



Assessing the impact of Islamic spiritual guidance on mental health

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Abstract

Purpose - The purpose of this study is to find out how the influence of mental spiritual guidance on the mental health of adolescents who take part in the Persaudaraan Setia Hati Terate (PSHT) pencak silat of the Kebomas Branch, Gresik Regency.

Method - This research uses a type of quantitative approach, namely in the form of numbers, and uses analysis with data collection techniques such as questionnaires and interviews. The respondents involved in this study were 42 teenagers, namely all members of PSHT Gresik. The data analysis technique used in this study is regression modeling.

Result - The regression model in this study met the classic assumption criteria, namely normality, heteroscedasticity, and autocorrelation tests. Therefore, it can be applied to do regression modeling. The results of regression modeling obtained a coefficient value of mental spiritual guidance of 0.972 and a significant effect on the mental health of adolescents of PSHT members.

Implication – The spiritual mental guidance method can be applied to pencak silat athletes who have the same characteristics as the samples used to improve the skills of pencak silat athletes because it has a significant impact on changes in terms of psychology and behavior such as being able to distinguish between good and bad, can self-control, loves himself with strengths and weaknesses, polite in behaving and speaking, has high motivation so that he can awaken his spiritual power which is able to provide peace in the heart and mental health in him.

Originality – This study develops instrumentation that has been used in previous studies by adding new indicators based on relevant theories.

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Abstrak

Tujuan - Tujuan dari penelitian ini adalah untuk mengetahui bagaimana pengaruh pembinaan mental spiritual terhadap kesehatan mental remaja yang mengikuti pencak silat Persaudaraan Setia Hati Terate (PSHT) Ranting Kebomas Kabupaten Gresik.

Metode - Penelitian ini menggunakan jenis pendekatan kuantitatif, yaitu berupa angka-angka, dan menggunakan analisis dengan teknik pengumpulan data berupa kuesioner dan wawancara. Responden yang dilibatkan dalam penelitian ini sebanyak 42 orang remaja, yaitu seluruh anggota PSHT Gresik. Teknik analisis data yang digunakan dalam penelitian ini adalah pemodelan regresi.

Hasil - Model regresi dalam penelitian ini memenuhi kriteria asumsi klasik, yaitu uji normalitas, heteroskedastisitas, dan autokorelasi. Oleh karena itu, dapat digunakan untuk melakukan pemodelan regresi. Hasil pemodelan regresi diperoleh nilai koefisien pembinaan mental spiritual sebesar 0,972 dan berpengaruh signifikan terhadap kesehatan mental remaja anggota PSHT.

Implikasi - Metode bimbingan mental spiritual dapat diterapkan pada atlet pencak silat yang memiliki karakteristik yang sama dengan sampel yang digunakan untuk meningkatkan kemampuan atlet pencak silat karena memberikan dampak yang signifikan terhadap perubahan dari segi kejiwaan dan tingkah laku seperti dapat membedakan mana yang baik dan mana yang buruk, dapat mengontrol diri, mencintai diri sendiri dengan kelebihan dan kekurangannya, santun dalam bersikap dan bertutur kata, memiliki motivasi yang tinggi sehingga mampu membangkitkan kekuatan spiritualnya yang mampu memberikan ketentraman dalam diri.

Orisinalitas - Penelitian ini mengembangkan instrumentasi dengan menambahkan indikator-indikator baru berdasarkan teori-teori yang relevan.

Introduction

Every human being will definitely experience periods of development in his life, one of which is adolescence. Adolescence can be said to be a transitional period. By that, it means the transition from childhood to adulthood. John W. Santrock stated that adolescence is a period of transition from childhood to adulthood accompanied by a process of development and biological, cognitive, and social-emotional changes (Nurhayati, 2017). In general, the range of adulthood lasts from the age 12-21 years, with a division of 12-15 years called early adolescence, 15-18 years called middle adolescence, and 18-21 years called late adolescence (Fatmawaty, 2017). A person at this time usually experiences many problems that must be faced and resolved. During this period, the ability to think of a teenager is of course immature, so one can hardly control themselves and maximize their

inner potential. In addition, adolescents are also prone to negative influences. Such as juvenile delinquency, drugs, and crimes (Halawa, 2020).

Despite many problems that must be faced by adolescents, they are part of various social groups, which are also individuals who are full of potential and enthusiasm, and are the largest part of the Indonesian community and nation. From the existence of potential in adolescents, their advantages and disadvantages require direction as a form of providing assistance and guidance. One of the institutions that train social skills and self-adjustment is martial arts.

In Indonesia, martial arts can be learned through pencak silat. Pencak silat itself is a part of Indonesian culture which is used to protect, defend, maintain existence, and maintain its integrity to the environment or the natural surroundings to achieve harmony in life in order to increase faith and piety to God Almighty (Mardotillah & Zein, 2017). Pencak silat consists of several aspects which form its basis, namely, aspects of martial arts, aspects of sports, and aspects of art, and are based on a noble mind and character. Pencak silat also contains several elements, namely, physical fitness, dexterity, balance, beauty and harmony so that it can strengthen one's instincts to defend themselves against various kinds of danger. In addition, pencak silat is also a spiritual mentality that always prioritizes self-adjustment or harmony in life through the formation of the character, attitude, and personality of a fighter so that it is in accordance with the philosophy of noble character (Al-Makhfudhoh, 2017). From several elements contained in pencak silat, it can be said that in addition to the issue of martial arts skills and the physical health of pencak silat, it also concerns issues related to norms and values. Theoretically, the issue of norms and values can be interpreted as leading to things that are mental or spiritual in nature and behavior. While physical health and self-skills are more directed to things that are physical in nature, however, these two things are interrelated and influenced one another.

One of the styles of pencak silat is Persaudaraan Setia Hati Terate (PSHT), which is an organization that facilitates non-formal education in the field of martial arts and morals. As one of the institutions that facilitate non-formal education, this PSHT pencak silat organization participates in educating people so that they become people of noble character who are able to identify the good and the bad,

and also participate in preserving original Indonesian culture. The founder of this organization is Ki Hadjar Hardjo Oetomo who is one of the national heroes who participated in fighting for the independence of the Indonesian nation (Fauzan, 2017). Persaudaraan Setia Hati Terate or better known as PSHT is a martial arts college or organization that is well known in the wider community. The PSHT pencak silat organization has also spread its wings from its founding city, namely Madiun, to all corners of Indonesia and even to the world. Quoted from the 2017 PSHT Statutes/Bylaws, PSHT already has 236 branches that have spread throughout Indonesia, and also has several commissariats abroad, including Japan, Holland, France, Taiwan, Malaysia, and many others (Ardiansyah, 2018). This PSHT pencak silat has branches located in regencies throughout Indonesia, one of the branches is the Gresik branch. The Gresik branch consists of several sub-branches with a total of 17 sub-branches (Hidayat, 2021), and of the 17 sub-branches included in this Gresik branch, the researcher chose the Kebomas Sub-branch as the research location. The reason the researchers choosing the Kebomas Branch PSHT as the research location was because the Kebomas Branch was the first sub-branch in Gresik Branch and many elders and administrators of the Gresik Branch lived in the Kebomas Branch area. (Hidayat, 2021).

PSHT, which is a pencak silat organization, certainly teaches self-defense as one of the activities given to its members. These martial arts activities include physical training, technical training, and arts. After that, as a complement to the self-image of a PSHT member, they are provided with spiritual material commonly called Faithfulness (Ke -SH- an). This faithfulness, if spoken of, is the teaching of self-knowledge. It is material that is given so that a member can control himself, and cultivate social attitudes, as well as the self-image of a PSHT fighter. In simple terms, this faithfulness is teaching about etiquette, manners, and ethics as well as behavior related to activities in the community regarding how to get along with other people of the same age, the school environment and being able to adapt to the society.

Besides the faithfulness principle being full of noble values, there are still members who do not understand how important the faithfulness principle is as self-control of a member (citizen or student) of PSHT, so it is not involved in his life.

In everyday life, there are still many people who cannot control themselves, unable to restrain their desires or needs. Thus, in such a condition, if his personal desires or needs have not been achieved, of course, it will cause conflict or turmoil in his mind that will cause unhappiness and unbalance in his spiritual life (Hamid, 2017). Likewise, to meet their personal needs, PSHT members often violate the norms in society and even commit criminal acts, such as brawls, etc. It does not instead create peace in society but creates unrest in society, even though one of the goals of PSHT is to educate people to have faith in God Almighty to carry out all commands and stay away from what is forbidden. Therefore, the application and understanding of the faithfulness principle become important as self-control as well as spiritual mental guidance for PSHT members.

Spiritual mental guidance on Persaudaraan Setia Hati Terate is a form of non-formal guidance. Hence, it makes complementary or supporting guidance from guidance at schools (formal) and in the family or community environment (non-formal) (Umam, 2021). Spiritual mental guidance that is carried out or given at the Persaudaraan Setia Hati Terate martial arts organization does not just take place, but through a fairly long training process from students to legalization as citizens, not just 1-2 months but up to 2 years of practice. As for the spiritual mental guidance material provided are Brotherhood material, physical material (sports, martial arts, and the arts) and spirituality or faithfulness. The provision of this material is given according to the portion or level (tire or belt), the higher the level, the more complex the material given. In its implementation, all groups, regardless of age, degree, position, or religion, can all participate in PSHT and receive the same portion of the training process. This refers to the brotherhood material provided, where the sense of brotherhood must always be prioritized by members in every PSHT activity both in training and outside of training, without forgetting spirituality or faithfulness which form the character of a PSHT member.

Simultaneously with the implementation of the training process above, where in PSHT regardless of old or young age can take part in the training, including teenagers. At PSHT Kebomas sub-branch itself, most of those who take part in the training are teenagers, the rest are people who are old and already have families. With the initial pretext of participating in PSHT pencak silat training to protect

themselves and seek brotherhood, but behind that, teenagers certainly have different personal problems, from problems with themselves, as well as with their environment. Because this period of youth is also known as the period of rebellion, where at this time a child who has just reached puberty is often found showing various emotional outbursts, unable to control himself, withdrawing from the family environment, and experiencing many problems, both in the home environment, in a school environment and the circle of friends (Karlina, 2020). Mas Dayat the Head of the Kebomas Branch revealed that many young people who were members of the Kebomas Branch PSHT had problems with themselves. Like, as being unable to control oneself, easily provoked by emotions, arrogant, irresponsible, easily influenced, etc. Furthermore, if this problem is not immediately handled, it can lead to negative actions up to the crime. As an example case, because they were unable to control themselves and restrain their emotions, several unscrupulous members of PSHT Twig Kebomas became involved in friction with several youths, which resulted in them being in trouble with the law. In the end, it was resolved with the help of the PSHT Kebomas Sub-branch elders.

Furthermore, a member of PSHT Sub-Branch Kebomas said that he had been beaten by unscrupulous youths, then he asked for protection from the area where he practiced. After being traced, it turned out that the student who was a member of PSHT had personal problems with unscrupulous youths and these unscrupulous youths were also friends of student members of PSHT. After both parties were met and asked about the problem, it was actually because of a little problem. The PSHT student explained that he could not accept it when hanging out with his friends, he was often called, and in the end, he asked his friends to fight (Hidayat, 2021).

The problems experienced by PSHT youth members above show that most young PSHT members of the Kebomas Branch still have not achieved mental health within themselves. If this condition is left unchecked, it can continue into adulthood and can develop in a worse direction, causing mental health problems and disorders ranging from mild to severe (Priasmoro, 2020). Thus, to overcome this, it is necessary to have an appropriate handling solution for adolescent mental health problems that occur at PSHT Tranjung Kebomas.

Spiritual mental guidance through PSHT materials, especially spiritual or faithfulness material is present as a solution for dealing with mental health disorders and can create mental health in adolescents. Mas Dayat further explained that there is a difference between a teenager who has just joined the practice and has not been given mental-spiritual guidance and a teenager who has been following the practice for a long time and has been given mental-spiritual guidance. The difference is, for teenagers who have just joined the training and have not been given in-depth mental-spiritual guidance or SH's, of course, cannot feel the changes. Whereas in adolescents who have received spiritual mental guidance or SH, there are changes in attitude, mindset, and behavior gradually for the better (Hidayat, 2021). This change shows that with mental-spiritual guidance given to adolescents they can achieve mental health themselves. It cannot be denied that this spiritual mental guidance is actually a need for every human being or human being to achieve mental health and peace of mind in his life.

How important this spiritual mental guidance is for adolescents' mental health. This study aims to identify the impact of spiritual mental guidance in martial arts to improve mental health in adolescents they need a healthy mind so that an individual, in this case, a teenager, can live his youth better without any serious problems causing trauma in the future. Adolescence is a critical period or a phase in the self-development cycle of a human being, where in this phase a human will experience many changes in his life, both biological and psychological changes. The phase of change experienced by a teenager often triggers conflict with himself or with his environment. If it is not immediately handled or fostered by providing direction or guidance as well as encouragement or motivation, it will gradually harm their lives it can trigger mental disorders in adolescents. Therefore, the provision of spiritual and mental guidance is required hoping that it will become a teenager's self-control so that adolescents have a healthy mentality and can live their teenage lives well. Thus, the hypothesis in this study is mental spiritual guidance in pencak silat which affects the mental health of young members of the Pencak Silat PSHT Branch of Gresik Branch of Kebomas.

Related studies with the mental spiritual guidance of pencak silat on the mental health of some adolescents have been conducted, however, this study

conducted development instrumentation by adding new indicators based on relevant theory. Relevant research has been conducted by Mufid 2019 applying youth spiritual mental guidance to Persaudaraan Setia Hati Terate martial arts organization (PSHT) Lamongan branch using a qualitative approach. Furthermore, Kurniawan (2017) examines personality education and mental-spiritual development through the martial arts of pencak silat at Kudus branch of the Pencak Silat Martial Arts School of Persaudaraan Setia Hati Terate (PSHT) with a qualitative approach. Yasipin et al (2020) conducted research in terms of the role of Religion in shaping mental health in adolescents based on evidence. This research is library research which uses written materials taken from several kinds of literature in the literature search process several databases are used such as Pubmed, NCBI, Google Scholar, and ScienceDirect. Rosmalina (2016) tested Islamic counseling guidance in improving adolescent mental health using a mixed methodology design namely a combination of quantitative and qualitative. Besides that Hasmaniar (2020) studied the influence of spiritual mental guidance on the development of children's spiritual intelligence at the Seroja Bone Child Social Rehabilitation Service Center.

Research Method

The approach used by researchers is quantitative. Respondents involved in the study were 42 teenagers, ie the entire PSHT Gresik members who entered the category teenager. The variable in this study consists of spiritual mental guidance as the independent variable and mental health as the dependent variable. To test the hypothesis in this study, data analysis was conducted with modeling regression. However, before conducting modeling regression, validity and reliability test for each variable is conducted for the instrument in this study. The result of testing validity and reliability shows out of 20 items from variable spiritual mental guidance was declared valid and reliable. Whereas items from variable mental health as many as 22 items were declared valid and reliable.

Results and Discussion

This study was conducted on 42 respondents who are teenage members of Persaudaraan Setia Hati Terate Sub-branch Kebomas Gresik Regency. The study aims to identify the influence of deep spiritual mental guidance pencak silat on mental health in adolescents who join Persaudaraan Setia Hati Terate Sub-Branch Kebomas Gresik Regency. Before conducting modeling regression, the classic assumption was conducted to ensure the data used meets the criteria, is independent, and is normally distributed. Tests performed are an auto-correlation test for identical, a heteroscedasticity test for independent, and the Kolmogorov-Smirnov test for normal distribution. Table 1 shows that all classic assumptions from this research data meet the criteria. $P\text{-value} < \alpha$.

Table 1 testing classic assumption

Test	Criteria	Information
Autocorrelation	$P\text{-value} < \alpha$	Fulfill
Heteroscedasticity	$P\text{-value} < \alpha$	Fulfill
Kolmogorov-Smirnov	$P\text{-value} > \alpha$	Fulfill

The results of the regression analysis in table 2 show that the value of *constant* (β_0) is 9.929 while the value of mental spiritual guidance or the regression coefficient (β_1) is 0.972, with the equation $y = 9,929 + 0,972x + \varepsilon$. From this equation, it is known that the regression coefficient is positive so it can be said that the direction of the influence of mental-spiritual guidance on mental health is positive. Meanwhile, based on the significant value of the *coefficients table* obtained a significance value of $0.000 < 0.05$, it can be concluded that the variable of mental spiritual guidance (x) affects adolescent mental health (y). As for the partial test (t test), it can be seen that $t_{\text{tabel}} (2.021)$ and $t_{\text{hitung}} (7.374)$ which means $2.021 < 7.374$, so we can conclude that it is H_0 rejected and H_a accepted because $t_{\text{hitung}} > t_{\text{tabel}}$. Therefore, the significance value obtained is $0.00 < 0.05$. Thus, it can be concluded that mental-spiritual guidance has a significant positive effect on adolescent mental health. While the R square value in the determinant coefficient test is 0.576, it can be concluded that the effect of mental spiritual guidance (X) on adolescent mental health (Y) has a value of 58%.

Table 2 Estimation regression

Parameter	Coefficient	Error Standard	P-Value
Intercepts	9,929	12,3	0.424
Spiritual mental guidance	0.972	0.132	0.000

The results of this analysis are in accordance with the theory put forward by Arifin (1994: 2) that giving guidance can foster spiritual power in humans through faith and devotion to Allah SWT, can overcome difficulties in life, and can avoid mental illness. Guidance certainly has a goal for someone who is given guidance to become a better individual in the future. Likewise, with mental spiritual guidance, PSHT pencak silat as means of providing mental spiritual guidance aims to make members become individuals who have a noble character, are able to identify what is right and what is wrong, and fear God Almighty so that PSHT members who have been given mental guidance have this spiritual mindset becomes better, behaves and has a good personality. It can be assumed that with a change in mindset and behavior for the better of PSHT members, they will achieve mental health. A mentally healthy individual is an individual who is good in behavior, all his words and actions are in accordance with the teachings set by Allah SWT in the Al Quran or what has been taught by Rasulullah SAW Muhyani (2012: 23). A healthy mentality in adolescents is required so that there is harmony between mental functions in adolescents and they can feel happiness and satisfaction within themselves so that these adolescents can deal with everyday problems that they are used to and live their teenage years well.

This research was also strengthened by interviews with the Chairperson of the PSHT Branch Kebomas and one of the youth members of the PSHT who had been given mental-spiritual guidance through martial arts training activities. One of the young members of the Kebomas Branch PSHT who was interviewed was Mohamad Rizal Habibi (Habibi, 2021), saying that:

"There have been changes that I have felt after I attended the training to this day, such as I have come to know how to be honest with my parents and other people. Before I act, I will first think about not being hasty, not reckless, and able to control myself and my emotions".

Furthermore, the Head of PSHT Sub-branch Kebomas said that:

"By providing mental guidance through martial arts training to members, will affect their mental health. Because the lessons given to pencak silat are not only physical fitness, and self-defense, but these martial arts also provide guidance or direction to humans so that they can become exemplary individuals who comply with societal norms, have a noble character, know right and wrong, and fear of God Almighty.

Apart from that, it can be said that mental spiritual guidance is also an alternative method of da'wah in which pencak silat as a means or vessel provide guidance or direction to mad'u, guiding mad'u to be better as well as a means of inviting or implementing *amar ma' ruf nahi mungkar* in accordance with the goals of the PSHT organization listed in the PSHT's Memorandum of Association/Article of Association, namely educating people with noble character, able to identify what is right and wrong and piety to God Almighty. This is also in line with what was expressed by Faqih (2001: 36), that in general, the purpose of mental-spiritual guidance is to help humans realize themselves as fully human beings in order to achieve happiness in life in this world and in the hereafter. "Actualizing oneself as a whole creature", means that individuals must be able to realize themselves in accordance with their essence as human beings in harmony with the development of their elements, and carry out their functions or positions as creatures of Allah SWT, individual creatures, social beings, and also as civilized beings (Anggraini, 2014).

Based on the description above, this research has an implication that teenagers who have the characteristics of the respondent in this study, follow the practice and obtain mental spiritual guidance can increase positive change from psychological aspects and behavior such as being able to distinguish between good and bad, being able to control oneself, loving oneself with strengths and weaknesses, polite in behaving and speaking, having the high motivation to awaken one's spiritual power and being able to provide peace in one's heart and have good health mentally within him.

Conclusion

The results of this study show strong evidence that spiritual mental guidance on adolescent mental health has a positive influence. However, trainers or managers of organizations pencak silat martial arts have to always control their members because adolescence is the time when one experiences a developmental process of psychic or thought and they need proper direction and guidance.

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