

Psychoedu-Fitrah to Prevent Deviations of Santri's Sexual Orientation

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Abstract

This study aims to develop, test and analyze the effectiveness of spiritual psychological models to prevent students' sexual orientation deviations in Islamic boarding schools. The method used in this study is the ADDIE research and development model, with a mechanism for the stages of model development including Analysis, Design, Development or Production, Implementation or Delivery, and Evaluations. This study succeeded in revealing and concluding that there are several steps in carrying out psyched-nature procedures to prevent sexual behavior deviations, namely understanding adolescent sexual nature, training adolescent sexual natural skills, and training the actualization of adolescent sexual nature. Based on the assistance among students, it shows that psychoedu-fitrah has proven effective and can significantly prevent sexual orientation deviations for young students. Evidence of effectiveness is shown by a significance value reaching 0.000 (<0.05), with a t -value of -8,718.

Keywords: Psychoeducation-Fitrah, Sexual Orientation, Risky Sexual Behavior, Santri

INTRODUCTION

Deviations of sexual orientation are rife in the pesantren environment. Islamic education institutions that are based on religious values are the basis for a sexual anomaly. Same-sex relationships, both between men and women are considered normal by some circles, amidst the prohibition of religious and social norms (Nurish, 2010; Cahyono, 2008; Dzulkarnain, 2009). Santri's sexual deviation has been affirmed by the emergence of the same-sex marriage phenomenon that has occurred in various countries. Currently, the world is shocked by the legalization of same-sex marriage in the United States and followed by 20 other countries. The sexual deviation is increasing, with various forms and variants.

Ironically, Islamic boarding schools as strongholds of morality, fact, also show the same conditions, many same-sex relationships occur. Even though there is no exact number, in reality, based on various research results, homosexual problems occur in Islamic boarding schools. The

results of Rohmah's research (2011) showed that there were homosexual deviations among female students at Islamic boarding schools in the Kudus district. Indicated lesbian behavior is always being together in activities, being jealous of each other, sharing blankets, and exchanging letters. The results of other studies indicate that there are homosexual cases that occur in Islamic boarding schools in Madura (Zulkarnain, 2009). Referring to the results of Zulkarnain's research (2009), the view of the Islamic boarding school community on homosexuality is a sin, immorality, and disease, but the behavior of talaq dalaq or sexual intercourse carried out in Islamic boarding schools is considered something normal and has become a tradition among Islamic boarding schools.

Therefore, the development of an effective psychoeducational model to prevent sexual orientation deviations from occurring in students is a must. Through psychoeducation, students who have not become victims or perpetrators of material will receive psychological education related to the prevention of homosexual attitudes and behavior. Furthermore, this psychoeducational model will be tested for its effectiveness through experiments. Through this psychoeducational experiment, students as subjects will be trained to be able to change attitudes and beliefs towards a culture that leads to homosexual behavior, to be able to identify and explore feelings related to the material phenomenon, and to develop problem-solving skills. Thus, through psychoeducation, the attitudes and behavior of homosexual students can change towards heterosexual attitudes and behavior.

The psychoeducation in question is based on human nature. This fitrah underlies that humans are born with their sexual nature so deviation from sexual nature is an act that is not right. The standard of normal and abnormal is the nature of human creation in the realm of revelation. Human nature is to be a servant of Allah SWT who always obeys Him, including avoiding homosexuality. Therefore, the psychoeducation developed in this study is Psychoeducation-Fitrah Prevention of Deviations in Sexual Orientation.

RESULT AND DISCUSSION

The Psychoedu-Fitrah Model: Objectives, Criteria, and Strategies

Psychoedu-fitnah is a combination of two words from psychoeducation and spiritual based on nature. This means that in the application of psychoeducation, there is innovation in the form of adding a spiritual dimension. Psychoeducation is a form of education or training for someone with a psychological disorder that aims to process treatment and rehabilitation (Bordbar & Faridhossemi, 2010). Another definition states that psychoeducation is an intervention that can be performed on individuals, families, and groups that focuses on educating participants about significant challenges in life, helping participants develop sources of support and social support in

dealing with these challenges, and developing coping skills to deal with challenges. (Walsh, 2010). More concisely, psychoeducation is a treatment that is given professionally and integrates psychotherapeutic and educational interventions (Brown, 2018).

Menuge, A. J. (2008), with reference to Mario Beauregard and Denyse O'Leary, it is said that spirituality means an experience that thinks to bring it into contact with God (2007). Ruth Beckmann Murray and Judith Proctor write that the spiritual dimension tries to be in harmony with the universe, seeks answers about the infinite, and comes into focus when a person faces emotional stress, physical illness, or death (Krentzman, 2013). Spirituality is the belief that one can transcend oneself in a higher dimension, the desire for truth and holiness, and the belief that one can overcome difficulties, loss, and pain with that belief (Hanna, 2006). Based on the two definitions above, it can be concluded that Psychoedu-fitrah is spiritual-based education or training provided by educators to participants by focusing on educating participants in dealing with, preventing, or avoiding a problem, based on the nature of faith, as well as the development of other traits: physical, spiritual and nafs, then it will develop and function properly (Anwar: 2015).

This psychoeducation aims to strengthen the skills and abilities of participants in preventing adolescent sexual orientation deviations. With this explanation, it can be said that psychoeducation is a form of psychological intervention, both individually and in groups, which aims not only to help the participant's healing process (rehabilitation) but also as a form of prevention so that participants do not experience the same problem when they have to deal with a disease or disorder that affects them. the same, or so that individuals can solve the challenges they face before they become distractions. Griffiths further explained that the focus of psychoeducation is as follows: a) educate participants about challenges in life b) help participants develop sources of support and social support in facing life's challenges, c) develop coping skills to face life's challenges, d) develop emotional support, e) reducing the participant's sense of stigma, f) changing the attitude and belief of the participant towards a disorder, g) identify and explore feelings towards an issue, h) develop problem-solving skills, i) develop crisis-intervention skills (Walsh, 2010).

Educators must have cognitive, affective, and psychomotor abilities in providing psychoeducation so that changes occur in participants as expected. Verbal and non-verbal communication skills become capital in communication. Verbal communication requires good language and is easy for participants to understand. Non-verbal communication can be fostered through the educator's sensitivity in expressing faces, hand movements, gestures, and tone of voice (Prawitasari, 2002). An educator must provide a calm environment for participants so that a sense of trust grows in the participants because psychoeducation is a persuasive process that invites

participants. Group members feel owned, acknowledged, and valued for their existence by other group members (Keliat & Akemat, 2005).

The Psychoedu-fitrah module consists of 3 (three) sessions. Each client session uses notes or workbooks for the continuation of the exercises given to participants. Psychoedu-fitrah sessions consist of: 1). Session 1: Understanding Adolescent Sexual Nature; 2). Session 2: Practicing Youth Sexual Skills; 3). Session 3: Practicing Adolescent Sexual Nature Actualization. The technical implementation of the three sessions above is attached in the Psychoedu-Fitrah Model for Prevention of Deviations in Sexual Orientation of Adolescent Santri in Islamic Boarding Schools. Each session consists of a Brief Description, Objectives, Main Materials, Sub Main Materials, Time, Tools and Materials, Methods, Procedures or Steps, Evaluation, and Materials.

ADDIE Research Methods for Preventing Sexual Deviance

This study uses a research and development model directed at the process of developing and validating educational products (Gall, Gall, & Borg, 2007), to establish a process of organizing activities and learning methods and models of guidance and counseling. The development research model that will be used in this study is the ADDIE model which was developed by Dick and Carry in 1996. This model involves the stages of model development with five steps including Analysis, Design, Development or Production, Implementation or Delivery, and Evaluations (Branches, 2009). The selection of the ADDIE model is based on the stages of this model which are effective, and dynamic and support the performance of psychoeducational program development. The ADDIE model development research design can be seen simply through the following figure.

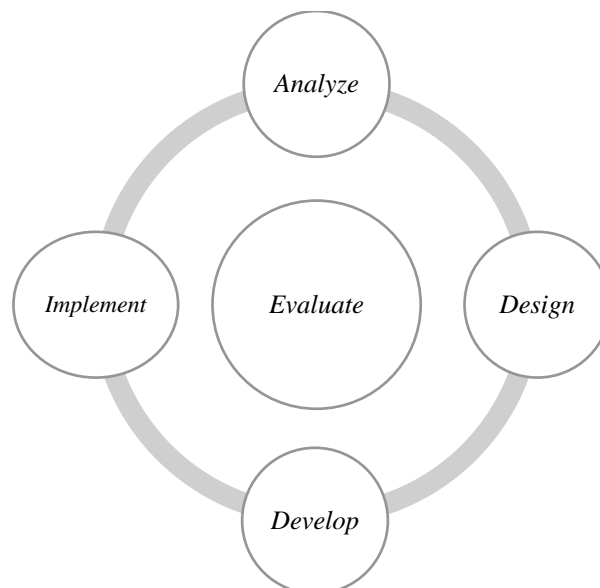


Figure 1. ADDIE Model Development Research Design

(Branch, R. M. (2009). *Instructional design: The ADDIE approach* (Vol. 722). Springer Science & Business Media)

Based on the research design that has been chosen by researchers who adopt the ADDIE development research model, with five steps, namely the Analysis, Design, Development, Implementation, and Evaluation Stages. The data validity test was carried out in this study through two steps, namely construct, content, and language validation tests by instrument experts and instrument readability tests involving students. To test the reliability and constancy of the instrument, in this research validity and reliability tests were carried out. Test the validity and reliability of the instrument involving 200 junior high school students who have the same characteristics as the research sample. The validity test of the instrument was carried out using the product moment correlation method from Karl Pearson, with a significance level criterion of less than 0.05 (<0.05). While the instrument reliability test uses the Cronbach alpha method, with the minimum standard criterion the alpha value is greater than 0.7 (> 0.7). Both tests were carried out using the SPSS program.

The data analysis technique referred to in this study is intended to test the effectiveness of a hypothetical model of spiritual-based psychoeducational groups to prevent sexual orientation deviations among Islamic boarding school students in Indonesia. The data analysis technique used to test the effectiveness is the paired sample t-test. This technique was chosen because in this study there were paired data, meaning that one object gets two measurements. Calculations in this test were carried out using the SPSS application.

The Effectiveness of the Psikoedu-Fitrah Model to Prevent Santri's Sexual Orientation Deviations

Field findings can be shown in the following data. Research data on the sexual orientation of students both before and after receiving psikoedu-fitrah are illustrated in the table.

Table 1. Santri's Sexual Orientation Score

Research Subject	Before Psikoedu-Fitrah (pre-test)	After Psikoedu-fitrah (post-test)
Alvin	42	44
Alex	62	63
Dimas	44	46
Erlin	50	51
Essa	47	48
Farhan	40	40
Febi	52	54
Fithnan	35	35
Hidayat	42	44
Jaza	44	45
Nazil	38	40
Nanda	51	52
Najma	42	44

Naswa	51	52
Nezha	50	52
Nur Wulan	46	47
Raditya	39	41
Rahma	45	46
Restu	34	35
Reyhan	34	35
Rona	43	45
Selvi	42	46
Sova	48	51
Uma	45	46
Wawan	46	48

The results of data processing using the t-test analysis technique (paired sample t-test) show the following data acquisition.

Table 2. Result of Data Processing

Information	Score
N	25
Mean Pre-Test	44,48
Mean Post-Test	46,00
t	-8.718
df	24
Sig. (2-tailed)	0.000

Based on the results of data processing as presented in Table 2 above, it can be concluded that psychoedu-fitrah is significantly effective in preventing sexual orientation deviations. The effectiveness is known from the significance value of 0.000 (<0.05), with a t-value of -8.718.

Analysis: Psycho-education to Prevent Deviant Sexual Orientation

Based on the results of the research above, it is known that psychoedu-fitrah has proven to be significantly effective in preventing students' sexual orientation deviations. The increase in sexual orientation scores varied among students and was influenced by several factors, including the ability of students to understand and interpret the material presented during the psychoedu-fitrah process by educators (Fauzi, 2017; Najahah, 2015).

Psychoedu-nature that has been implemented to prevent sexual orientation deviation begins with material on sexual self-concept and adolescent sexual nature. This material is based on the existence of sexual problems in adolescents (Kusumastuti, 2017). Adolescence is the peak period of physical development in the phase of human development. One aspect of physical development that stands out in adolescence is the change in primary and secondary sexual organs. The development of this sexual organ influences sexual behavior (Afriani, 2021; Deviyanti, 2019;

Naryoso, 2020). The emergence of high curiosity about the sexual changes experienced has an impact on the behavior of seeking information from various sources and the emergence of trial and error behavior or experiments with sexual behavior (Lestari, Pramono & Firmansyah, 2020; Loho, Nompo, & Arvia, 2021). This sometimes actually raises various problems for adolescents, one of which is the tendency to deviate from sexual orientation.

According to Nevid, Rathus, and Greene (2003) Sexual orientation is related to the direction of a person's sexual attraction toward members of their own sex or the opposite sex. Several factors can underlie sexual orientation, including environmental, emotional, hormonal, and biological factors. Sexual orientation is divided into heterosexual (attraction to the opposite sex), homosexual (attraction to the opposite sex) and bisexual (attraction to the opposite sex and the same sex. Based on its nature, human sexual orientation is heterosexual, namely, there is an emotional attraction to the opposite sex. But in reality, some individuals experience sexual deviance. Sexual deviance is sexual activity that appears or is possessed by someone to obtain sexual pleasure improperly or not by nature. One example of deviating sexual orientation is homosexuality (Nurhayati, 2017). Homosexuals also get enjoyment through sexual fantasy through a partner of its kind (Williamson, 1998). Homosexual in the narrative of students, is Al-mitsliyyah al-niyyah, Asy-syudzuz al niyyah (sex deviation), or al-Liwath (attribution to the people of the Prophet Lut), giving vent to lust unnatural sex (Azhari & Kencana, 2008).

There are three aspects of adolescent sexual self-concept, namely cognitive, affective, and psychomotor aspects of students. Psychoedu-Fitrah has been implemented as an intervention that can be given to individuals, families, and/or communities that focus on educating participants about significant challenges in life, helping participants develop sources of support and social support in dealing with these challenges and developing coping skills to face these challenges. The main skills developed in this psychoedu-fitrah are sexual natural skills. The skills in question are basic skills to help participants understand, recognize, and overcome their behavior and the roots of behavior.

One dimension of the skill in question is assertive behavior. Assertiveness is a behavior that displays the courage to honestly and openly express needs, feelings, and thoughts as they are, defend personal rights, and refuse unreasonable requests from authority figures and standards that apply to a particular organization. group. The form of assertive behavior that is usually learned is assertive communication. In social interaction, teenagers will communicate with each other. Effective communication is always related to how to respond to the other person. Choices in communication include aggressive, passive, and assertive. The act of choosing one of these three things will determine the final outcome of communication. To maintain being able to

communicate assertively, students need to understand the differences between aggressive communication, passive communication, and assertive communication.

Psychoedu-nature to prevent sexual orientation deviance ends with the presentation of material on the actualization of sexual nature. The actualization is intended to train students in solving a problem that is being faced. Problem-solving is a complex cognitive skill, and perhaps the most intelligent human ability. Problem-solving is developing the ability to actualize nature, namely the ability to actualize the nature possessed by students in understanding and overcoming problems regarding sexual orientation. The actualization of fitrah in question is through worship, which is an obligation for mankind to their God. Through worship, humans will get peace and happiness. Through dhikrullah, the consciousness of a human being can develop appreciation through approaching God. Allah is most merciful and gracious, all the complaints of anxiety and anxiety that a human feels will be replaced with a sense of calm and peace because he is close to Allah. This sense of calm and peace can produce a healthy mentality for a human being. If dhikrullah has been instilled in a human being, then the attitude of guarding and caring for oneself can grow by carrying out His commands and avoiding His prohibitions. Good abilities related to dzikrullah can have a major influence on the formation of muttaqin personalities as a result of always carrying out worship correctly, and humbly and applying the values contained in worship in everyday life.

In other words, the actualization of sexual nature referred to in this case is to optimize or train students' dhikrullah abilities in a meaningful way, so that they have strong resistance to avoid problems of sexual orientation which tend to lead to cognitive aspects (Wulan, 2021).

CONCLUSION

Based on the results of the research and discussion above, it can be concluded that first, psychoedu-fitrah consists of 3 sessions, namely Session 1 on understanding adolescent sexual nature, 2nd session on training adolescent sexual nature skills, and 3rd session on training actualization of youth. teenage sex. Each session consists of a brief description, objectives, subject matter, sub-subject matter, time, tools and materials, methods, procedures or steps, evaluation, and materials. Second, psychoedu-fitrah has been tested to be significantly effective in preventing sexual orientation deviations for young Santri. The effectiveness is known from the significance value of 0.000 (<0.05), with a t-value of -8.718. This study recommends that first, theoretically, it is still necessary to carry out a comprehensive study of psychoeducation in order to construct a better psychoeducational model. Second, methodologically, it is necessary to use a better experimental design. Third, practically, the findings of this study, namely psychoedu-fitrah, need

to be expanded on the aspect of its implementation, so that it can effectively deal with the problem of sexual deviation among students.

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