
ASSOCIATING SPIRITUALITY AND VIOLENCE PREVENTIVE MEASURES (A NARRATIVE STUDY ON CAMPUS DA'WAH INSTITUTE OF UIN SUNAN KALIJAGA YOGYAKARTA)

Ahmad Zulkarnain*, Ina Ambar Wati

***Correspondent Author**

Author Correspondence

ABSTRAK

Ahmad Zulkarnain
Universitas Islam Negeri Sunan Kalijaga
Jalan Laksda Adisucipto, Papringan,
Caturtunggal, Depok, Sleman, Daerah
Istimewa Yogyakarta
Indonesia
Email: zulkarnainahmad@gmail.com

Ina Ambar Wati
Universitas Islam Negeri Sunan Kalijaga
Jalan Laksda Adisucipto, Papringan,
Caturtunggal, Depok, Sleman, Daerah
Istimewa Yogyakarta
Indonesia
Email: inaqolbu29@gmail.com

The present study aimed to associate the spirituality and violence prevention measures. This qualitative study applied descriptive narrative approach by integrating literature review and field data obtained from interview with three informants. The informants of the study were recruited using snowball sampling. The collected data were analyzed using narrative descriptive approach. The present study found that Campus Dawah Institute, as an independent organization, aims to bring a rahmatan lil'alamiin Islamic teachings by emphasizing religious values in order to prevent any form of violence. This finding could be used as a reference for counselors in preventing or handling any type of violence using spirituality approach.

Keywords: spirituality, violence prevention, guidance and counseling

Page
30-35

INTRODUCTION

Spirituality is individuals' experience, it is a multi-dimension construction consisting of cognitive, meta-physical, and relational dimensions (Jankowski, P.J. 2002) and is often associated with one's resilience during hardship. In traditional literature, spirituality is defined as: (a) values and beliefs associated with a set of formal religious doctrines; (b) metaphysical, mystic, elements, or (c) feeling of being connected to other persons, nature, and/or God (Jankowski, P.J., 2002). In this paper, spirituality defines an effort to give personal and cultural meaning to feel alive, partially from belief or value system that attach personal identity and is able to reduce conflicts.

It may unite adolescents' spiritual side. Adolescence is a period where individuals sometimes fail to find emotional and spiritual supports at home or religious institutions, making them try to find their own path for their own belief system. Friends and school environment are two of influential factors of adolescents' spiritual development since they may promote non-violence and respectful values.

However, the fact shows that the most serious issue in educational institutions and the community today is the growing culture of violence. In order to associate the development of spiritual counseling in school context, facilitate conflict resolution, and minimize violence, it is important to unravel

the root of violence based on literature on violence prevention.

Interplay among several factors may play crucial role in triggering violence among youths. Behavioral, biological, economic, social, and environmental factors are the main catalyst of violence behavior. The main risk factors of violence in adolescence, among others, include alcohol, drug abuse, and media violence. Adolescents walk a long history of emotional and behavioral problems before these problems turn into violence. Mental health professionals, including school counselors, should be able to identify adolescents' emotional problems to prevent violence behaviors.

Violence is not inborn, it is acquired. Thornton et al. (2002) argue that values, attitude, and interpersonal skill acquired during the early-life period plays pivotal role in the development of violence behavior. Hence, Educational institutions play central role in promoting violence prevention in adolescence. School counselors, as one of the actors in educational institution, should be able to employ spiritual approach in counseling as one of the efforts of violence prevention. The first step in employing spiritual approach is by internalizing spiritual competence in school counselor education program to prepare them to prevent violence.

Despite the its importance, studies reporting spirituality as an approach to prevent violence are still limited. Therefore, the present study aimed to associate the spirituality and violence prevention measures. This finding could be used as a reference for counselors in preventing or handling any type of violence using spirituality approach.

RESEARCH METHOD

This qualitative study used descriptive narrative approach by integrating literature review and field data obtained from interview with three informants. The informants of the study were recruited using snowball sampling. The collected data were analyzed using narrative descriptive approach.

RESULT AND DISCUSSION

Campus Dawah Institute (Hereafter, LDK) is an intra-campus student organization that can be found in every Indonesian university. This organization is run based on Islamic values. This organization may bear different name in each university. Some of its name are Islamic Spiritual Section, Islamic Study Forum, and Islamic Spiritual Board (Fahrurrozi dan Ahyar, 2014).

The primary focus of this organization is dawah activities in college environment, these activities bring largest outcome and influences in the community (Atian, 2015) since they have some advantages, including: 1) Campus is a place where youths gather for a long time. (2) University students are chosen community in the society. (3) Campus lies as the source of knowledge and research. (4) Campus dawah is the most strategic effort for kaderization and make a leader. (5) Campus is an open, free environment for various forms of development of thought. (6) University students possess large spaces for interaction and mobility, both vertical (with professionals and bureaucrats) and horizontal (students and the community) (7) University students are future parents for the next generation.

Considering its crucial role, LDK should run well and successful. The success of dawah in campus environment is determined by its activists' quality. Dawah campus movement among common society may lead to various perspectives in understanding the context of the teachings. For instance, the recent Hijrah phenomenon, which in the past was known as a movement from one place to another, has been viewed as a mode that contains various understanding. Hijrah today is viewed as a trend of one's behavior to develop Islamic personality.

Nowadays, the word Hijrah could be found in many places, from conversation, media social account, hijrah activities, hijrah community, hijrah jargon, and many other places. As if the word has its own power, discussion forums or religious seminar on "hijrah" issue may grab more people than those on other topics. The word "hijrah"

should be internalized entirely to be a good individual. Individuals should implement the virtue of hijrah in their daily practice.

LDK in UIN Sunan Kalijaga Yogyakarta is an independent organization concerning campus dawah. It is established under an organization named Forum Silaturahmi Lembaga Dakwah Kampus (FSLDK) Yogyakarta. The result of interview with a LDK student-member from Faculty of Law and Sharia, showed that LDK UIN Sunan Kalijaga holds seven program departments, namely : Department of Syi'ar, Department of Issue and Idea, Department of Fundraising, Department of Media and Learning network, Department of Human Resource Development (PSDI), Department of Muslim Women, and Department of Qur'an.

Out of these departments, two departments, i.e., PSDI and Department of Muslim Women, are interesting to be studied related to spirituality. In the present study the focus is how these departments make their cadre understand the life meaning, religious personality, and protect themselves from violence phenomena, and preventive efforts of violence against Muslim women.

A range of factors leading to violence could be categorized into two, internal and external factors. The former includes one's inner conflict that may result in restlessness, which may potentially lead to misbehavior. While the latter refers to negative influences of the surroundings. For instance, one's aggressive environment may influence him/her to exhibit aggressive behaviors. Accordingly, it is necessary to provide a guidance to prevent students from bad influences.

PSDI is a department whose role is to make a dedicated activist with noble character to spread virtue for themselves and their surroundings. This department serves as a means to develop individuals' resource quality through science and modern technology, such as the concept of virtual capital (Krstić & Bonić, 2016; Alvarez, et al., 2018; Secundo, et al., 2017) in the field of modern management. Future human resources will perform less physical work and utilize their virtual capital; accordingly,

individuals' resources should be developed in order to produce knowledge-based workers and multi-skill workers with ethical skills.

Violence that leads to physical or psychological harms is a threat for a generation. Today's radio, television, and media often exhibit violence contents. Among those violences, some of the victims are women.

These violences are caused by, among others, external factors. They often emerge as the main driver of violence in relationships.

Character is defined as an individual's way of thinking and behave to live and work together in family and community environment (Seijts, et al., 2015; Adan, et al., 2010). Individuals with noble character are those who can make decision and account for the outcome of their decisions. The character developed in an individual consist of several dimensions, namely: 1) Social Sensitivity, meaning that individuals with good character are not merely caring, but are willing to help and have social sensitivity. They always develop sympathy and empathy. 2) Nurturance and Care, meaning that individuals with good character are those who protect and maintain good relationship with others. 3) Sharing, Cooperation, and Fairness, meaning that individuals with good character always develop cooperative and fair quality. 4) Helping others, meaning that Individuals with good character are those who like to help others. 5) Honesty, meaning that individuals with good character are honest. 6) Moral choice, meaning that they always uphold moral and ethics. 7) self-control and monitoring, meaning that they always control themselves. 8) Social problem solving and conflict resolution, meaning that they can solve problems and settle social conflicts.

definition of dimensions of character mentioned above fits one of the purposes of Department of Muslim women, i.e., to internalize a tawazun (balanced) character in Muslim women. Such a balance covers all life aspects of a Muslim woman, including spiritual, intellectual, moral, physical, and operational aspects. Thus, a Muslim woman

is expected to exhibit good character and deep, complex understanding and knowledge of her role as a Muslim.

Department of Muslim Women affair is one of the departments that functions to optimize Muslim woman's potential in accordance with Islamic teachings. Its program emphasizes creativity-based activities. A creative Muslim woman demands other cadres to exhibit Islamic behavior in campus environment, invite other women to discuss the role and functions of a Muslim women in life and deliver recent issues faced by Muslim women around the world.

In general, this department studies issues on Muslim woman by promoting self-improvement and emphasizing Muslim woman behavior. With this regard, a guidance is necessary to direct its cadres to improve their personality consistently.

Department of Muslim woman affair is established as an effort to facilitate dawah activities for Muslim woman as a noble figure whose role is significant in developing civilization. It aims to build a way of life for Muslim, which can regulate any issue in life. Eventually, it aims to deliver a Muslim woman with quality life who brings positive contribution for sustainability (*rahmatan lil alamin*). As Rasulullah SAW said that the life duty of a Muslim is to internalize virtue and benefits for others.

The programs of this department include: Sharing Jum'at Siang (eSJUS), Aksi Muslimah Peduli (AMP), Muslimah Peduli Mukenah (MuPena), Dear Muslimah, Kemuslimahan Journey (KeJu), Seminar Kemuslimahan, Great Muslimah Training (GMT), and Rihlah Kemuslimahan. Each of this program has their own goals in terms of target, quality and quantity, which are determined by the department head. In order to realize the goal of delivering a religious, noble Muslim woman, the members of the department should focus on implementing the predetermined program.

The description above showed that in order to reduce violence and connects the spirituality values, department of Muslim woman affairs has done a breakthrough in

developing a paradigm in Indonesian Public Islamic University. The program of this department was neatly organized, allowing them to perform a structured, organized program that is easily evaluated.

Spirituality emerges as one's general experience of a meaning, purpose, and morality in life (Dy-Liacco, et al., 2009; De Jager Meezenbroek, et al., 2012; Manning, 2012). Individuals' spirituality constitutes active and positive process that involves the search of feeling of coherence to obtain peace and integrity. Accordingly, LDK should be able to link values of one's spirit in order to make a noble personality. Department of Muslim woman affairs of LDK UIN Sunan Kalijaga Yogyakarta helps its members improve their Islamic quality and quantity by providing various helps through guidance, motivation, direction, and introspection.

Spirituality, bringing life meaning, is inseparable from religious tradition (Richardson, 2014; Schafer, et al., 2011; Balboni, et al., 2014). Religion is a formative side of one's identity, while spirituality is far greater than merely a religion. It is a characteristic that goes beyond identity. General spiritual values, such as respect, tolerance, and harmony, may serve as a solution for violence problems.

The study on the internalization of spiritual values in LDK UIN Sunan Kalijaga Yogyakarta could provide school counselors with a reference to adapt spirituality approach in guidance and counseling services. This approach could be applied in guidance and counseling services to prevent violence in adolescent (Morrison, et al., 2009; Parker, 2011; Richards, et al., 2009; Matise, et al., 2018; Stewart-Sicking, et al., 2017).

CONCLUSION

The present study found that Campus Dawah Institute, as an independent organization, aims to bring a *rahmatan lil'alamiin* Islamic teachings by emphasizing religious values in order to prevent any form of violence.

REFERENCE

- Adan, A., Lachica, J., Caci, H., & Natale, V. (2010). Circadian typology and temperament and character personality dimensions. *Chronobiology International*, 27(1), 181-193.
- Alvarez, S., Timler, C. J., Michalscheck, M., Paas, W., Descheemaeker, K., Tittone, P., ... & Groot, J. C. (2018). Capturing farm diversity with hypothesis-based typologies: an innovative methodological framework for farming system typology development. *PLoS One*, 13(5), e0194757.
- Atian, A. (2010). *Menuju kemenangan dakwah kampus*. Solo: Era Intermedia.
- Balboni, M. J., Puchalski, C. M., & Peteet, J. R. (2014). The relationship between medicine, spirituality and religion: Three models for integration. *Journal of Religion and Health*, 53(5), 1586-1598.
- De Jager Meezenbroek, E., Garssen, B., van den Berg, M., Van Dierendonck, D., Visser, A., & Schaufeli, W. B. (2012). Measuring spirituality as a universal human experience: a review of spirituality questionnaires. *Journal of religion and health*, 51(2), 336-354.
- Dy-Liacco, G. S., Piedmont, R. L., Murray-Swank, N. A., Rodgers, T. E., & Sherman, M. F. (2009). Spirituality and religiosity as cross-cultural aspects of human experience. *Psychology of Religion and Spirituality*, 1(1), 35.
- Fahrurrozi dan Ahyar. (2014). Optimalisasi pelemagaan nilai-nilai dakwah di lembaga dakwah kampus (LDK) mahasiswa perkotaan, *KOMUNIKE*, 6(2).
- Jankowski, P. J. (2002). Postmodern spirituality: implications for promoting change. *Counseling and Values*.
- Krstić, B., & Bonić, L. (2016). EIC: A new tool for intellectual capital performance measurement. *Prague Economic Papers*, 2016(6), 723-741.
- Manning, L. K. (2012). Spirituality as a lived experience: exploring the essence of spirituality for women in late life. *The International Journal of Aging and Human Development*, 75(2), 95-113.
- Matise, M., Ratcliff, J., & Mosci, F. (2018). A working model for the integration of spirituality in counseling. *Journal of Spirituality in Mental Health*, 20(1), 27-50.
- Morrison, J. Q., Clutter, S. M., Pritchett, E. M., & Demmitt, A. (2009). Perceptions of clients and counseling professionals regarding spirituality in counseling. *Counseling and Values*, 53(3), 183-194.
- Parker, S. (2011). Spirituality in counseling: a faith development perspective. *Journal of Counseling & Development*, 89(1), 112-119.
- Richards, P. S., Bartz, J. D., & O'Grady, K. A. (2009). Assessing religion and spirituality in counseling: Some reflections and recommendations. *Counseling and Values*, 54(1), 65-79.
- Richardson, P. (2014). Spirituality, religion and palliative care. *Annals of Palliative Medicine*, 3(3), 150-159.
- Schafer, R. M., Handal, P. J., Brawer, P. A., & Ubinger, M. (2011). Training and education in religion/spirituality within APA-accredited clinical psychology programs: 8 years later. *Journal of Religion and Health*, 50(2), 232-239.
- Secundo, G., Del Vecchio, P., Dumay, J., & Passiante, G. (2017). Intellectual capital in the age of Big Data: establishing a research agenda. *Journal of Intellectual Capital*.
- Seijts, G., Gandz, J., Crossan, M., & Reno, M. (2015). Character matters: character dimensions' impact on leader performance and outcomes. *Organizational Dynamics*, 44(1), 65-74.
- Stewart-Sicking, J. A., Deal, P. J., & Fox, J. (2017). The ways paradigm: A transtheoretical model for integrating spirituality into counseling. *Journal of Counseling & Development*, 95(2), 234-241.
- Thornton, T. N., Craft, C. A., Dahlberg, L. L., Lynch, B. S., & Baer, K. (Eds.). (2002).

Best practices of youth violence preventions sourcebook for community action. Atlanta, GA: The National Center for Injury Prevention and Control of the Centers for Disease Control and Prevention.