change our perspective from one that was originally colored solely with suffering to one that is able to see the meaning and wisdom of suffering. Ibnu Miskawaih (1985) mentions the term *as-syaja'ah* (courage). *As-Syaja'ah* (courage) is the virtue of the *ghadabiyah* soul; this virtue arises if humans can submit it to the *nathiqah* soul (intelligent soul) and use it in accordance with the demands of common sense in dealing with big matters so that there will be no fear of thrilling things if doing so is good, and if being steadfast in them is commendable. Furthermore, Frankl (Bastaman, 2007) states that suffering can indeed provide meaning and purpose if we can change our attitude towards it for the better. This means that in any circumstance (illness, humiliation, sin, even death), the meaning of life can still be found, as long as one has the right attitude in dealing with it.

D. CONCLUSION

The general description of the meaning of life in orphanages that has been proven empirically in Indonesia has shown how important it is to provide counseling services, especially those with spiritual nuances. Based on the results of the study, there are still many teenagers who are at very low levels. Efforts to provide spiritual-based counseling services are believed to be able to grow and develop the meaning of life for adolescents living in orphanages, especially in Indonesia.

The researcher's suggestions are addressed to various related parties. First, from the orphanage's managers to the current counselors, the foundation and counseling practitioners collaborate in conducting periodic evaluations and ceremonies to continue to develop the meaning of adolescent life.

Second, the LPTK Counselling Educators of the Counselling Study Program in Padangsidimpuan City are expected to develop a spiritual-based counseling model that is adapted to the needs of orphanage youth and be able to hold ongoing training programs for counseling practitioners in orphanages.

Third, future researchers are expected to be able to identify the factors that influence the meaning of adolescent life from various aspects based on the results of previous studies. Carrying out further research related to interventions to increase the meaningfulness of the lives of orphanage youth.

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