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Implementation of Muhasabah Technique in Developing Resilience of Children in Conflict with the Law

Khoirun Nisa Rahayu[1*], Ulfa Fauzia Argestya[2]
[1,2] Universitas Islam Negeri Raden Mas Said Surakarta
*Email: khoirunnisarahayu1025@gmail.com

Abstract

This study focuses on children in conflict with the law. The purpose of this study is to analyse the application of the *muhasabah* technique in building the resilience of children in conflict with the law at the Class 1 Surakarta Correctional Centre. This study uses a qualitative method with a descriptive approach. The selection of subjects used a purposive sampling technique with four community counsellors who had handled cases of street violence with child perpetrators and applied the *muhasabah* technique. Data collection used observation, interviews, and documentation. The results of the study showed that the success of this technique is highly dependent on the relationship between community counsellors and children in conflict with the law. The stages applied include: building good relationships with the children and parents, exploring the chronology of the case through open and closed questions, inviting the children to reflect on their actions and the consequences received, and providing reflective tasks to encourage changes in mindset. The results of implementing this technique have been proven to help children in conflict develop self-awareness, build more positive social relationships, and control emotions, thus contributing to the development of their resilience.

Keywords: children in conflict with the law, *muhasabah* technique, resilience, street violence

INTRODUCTION

A phenomenon that is a serious problem in Indonesia is juvenile delinquency (Abdillah et al., 2025). Cases of juvenile delinquency occur due to the deviant development of adolescent emotions and social behaviour, resulting in actions that deviate from the norms and rules that exist in society (Rulmuzu, 2021). The inequality between the urge to commit criminal acts and feelings of inability to do so often causes adolescents to experience deep inner conflict. This tension is often expressed through aggressive, primitive, and impulsive behaviour

(Menajang, 2020). One form of criminal behaviour that often occurs in adolescents is ganging up, where this action involves a group of individuals who together commit violence against the victim, often without thinking about the long-term impacts on both the victim and the perpetrator (Panjaitan et al., 2021).

From a legal perspective, adolescents are categorised as children (Undang-Undang Nomor 1 Tahun 2023 Tentang Kitab Undang-Undang Hukum Pidana, 2023). Children are defined as individuals who are not yet 18 years old. Children in conflict with the law are children who are suspected, accused, or recognised as having violated criminal law (Undang-Undang Nomor 11 Tahun 2012 Tentang Sistem Peradilan Pidana Anak, 2012). The crime of ganging up on children is a form of collective violence in public, resulting in injury or death (Kusumawati et al., 2022).

According to data from the Indonesian Child Protection Commission in 2021, the number of children in conflict with the law as perpetrators in street violence cases was 22 children (Pusdatin KPAI, 2021). In 2022, the number of children involved in this case increased to 43 (Pusdatin KPAI, 2022). 2023 there was another increase to 47 children (Pusdatin KPAI, 2023). Meanwhile, according to the recapitulation data from the Surakarta Class 1 Correctional Centre, the number of children in conflict with the law in street violence cases in 2021 was 23 children (Bapas Surakarta, 2022). In 2022 and 2023, there was an increase to 30 children (Bapas Surakarta, 2023; 2024).

The data above shows that cases of ganging up by children in Indonesia are high. Handling children involved in legal conflicts requires various special guidance strategies designed to balance coaching efforts and protecting children's rights (Yudianto et al., 2023). The *muhasabah* technique is the choice because it not only provides space for children to evaluate themselves, but also helps build moral awareness and

responsibility for the actions that have been taken (Syafitri et al., 2022). This introspection process is carried out with a child-friendly guidance approach, where children are invited to reflect on their actions without fear or pressure.

The *muhasabah* technique is an approach that focuses on reflection on actions that have been done. The purpose of this technique is to provide peace of mind to individuals. The *muhasabah* technique is essential in everyday life for self-control (Karyati et al., 2022). In addition to helping improve self-quality morally and spiritually, the *muhasabah* technique also plays a role in forming a wiser and more responsible person in life (Habibie & Cahyadi, 2024). Applying the *muhasabah* technique can provide benefits in creating a more positive relationship between the mentor and the child. Through an empathetic approach, children feel supported, accepted, and understood, so they can be more open to telling stories and accepting advice (Afifah & Nur'Aini, 2023).

This research was conducted at the Class 1 Surakarta Correctional Centre, the institution for implementing guidance for Correctional clients. The Correctional Centre, better known as Bapas, has the task and function of carrying out the care of prisoners in its jurisdiction. The guidance provided by Bapas is comprehensive and includes religious guidance, skills, and character development (Ramadhan, 2020). Previous research conducted by Hertina et al. (2022) has not discussed the techniques used by community counsellors in developing children's resilience. Therefore, this study aims to determine the steps for implementing the *muhasabah* technique in forming the resilience of children who violate the law at the Class 1 Surakarta Correctional Centre.

RESEARCH METHODS

Approaches and Types of Research

This study uses a qualitative approach with a descriptive method. This approach allows researchers to explore and understand how the *muhasabah* technique contributes to developing resilience skills in children in conflict with the law. The qualitative approach explores the experiences, perceptions, and meanings the research subjects give to the phenomena they experience. Using a descriptive method, this study seeks to provide a systematic, factual, and accurate picture of the application of the *muhasabah* technique in community guidance and its impact on children's resilience.

Research Subject

This study's subjects were four community counsellors who served at the Class 1 Surakarta Correctional Centre. It used a purposive sampling technique to determine the subjects, with the criteria for the subjects selected being community counsellors who had experience handling cases of street violence with minors as perpetrators and counsellors who applied the *muhasabah* technique in guiding children.

Research Instruments

The instruments used in this study consisted of observation, interviews, and documentation. Non-structural participatory observation techniques were applied to directly observe the implementation of the *muhasabah* technique in guidance for children in conflict with the law. This observation allows researchers to record behaviour, emotional responses, and interaction dynamics during guidance. The observation guide was prepared based on the resilience theory of Reivich and Shatté (2003), which includes aspects of emotional regulation, impulse control, causal analysis, self-efficacy,

empathy, and reaching out. Semi-structured interviews were conducted with community counsellors to obtain in-depth and comprehensive data on the implementation and influence of the *muhasabah* technique in building resilience in children in conflict with the law. The interview guide was prepared based on the theory of the *muhasabah* technique in Islamic guidance and the theory of child resilience from Masten (2001), emphasising the importance of protective factors such as positive relationships, emotional regulation skills, and the meaning of life. Using this approach, the interview researchers can explore informants' subjective experiences in implementing the *muhasabah* technique and its impact on children's psychological development. Documentation as evidence of the reliability of research data, including guidance notes, progress reports, and other archives related to implementing the *muhasabah* technique (Sugiyono, 2020).

Data Analysis

The data obtained in this study were analysed using qualitative descriptive analysis methods. The analysis consists of data reduction, data presentation, and conclusion. Data reduction was carried out by filtering and selecting data relevant to the study's focus. After that, the data was presented in descriptive narratives to describe the research findings systematically. The final stage was drawing conclusions, which aimed to understand the patterns and impacts of applying the *muhasabah* technique on developing resilience in children in conflict with the law.

RESEARCH RESULT

Based on the results of the interviews that have been conducted, the following are the steps for implementing the *muhasabah* technique in developing the resilience of children in conflict with the law at the

Surakarta Class 1 Correctional Centre. Initially, the community counsellors implemented a humanistic approach to children in cases. This process was carried out by involving the family because family involvement is crucial in building confidence to overcome every difficulty, so children can learn from the cases they experience. Thus, the *muhasabah* stages given by community counsellors for each child can be different. The community counsellor's next step is attending; this aims to build a good relationship with the child and create a safe atmosphere so that the child is open to sharing his feelings freely and comfortably. After the community counsellor has built a good relationship, the child will be asked to tell the chronology of the street violence ase that he has committed, which resulted in the victim.

From the confession of a child in Class 1 Surakarta Correctional Institution when telling the chronology of the street violence case he committed: "Many children commit street violence because they follow their friends' invitations". In addition, several children cornered each other about who the main perpetrator was who invited them to participate in street violence. When several children began to blame each other, the community counsellor guided each child to reflect on their mistakes without blaming others. The community counsellor also guided the child to remain resilient in the face of negative stigmas from the surrounding environment and provided an understanding that every action has social consequences. In addition, the community counsellor also provided motivation and advice to start doing positive activities that were beneficial for themselves and their environment.

The last step of the community counselor is to give tasks that can be completed within a certain period for children in conflict with the law, such as performing the five daily prayers at the nearest mosque, performing sunnah prayers, increasing reading of the Qur'an and requiring children to participate in activities in the surrounding

community. These tasks aim to restore the child's positive image and help him adapt to the environment without being influenced by the negative stigma of the surrounding community. In giving tasks, the community counsellor is assisted by parents in caring for and supervising children, so parental involvement becomes the main point in supporting the long-term success of implementing the *muhasabah* technique in building resilience in children.

DISCUSSION

Muhasabah comes from Arabic, namely *hasaba-yuhasibu-muhasabah*, which means calculating, weighing, evaluating, correcting and introspecting (Nabila, 2022), so that *muhasabah* can defined as a process of reflecting and evaluating oneself on what has have done and efforts to improve and optimize achievements in the future (Syafri et al., 2020). According to Al-Ghazali (Mutmainah, 2021), there are six stages in carrying out *muhasabah*, namely: *musyarathah* (setting conditions), *muraqabah* (self-supervision), *muhasabah* (self-evaluation), *mu'aqabah* (punishing oneself), *muhajadah* (seriousness), and *mu'atabah* (correcting oneself). As the concept has been explained previously, applying the *muhasabah* can foster an attitude of empathy in oneself (Almira et al., 2023). Individuals can evaluate themselves for the actions they have done and feel lucky because there are still many children who have the same fate but suffer more (Nida, 2021).

Applying *muhasabah* has important benefits in developing self-resilience and increasing faith and devotion to Allah SWT (Aswar et al., 2020). In addition, another function of applying this *muhasabah* technique is as a self-evaluation material to assess the actions taken so that they can fulfil the responsibilities that must fulfilled (Yumna et al., 2021). This study is a development of the study by Hertina et al. (2022) conducted at the Class 1 Children's Special Guidance Institution in

Palembang. The main novelty of this study lies in the focus of the study, namely analyzing how the application of the *muhasabah* technique in building resilience. In contrast, previous studies were more oriented towards the influence of counselling guidance on resilience (Muiz & Sulistyarini, 2015; Setiawati, 2021). Thus, this study confirms the importance of implementing *muhasabah* and offers new insights into how applying the *muhasabah* technique builds resilience in children in conflict with the law.

As an approach that focuses on deep understanding of oneself, *muhasabah* is closely related to efforts to develop resilience skills (Wahidah, 2018). According to Reivich and Shatté (2002), seven main elements form resilience. The first element is emotional regulation, namely the ability to manage and understand the emotions that are being felt by oneself and others so that one can remain calm. Individuals who have good emotional regulation tend to be able to establish healthy relationships with others (Ungar et al., 2023). According to community counsellors, after doing self-reflection, some children tend to find it easier to control negative emotions when faced with conditions that make them angry.

The second element is empathy, which is the ability to feel, understand, and recognize the psychological conditions, circumstances, feelings, or thoughts of others. Individuals who have empathy tend to interact better and show concern for the people around them (Reivich & Shatté, 2002). The third element is the ability to achieve goals, which is the ability to improve conditions and achieve success in achieving desired goals (Paliyama et al., 2021). According to community counsellors, children are given the task of understanding the negative impacts resulting from their actions; in addition, children are also guided to build a positive image so that in the future, they can be well accepted in society.

The fourth element is impulse control, which is the ability to manage impulses, desires, or wishes that arise suddenly (Reivich & Shatté, 2002). From the results of interviews with community counsellors, after following a series of guidance, all children agreed that no one had the desire to commit the same act or other detrimental acts after being freed from a series of legal processes. The fifth element is optimism, which is a belief that all problems have a solution so that every individual has the opportunity to have a better future (Reivich & Shatté, 2002). After receiving guidance from community counsellors, several children have had a positive outlook on their lives in the future. They believed that every individual had the potential and advantages given by Allah SWT to achieve a bright future.

The sixth element is self-efficacy, which is an individual's belief in their ability to solve problems and achieve success (Salim & Fakhrurrozi, 2020). Community counsellors at this stage have the task of encouraging children to rise from their slump so that they can be accepted back into the community. The last element is the analysis of the cause of the problem, which is the ability to identify and analyze the root causes of an event or problem faced. The task of community counsellors at this stage is to help children find various causes of delinquency problems, such as problems resulting from the family environment, community environment, or friendship environment. After analyzing the causes of the problem, community counsellors guide children in finding alternative solutions to the problems they face. Through this ability, children are expected to be able to understand the situation better and find the right solution to overcome it so that children do not easily blame others when they have problems (Priningsih, 2022).

From the observation of the community counsellor and also the parents, after the children followed the *muhasabah* technique, a feeling

of calm and control emerged even though they were in a stressful situation (negative stigma from the surrounding environment). According to the community counsellor, although it is able to foster children's resilience, this *muhasabah* technique requires a relatively long time to have a long-term impact, so children need to be encouraged to continue to do positive activities, such as performing the 5 daily prayers at the mosque and participating in community activities so that children can mingle and be accepted by the community.

CONCLUSION

This study concludes that although the self-reflection technique carried out by community counsellors at Bapas Surakarta is able to develop the resilience of children in conflict with the law, it takes a relatively long time to get optimal results. The stages of this self-reflection technique start with building rapport with both children and parents. In the second step, the community counsellor asks open and closed questions so that the child is willing to tell the chronology of his case. In the third step, the community counsellor invites the child to reflect deeply on the actions that have occurred and the consequences that have been received. In the last step, as an effort to support the effectiveness of this technique, the community counsellor gives tasks that the child must carry out. The limitations of this study lie in the relatively short duration of observation, so it is recommended for further research to use a longitudinal design to monitor the development of resilience comprehensively. In addition, a study of supporting factors is also needed to determine whether the formation of child resilience is purely due to the application of the self-reflection technique.

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