

# Handling Troubled Students with Death Education Program (A Case Study of Madrasah Aliyah Plus Nururrohmah Kebumen, Indonesia)

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## Abstract

This study discusses the solution that is not widely applied to settle troubled students in Indonesia. Generally, the resolving applied is based on the cognitive aspect. The spiritual element is less accustomed to and less cultivated. Suggestion method, physical punishment method, and lecture method are widely used to help heal and enlighten troubled students. However, one religious school in Kebumen, Indonesia, still applies a different approach and strategy from the other schools and *madrasah* (Islamic schools). Madrasah Aliyah Plus Nururohmah implements cognitive to enrich and cultivate the death education program. As a media which changes the misbehaving students to be good, and have mature behavior and mindset. This type of research is field research. The research conducted systematically by lifting the data in the field, researchers directly come to the field to obtain the necessary data. The approach used is an ethnomethodological approach. Several stages were conducted, including demonstration of death, *muhāsabah* graveyard, and going to some funerals, in which there was counseling in-between. Those stages aim to help fix, enrich, enlighten, and lead the misbehaving students to have good and positive attitudes.

**Keywords:** Death Education, Madrasah Aliyah Plus Nururrohmah, Troubled Students, Spiritual, Counseling, *Muhāsabah*.

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## Abstrak

Tulisan ini membahas tentang penanganan terhadap siswa nakal yang tidak banyak diberlakukan pada sekolah dan madrasah di Indonesia. Umumnya penanganan yang diterapkan berbasis kognitif. Aspek spiritual kurang terbiasakan dan kurang terbudidayakan. Metode nasehat, metode hukuman fisik, metode ceramah adalah metode-metode yang banyak dipergunakan untuk membantu penyembuhan dan pencerahan kepada anak-anak nakal. Namun dalam perjalanannya terdapat salah satu sekolah religius di Indonesia, tepatnya di Kebumen yang menerapkan pendekatan dan metode berbeda dari sekolah dan madrasah lain. Madrasah Aliyah Plus Nururohmah selain menerapkan metode-metode berbasis kognitif, juga membiasakan pemberlakuan metode pendidikan kematian. Sebagai media perubahan bagi anak nakal menjadi anak-anak yang matang hati, perilaku dan pola pikirnya. Jenis Penelitian ini adalah penelitian lapangan (*field research*). Penelitian dilakukan secara sistematis dengan mengangkat data yang ada di lapangan, peneliti langsung datang ke lapangan untuk mendapatkan data-data yang diperlukan. Pendekatan yang digunakan adalah pendekatan etnometodologi. Beberapa tahapan yang dilaksanakan adalah; tahapan praktik kematian, tahapan *muhāsabah* kubur dan tahapan layatan yang setiap tahapan didampingi dengan tahapan konseling. Kesemua tahapan itu bertujuan membantu dalam memperbaiki, mengkayakan, mencerahkan serta menuju fase pemaknaan kepada anak-anak nakal, sehingga kedepannya mereka menjadi anak-anak yang positif.

**Kata Kunci:** Pendidikan Kematian, Madrasah Aliyah Plus Nururohmah, Siswa Bermasalah, Spiritual, Konseling, *Muhāsabah*.

## Introduction

Education is a vital aspect of human life, directing oneself to a life of morality, high values, and a healthy personality.<sup>1</sup> Education also has a noble purpose of glorifying humans instead of humiliating humans. The educational process should have the right intention, and the method can lead students towards self-understanding.<sup>2</sup>

<sup>1</sup> Colleen A. Thoma, Irina Cain, and Christine Walther-Thomas, "National Goals for the Education of Children and Youth With Intellectual and Developmental Disabilities: Honoring the Past While Moving Forward", in *Inclusion*, Vol. 3, No. 4, (2015), 219–26 <<https://doi.org/10.1352/2326-6988-3.4.219>>.

<sup>2</sup> Antoni Ballester Vallori, "Meaningful Learning in Practice", in *Journal of Education and Human Development*, Vol. 3, No. 4, (2014), 199–209 <<https://doi.org/10.15640/jehd.v3n4a18>>.

The positive effect of education will be nothing when the teaching pattern “as one of the media for delivering knowledge” has no meaningful methods.<sup>3</sup> Significant learning and teaching will lead to a more polite and civilized education direction that positively impacts the wider community. Peace will be established. Tolerance among others will be full of sincerity, and moral and behavioral deviations will be gone. Lastly, a harmonious social life will last.

Educational goals through learning and teaching students cannot always be fulfilled by the increasing and varied number of student delinquency at school and outside school. Through his dissertation, M. Djamal stated that juvenile delinquency cases at school and outside of school as an academic community have been increasingly uncontrollable.<sup>4</sup>

Violet Lai, Gerald Zeng, and Chi Meng Chu stated that the perpetrators of deviant behavior on average are 12-18-year-old adolescents, which still belongs to the students’ age group.<sup>5</sup> Students is teenagers who are very vulnerable to psycho-social problem like psychological problems as result from social change.<sup>6</sup> KPAI (Indonesian Child Protection Commission) during 2011-2016 released some data on child delinquency in Indonesia: first, data related to student drug dealers (narcotics, cigarettes, liquor) and underage drug users (narcotics, cigarettes, alcohol) with 1960 cases. Second, data related to underage perpetrators of online sexual crimes, child victims of pornography from social media, and possession of pornographic media (cellphone/video) were 1809 cases. Third, data related to children as physical violence perpetrators (maltreatment, beatings, fights), psychological violence (threats, intimidation), sexual violence (rape, molestation, sodomy/pedophilia), murder, theft, kidnapping, and abortion reached 7967 cases.<sup>7</sup>

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<sup>3</sup> Ang Chooi Kean and Ngu Moi Kwe, “Meaningful Learning in the Teaching of Culture: The Project Based Learning Approach”, in *Journal of Education and Training Studies*, Vol. 2, No. 2, (2014), 189–97 <<https://doi.org/10.11114/jets.v2i2.270>>.

<sup>4</sup> M. Djamal, *Fenomena Kekerasan Di Sekolah*, (Yogyakarta : Pustaka Pelajar, 2016).

<sup>5</sup> Violet Lai, Gerald Zeng, and Chi Meng Chu, “Violent and Nonviolent Youth Offenders Preliminary Evidence on Group Subtypes”, in *Youth Violence and Juvenile Justice*, Vol. 14, No. 3, (2016), 313–29 <<https://doi.org/10.1177/1541204015615193>>.with those who had committed violent offenses only (violent only

<sup>6</sup> Azam Syukur Rahmatullah and Halim Purnomo, “Kenakalan Remaja Kaum Santri Di Pesantren (Telaah Deskriptif-Fenomenologis)”, in *Ta'allum: Jurnal Pendidikan Islam*, Vol. 8, No. 2, (2020), 222–45 <<https://doi.org/10.21274/taalum.2020.8.2.222-245>>.

<sup>7</sup> KPAI, “No Title”, *Tabulasi Data*, (2016) <<https://bankdata.kpai.go.id/tabulasi-data>> [accessed 10 March 2018].

Criminal statistics data from the 2016 Indonesian Political and Security Statistics Sub-Directorate showed fluctuations during 2013-2015. Crime incidents from around 341,000 cases in 2013 decreased to approximately 325,000 cases in 2014. However, in 2015, it again increased to about 353,000 cases, and among them were crimes committed by adolescents who are still students.<sup>8</sup>

The various juvenile delinquency in school and outside of school is indicated by several reasons, according to Tomba Chingtham.<sup>9</sup> Psychological factors are one of the causes of juvenile delinquency in middle school age. Children are unable to regulate their hearts and mind. This inability may lead quickly to destructive behaviors. Another cause is the teaching model delivered by the teacher that does not fully penetrate the soul, feelings, and minds of students, thus making the teaching meaningless. The old-school method tends to be monotonous, boring, excluding students' moral, ethical, and politeness values.<sup>10</sup>

Troubled or misbehaving children need help<sup>11</sup> because they grow and develop into individuals who do not have fully functional psychology.<sup>12</sup> The approach that is ideally applied to these troubled children is a "triple touch" approach with three touches: outward touch (physical), inner touch (soul), and *rabbaniyyah* touch (divinity). Teachers at schools reach troubled children by using only physical touch. Teachers assume to deter troubled and problematic children by only giving physical punishments, not to repeat unethical acts.<sup>13</sup> The punishment can be applied to any agency or anywhere like educational institution either general educational institutions or educational institutions based Islamic education.<sup>14</sup>

<sup>8</sup> Badap Pusat Statistik, *Statistik Kriminal 2020* (Jakarta, 2021) <<https://doi.org/4401002>>.

<sup>9</sup> Tomba Chingtham, "Causes of Juvenile Delinquency in the Higher Secondary School Students", in *IOSR Journal of Research & Method in Education Ver. II*, Vol. 5, No. 5 ver.II, (2015), 20–24.

<sup>10</sup> Ramesh, *Basic Principles Involved in Teaching, ICAR Sponsored Short Course on Teaching Competency Enhancement Through Innovative Methods*, (Telangana, 2017).

<sup>11</sup> The assistance for troubled or misbehaving children includes parental obligations, in Islam it is known as *h'adhânah*, for more detail read; Muttaqin, et.al, "Pengaruh Agama dalam Kehidupan Masyarakat TKI Dusun Beji, Ponorogo", dalam *Kalimah: Jurnal Studi Agama-Agama dan Pemikiran Islam*, Vol. 19, No. 1, (2021), 107.

<sup>12</sup> Duane P. Schultz, *Growth Psychology: Models of the Healthy Personality*, (New York : Van Nostrand Reinhold Company, 1977).

<sup>13</sup> E. Gudyanga, F. Mbengo, and N. Wadesango, "Corporal Punishment in Schools: Issues and Challenges", in *Mediterranean Journal of Social Sciences*, Vol. 5, No. 9, (2014), 493–500 <<https://doi.org/10.5901/mjss.2014.v5n9p493>>.

<sup>14</sup> Azam Syukur Rahmatullah, "Hukuman Dalam Perspektif Santri Dan Pendidikan Pondok Pesantren", in *Ta'dibuna: Jurnal Pendidikan Islam*, Vol. 10, No. 1, (2021), 74–87 <<https://>

Individual psychology and counseling Natalia V. Vist, as a medium for changing attitudes, habits, and bad behavior cannot only be applied with outward touch and ignoring the other two touches. The touch must be integrated and sustainable because the touch of *batiniyyah* (soul) and *rabbaniyyah* (spiritual-divinity) are also vital to heal the child's soul.<sup>15</sup>

One approach and method to reduce juvenile delinquency, which is practical and full of spiritual-religious elements, is death education. This approach can help nourish children's souls and minds to return to the path of goodness.<sup>16</sup>

Sandra L. McGuire, Logan S. McCarthy & Mary Anne Modrcin stated that children could be introduced to death education from an early age to convey that in the end, humans will return to God.<sup>17</sup> Thus, the child will try to improve his everyday life behavior and prioritize prudence in attitude.

In Indonesia, death education to solve juvenile delinquency at schools has not become a trend and "habituation" or an option for religious and counseling teachers. Generally, the methods used revolve around advice, corporal punishment, exemplary, and other techniques, which do not deter these troubled students because they are more cognitive-based and lack affective and spiritual-religious bases.<sup>18</sup>

However, one religious school in Kebumen, Indonesia, since its establishment in 2007, has implemented death education for juvenile delinquency. Madrasah Aliyah Plus Nururrohmah in Tambaksari Kuwarasan Kebumen helps juvenile delinquency by implementing a series of death-based activities.<sup>19</sup> This *madrasah* has received several

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doi.org/10.32832/tadibuna.v10i1.4052>.

<sup>15</sup> Natalia Viliamovna Vist, "Psychological and Pedagogical Conditions for the Preventions of Deviant Behavior among Adolescents", in *Psychological and Pedagogical Conditions for the Prevention of Deviant Behaviour among Adolescent*, No. 11, Vol. 15, (2016), 8536–51 <<https://doi.org/10.21661/r-116493>>.

<sup>16</sup> Elizabeth A Doughty and Wendy J Hoskins, "Death Education: An Internationally Relevant Approach to Grief Counselling", in *Journal for International Counselor Education*, Vol. 3, (2011), 25–38.

<sup>17</sup> Sandra L. McGuire, Logan S. McCarthy, and Mary Anne Modrcin, "An Ongoing Concern: Helping Children Comprehend Death", In *Open Journal of Nursing*, Vol. 03, No. 03, (2013), 307–13 <<https://doi.org/10.4236/ojn.2013.33042>>.

<sup>18</sup> Asmal May, "Melacak Peranan Tujuan Pendidikan Dalam Perspektif Islam", in *Tsaqafah*, Vol. 11, No.2, (2015), 209–22 <<https://doi.org/10.21111/tsaqafah.v11i2.266>>.

<sup>19</sup> Azam Syukur Rahmatullah, "Pendidikan Kematian (Death Education) Sebagai Upaya Penanganan Kenakalan Peserta Didik Remaja Di Sekolah/Madrasah (Best Practice Di Madrasah Aliyah Plus "Nururrohmah" Tambaksari Kuwarasan Kebumen Jawa Tengah)",

awards from the Minister of Religion of the Republic of Indonesia in 2013, 2014, and 2015 concerning death education for troubled students.

Therefore, this paper explores how the death education program is applied at the Madrasah Aliyah Plus Nururrohmah. The results can be a “role model” for other schools to implement a similar approach to solve juvenile delinquency at schools. This type of research is field research (Field Research), research conducted systematically by lifting the data in the field, researchers directly come to the field to obtain the necessary data. The approach used is an ethnomethodological approach. This ethnomethodology is a clump of qualitative research that focuses its study on reality with practical interpretation.

### What is Death Education Program?

The discussion of death education has been around in the education world. Herman Feifel introduced this model in the 1950s with his book *The Meaningful of Death*.<sup>20</sup> Besides Feifel, in the 1970s, Dan Leviton made a book whose substance is about death education.<sup>21</sup> The book is entitled *The Scope of Death Education*.

According to Diana K. Clark Schramm, death education is the process of understanding children with various matters relating to the affairs of death.<sup>22</sup> Nina Ribak Rosenthal stated that death education is a medium for mental awareness, especially for children.<sup>23</sup> Thus, they understand that death exists. With these methods and approaches, children will be careful in their behavior. Patricia Furer and John R. Walker also emphasized that death education is a medium to introduce, understand and internalize the child’s soul regarding death, which will happen to all humans.<sup>24</sup>

Through his research, Ethel L. King-McKenzie stated that death education could be a natural curriculum for children, especially at

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In *Prosiding Konferensi Nasional Ke- 4*, 1, (2016), 143–55.

<sup>20</sup> Herman Feifel, *The Meaning of Death*, (New York: Mc Graw-Hill, 1959).

<sup>21</sup> Dan Leviton, “The Scope of Death Education”, *Death Education*, Vol. 1, No. 1, (1977), 41–56 <<https://doi.org/10.1080/07481187708252877>>.

<sup>22</sup> Diana K. Clark Schramm, “The Concept of Death Education on Children’s Understanding of Death”, (Grand Valley State University, 1998).

<sup>23</sup> Nina Ribak Rosenthal, “Adolescent Death Anxiety: The Effect of Death Education”, in *Education*, Vol. 101, No. 1, (1980), 95–101.

<sup>24</sup> Patricia Furer and John R. Walker, “Death Anxiety: A Cognitive-Behavioral Approach”, in *Journal of Cognitive Psychotherapy*, Vol. 22, No. 2, (2008), 167–82 <<https://doi.org/10.1891/0889-8391.22.2.167>>.

school, not to make children anxious, worried, or afraid.<sup>25</sup> However, death education for children is to raise the spirit to behave positively and have healthy energy not to do immoral acts.

Death education flexes the soul and further improves the spiritual-religious aspects of children. They are expected to get to know and be closer to God.<sup>26</sup> The central point aims to implement death education since good and bad behavior lie in the soul and heart.<sup>27</sup> Although the cognitive-reason aspect also plays a significant role in assisting the implementation of death education, this cognitive-reason aspect functions as a medium for thinking, considering, guessing, assessing, and connecting with various phases or stages applied to death education. The results will lead to the meaning of learning for children.<sup>28</sup>

The author can conclude that death education is a process of educating children both in and outside of school to soften the children's souls, enlighten their thinking, and shape their positive behavior.

### The Unfamiliarity of Death Education among Schools in Indonesia

As explained, not all schools and *madrasahs* have not implemented death education in Indonesia to deal with juvenile delinquency. Most teachers, especially counseling teachers as parties concerned about solving problems in students, only practice a cognitive-based approach.

Some approaches and methods commonly used by teachers, especially religion and counseling teachers in schools and *madrasahs* in Indonesia, are; providing personal guidance (individual counseling), providing group counseling guidance, providing advice, giving punishments, either medium or severe scale, depending on the type of delinquency committed by students, appointing the trouble students to be class presidents, or leaders in-school programs. In other words, the teachers give them opportunities to redeem themselves. The

<sup>25</sup> Ethel King-McKenzie, "Death and Dying in the Curriculum of Public Schools: Is There a Place?", in *Journal of Emerging Knowledge on Emerging Markets*, Vol. 3, No. 1, (2011), 511–20 <<https://doi.org/10.7885/1946-651X.1061>>.

<sup>26</sup> Fuat Tanhan, Süleyman Kasap, and Fırat Ünsal, "Cultural and Religious Perspective of Loss and Bereavement in Anatolia", in *Journal of Human Sciences*, Vol. 13, No. 3, (2016), 4181–87 <<https://doi.org/10.14687/jhs.v13i3.3892>>.

<sup>27</sup> SunilK Pandya, "Understanding Brain, Mind and Soul: Contributions from Neurology and Neurosurgery", in *Mens Sana Monographs*, Vol. 9, No. 1, (2011), 129–49 <<https://doi.org/10.4103/0973-1229.77431>>.

<sup>28</sup> Antoni Ballester Vallori, "Meaningful Learning...",

punishment imposed on schools in Indonesia is physical punishment, including; push-ups, sit-ups, standing on the school field, and running around the school field. All intend to deter children and prevent them from committing deviant acts again.<sup>29</sup>

The spiritual-religious-based approaches and methods used to deal with delinquent children in schools with death education have not been widely practiced by the academic community in Indonesia.<sup>30</sup> However, Islamic boarding schools or *pesantren* have spiritual-religious-based methods, such as in Suryalaya Tasikmalaya, West Java, Indonesia. However, the method used to deal with juvenile delinquency does not explicitly focus on death education.

Azam Syukur Rahmatullah's dissertation found that the *dzikr* method helped the troubled students at the Suryalaya Islamic Boarding School.<sup>31</sup> Students were required to *dzikr* to remember God at predetermined times according to the *Tharîqah Qadariyyah wa Naqsyabandiyah* curriculum (TQN). Aris Try Andreas Putra revealed that handling misbehaving students at the Suryalaya Islamic Boarding School used psycho religious methods such as; *taubat* bathing, praying, and *dzikr*.<sup>32</sup> However, these findings did not discuss aspects of death.

Several other spiritual-religious-based treatments are usually applied to schools in Indonesia with the Ramadhan Camp or short boarding school course (*pesantren kilat*), requiring teenage students to stay at school for several days during the fasting month of Ramadan. Then, they get various programs that lead to mental improvement, including praying, reading the Qur'an, *dzikr*, *muḥâsabah*. However, these activities are also not directly related to death education.<sup>33</sup>

<sup>29</sup> Rusmilawati Windari, 'Penggunaan Hukuman Disiplin (Corporal Punishment) Pada Anak Di Lingkungan Sekolah Dalam Perspektif Hukum Pidana Indonesia', *Jurnal Hukum Prioris*, 4.3 (2015), 303–28.

<sup>30</sup> Abdurrahim Yapono, "Filsafat Pendidikan Dan Hidden Curriculum Dalam Perspektif KH. Imam Zarkasyi (1910-1985)", in *Tsaqafah*, VOL. 11, No. 2, (2015), 291–312 <<https://doi.org/10.21111/tsaqafah.v11i2.270>>.

<sup>31</sup> Azam Syukur Rahmatullah, "Penanganan Kenakalan Remaja Pecandu Napza Dengan Pendidikan Berbasis Kasih Sayang (Studi Di Pondok Remaja Inabah XV Putra Pondok Pesantren Suryalaya Tasikmalaya)", in *LITERASI (Jurnal Ilmu Pendidikan)*, Vol. 4, No. 1, (2013), 1–18.

<sup>32</sup> Aris Try Andreas, "Metode Psikoreligious Dalam Rehabilitasi (Pendidikan Dan Pembinaan Korban NAPZA Dan Miras)", in *LITERASI (Jurnal Ilmu Pendidikan)*, Vol. 7, No. 1, (2017), 67–74 <[https://doi.org/10.21927/literasi.2016.7\(1\).58-66](https://doi.org/10.21927/literasi.2016.7(1).58-66)>.

<sup>33</sup> AH. Warid, "Upaya Menanggulangi Kenakalan Remaja Melalui Ramadhan Camp 2016 Di Masjid Nasional Alakbar Surabaya", in *Tadarus: Jurnal Pendidikan Islam*, Vol. 6, No. 2, (2017), 1–11.

Based on the data and facts above, death education is not the only option for religious teachers and counseling teachers in helping to enlighten and understand misbehaving children. Physical punishment still exists. Religious-based treatment is limited to daily worship but has not yet been reduced to death-based activities.<sup>34</sup>

### Death Education Program at Madrasah Aliyah Plus Nururrohmah Kebumen

The death education program at Madrasah Aliyah Plus Nururrohmah, Kebumen, Indonesia, has been applied since the beginning of the *madrasah* in 2007. This method will deal with student delinquency with several basics: *first*, the founders, KH. Hayat Ihsan wanted a different approach and methodology from other schools. This distinction later becomes a character in dealing with troubled children and a role model for other schools. *Second*, religious-spiritual techniques and methods in dealing with misbehaving children applied to schools in Indonesia are still limited. *Third*, enriching religious and spiritual aspects in approaching and enlightening troubled children gives more meaning to their souls. KH Hayat Ihsan had maintained the death education program to this date.<sup>35</sup>

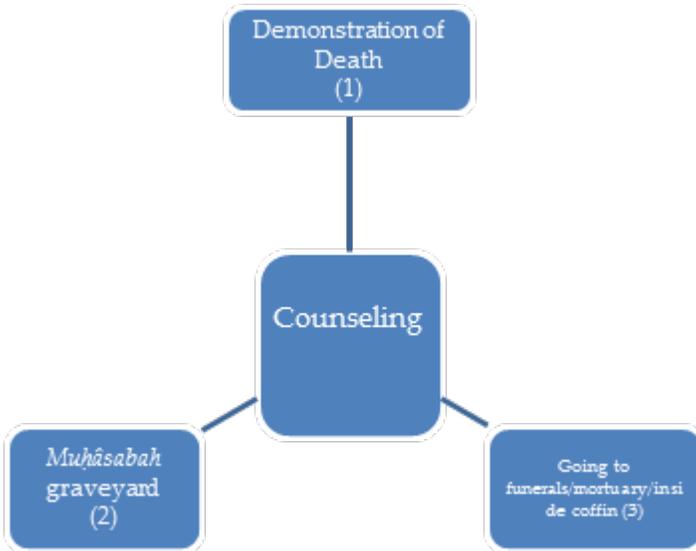
The death education program at Madrasah Aliyah Plus Nururrohmah has three stages. Each of which is always accompanied by stages of counseling, as illustrated in Figure 1.

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<sup>34</sup> Alparslan Acikgence, "Model for the Development of Science and Humanities Curriculum in Islamic Universities", in *Tsaqafah*, Vol. 8, No. 1, (2012), 161-82 <<https://doi.org/10.21111/tsaqafah.v8i1.19>>.

<sup>35</sup> Interview with the Head of Madrasah, Nurul Fitriyah A.W, March 11, 2018

Figure 1  
Types of Death Educational Model



The first stage is the demonstration of death. In this phase, troubled students are treated as dead people. The chosen students represent their friends while the remaining others stay and join the whole process. The chosen model will be bathed, then shrouded, covered with a long cloth. If no student is willing to be the model, the teacher will use a doll as props.

During the demonstration, everyone is quiet and must not attract crowds, according to Suprasetyo.<sup>36</sup> Otherwise, the demonstration will be meaningless to internalize values into the soul and children's minds. Therefore, silence and sacredness should be consistent.

The *muhâsabah* graveyard is a phase of contemplation that takes place in the cemetery or graveyard. In contrast to the first activity, which takes place around the school, this activity is directly in the area where deceased people are buried. According to Sriyantingsih, the *muhâsabah* graveyard aims to educate misbehaving students to understand and realize that they will someday die and be buried.<sup>37</sup>

According to Suprasetyo, in this phase, the misbehaving students must imagine that once dead and buried, they cannot get out of the

<sup>36</sup> Interview of the Counseling Teacher on March 10, 2018

<sup>37</sup> Interview with Deputy Head of Curriculum, March 11, 2018

grave forever.<sup>38</sup> They can no longer see their loved ones. They are also required to imagine if God first took their father and mother.

Nurul Fitriyah added Suprasetyo's statement as the counseling teacher that in the *muḥâsabâh* graveyard, children will feel deep sadness.<sup>39</sup> They will cry and feel the burden of wrong actions and sins that have been committed. They will also feel sad to part with their loved ones.

The third activity to settle the troubled students at Madrasah Aliyah Plus Nururrohmah Kebumen, Indonesia, is to take them to funeral service. However, according to Suprasetyo, suppose no funerals, he will take the students to the morgue or bring them a coffin.<sup>40</sup>

This activity brings the troubled students to the real world that in front of them, there is a dead body whose spirit has been taken before God, and they are waiting for their turns. According to Sigit Prasetyo, this activity will genuinely open their minds and souls that death is natural and must be prepared as long as they live.<sup>41</sup>

The next activity is counseling or personal guidance. According to Nurul Fitriyah as the principal, this counseling is critical as a medium for students' change. With this counseling, children will be directed to a positive mind and spirit, also healthy and mature behaviors.<sup>42</sup>

Madrasah Aliyah Plus Nururohmah strengthens and continues their death education program accompanied by counseling. Counseling determines the success of changes in delinquents. Christine McNichols, Kirk Zinck, Karl J. Witt, and Joanna Neel confirmed that counselors and counseling are similarly crucial to accompany children and provide positive change.<sup>43</sup> Intense counseling will change children's behavior towards positive changes.<sup>44</sup>

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<sup>38</sup> Interview with Counseling Teacher, March 10, 2018

<sup>39</sup> Interview with the Head of Madrasah, March 11, 2018

<sup>40</sup> Interview with Counseling Guidance Teacher, March 11, 2018

<sup>41</sup> Interview with Deputy Head of Student Affairs, March 11, 2018

<sup>42</sup> Interview on March 11, 2018

<sup>43</sup> Christine McNichols and others, "Counselors as Agents of Change: Writing Behaviorally Stated Goals and Objectives", in *Ideas and Research You Can Use: VISTAS*, (2016), 1–12. <[https://www.counseling.org/docs/default-source/vistas/article\\_365efd25f16116603abcacff0000bee5e7.pdf?sfvrsn=4](https://www.counseling.org/docs/default-source/vistas/article_365efd25f16116603abcacff0000bee5e7.pdf?sfvrsn=4)>.

<sup>44</sup> Denise E. Wilfley, Andrea E. Kass, and Rachel P. Kolko, "Counseling and Behavior Change in Pediatric Obesity", in *Pediatric Clinics of North America*, Vol. 58, No. 6, (2011), 1403–24 <<https://doi.org/10.1016/j.pcl.2011.09.014>>.

## Death Education Program Activities at Madrasah Aliyah Plus Nururohmah Kebumen

The death education program at Madrasah Aliyah Plus Nururohmah has been affordable. The equipment or accessories are economical and can be found in the surrounding environment. Hence, the teacher does not have to buy expensive props.

The series of this method begins with the process of identifying troubled students. The school classifies the student delinquency level, whether it belongs to the first, second, third, or fourth level of delinquency. The identification results become a reference for the religious teachers or counseling teachers to behave and respond to troubled students after joining the program, especially in the counseling phase at each stage.

Regardless of the type and level of student delinquency, they must still undergo the death education activities from the first. According to Nurul Fitriyah, the students must not skip the stages as they are systematic and controlled.<sup>45</sup>

After identifying and classifying the students, the death demonstration is next. As explained, the death demonstration is a phase where one or two misbehaving students become a model for the corpse and will be treated as respect for the dead in Islam. The rest of the students will surround the corpse and follow the process to the end. Another way is to use a human-sized doll as a corpse model when no student is willing to be the model. However, this method is the only alternative. The teachers always hope that the troubled student will volunteer as the model.

In this case, a religious teacher or counseling teacher actively accompanies the whole process. The teacher will bring the students to the true realm of death. The supervising teacher leads the bathing, shrouding, and funeral prayer.

After the death demonstration stage, the counseling phase becomes a crucial stage. Counseling lasts for one week provided by a religious teacher or counseling teacher while observing the changes in troubled students after the death demonstration. In this phase, the supervising teacher provides positive enlightenments to the troubled students and makes inner touches, hoping to change.

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<sup>45</sup> Interview with the Head of Madrasah, March 11, 2018

Picture 1  
Death Demonstration Stages with Students as the Model



The next stage is the *muḥâsabâh* graveyard. This stage is not held at school. The troubled students are brought to the nearest cemetery by the supervising teacher to save costs. The students must walk from the school and be blindfolded until they arrive at the cemetery. According to Suprasetyo, as the counseling teacher, this implementation is critical.<sup>46</sup> The students will immediately feel different and accelerate their mental change. All troubled students are required to walk around the grave. The supervising teacher shows that the tomb will have their names on it sooner or later, whether they like it or not. After the *muḥâsabâh* graveyard, the supervising teacher will hold counseling at the school. The supervising teacher will monitor what changes occur after the students join the first and second activities.

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<sup>46</sup> Interview with Counseling Guidance Teacher, March 11, 2018

Picture 2  
The *Muḥâsabah* Graveyard Steps



Then, the third stage is bringing the misbehaving students to a funeral or in Indonesia is called *layatan*. The funeral is essential to show an actual death event, which needs to be introduced to them. Technically, the supervising teacher will find locals who are grieving. If he can find one, he will bring the students to the mourning house and show them the dead body. Otherwise, the supervising teacher will take the students to the morgue and surround the corpse to prove that the death is natural.

Another way is to bring troubled students to the front of the casket or coffin. According to Nurul Fitriyah, this method is frugal but does not lose its true meaning. In front of the coffin, the students are brought to enlightenment about death, that one day they will be inside the coffin.<sup>47</sup> Counseling will come along with this stage which is conducted around the school.

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<sup>47</sup> Interview with the Head of Madrasah, March 11, 2018

Picture 3  
The Third Stage Bringing the Students to the Front of the Coffin



#### The Peak Experience of Troubled Students Demonstrating Death Education Program

The death education program may overcome and prevent deviant behavior. Since the beginning, the purpose is to help change children's behavior. However, the death education program is not the only method. Other methods can also be used as "media for change."

The results obtained from this method showed significant developments. According to the head of Madrasah, Nurul Fitriyah AW stated that:

"Setelah pemberlakuan metode pendidikan kematian, umumnya anak-anak mengalami perubahan positif, apalagi setelah sampai pada tahapan ketiga, yakni tahapan layatan. Mereka akan berubah kejiwaan dan pikirannya. Umumnya lebih humanis, dan mengalami kebaikan dalam sikap dan tutur kata."<sup>48</sup>

In english;

"After joining the death education program, students will experience positive changes, especially after reaching the third stage, funeral. They

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<sup>48</sup> Interview with the Head of Madrasah, March 11, 2018

will change their mind and soul. They will grow more humanistic and better in behavior and speech.”

The counseling teacher, Surasetyo, also mentioned similar improvements from the death education model.

“Anak-anak setelah menjalani bagian perbagian dari metode pendidikan kematian banyak mengalami perubahan positif. Umumnya mereka lebih menyadari diri dan menyesali diri atas apa yang telah diperbuat selama ini. Keinginan untuk berubah menjadi manusia yang lebih baik semakin kuat.”<sup>49</sup>

In english;

“After undergoing the various stages of the death education program, the students have experienced many positive changes. Generally, they are more self-aware and regret what they have done so far. The desire to change into a better human is getting stronger.”

What the head of the *madrrasah* and the counseling teacher above conveyed is certainly not without reason. One significant change can be seen from the “peak experience” of students who undergo death education. Students who were successfully interviewed by the researchers all showed substantial changes. Zidan Asqal was a grade XII student. He had undergone death education since the beginning of class X with three stages perfectly. Zidan himself admitted that he used to be a misbehaving boy who skipped prayer and school and was heartless to girls. He had done a lot of deviant behavior. After going through the program, he understood the value of his life and improved his behavior because his life is short, and one day he will return to God.<sup>50</sup>

The second respondent was Mabrur Rifa’i from grade XII. His parents deliberately transferred Mabrur to Madrasah Aliyah Plus Nururrohmah in the hope of a behavior change. Some of his delinquency included being disobedient, drinking alcohol, and skipping daily prayers. After actively following the program, Rifa’i underwent many changes. He has become obedient to his parents. Rifa’i even actively held alcohol-free campaigns for his friends. Rifa’i has also never skipped daily prayers.<sup>51</sup> Unlike Zidan, Rifa’i was impressed by the *muḥâsabah* graveyard. This activity could make him feel how

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<sup>49</sup> Interview on March 11, 2018

<sup>50</sup> Interview with Zidan Asqal, March 23, 2018

<sup>51</sup> Interview with Mabrur Rifa’i, March 23, 2018

death was so close to him. He witnessed that the grave before him made him aware of death.<sup>52</sup>

The third respondent who experienced a behavior change was Galih Rizky. Galih was a grade XII student and once quite troubled. His parents often complained about Galih’s attitude and behavior. He joined violent gangs, drank alcohol, gambled, and skipped prayers. Galih changed when he was introduced to the world of the dead. He volunteered to be the corpse model, which made him feel closer to death. He now has never skipped prayers, left the gangs, and been sober.<sup>53</sup>

The fourth respondent was Dimas Anugerah, a grade XII student. His delinquency was almost similar to Galih Rizky’s because the two were close friends. He joined violent gangs, drank alcohol, skipped prayers and school. After the program, Dimas underwent many changes. Dimas now never misses daily prayers, quits drinking, has left his gangs.<sup>54</sup> The phase that made him open his mind and heart was the death demonstration phase. According to him, this activity was like actual death. He was scared even though he was only pretending.<sup>55</sup>

The students’ responses above can be formulated as follows.

Table 1  
Formulation of Respondents’ Exposure to Death Education Model

No.	Respondents’ Names	Types of Delinquency	Impressive Stage	Improvements
1	Zidan Asqal	Skipping daily prayers and classes, heartless to girls	Funeral ( <i>layatan</i> ): This activity opened Zidan’s eyes to death	Kind to girls, never skipping classes and daily prayers
2	Mabrur Rifa’i	Hurting his parents’ hearts, drinking alcohol, skipping daily prayers	The <i>Muh}âsabab</i> graveyard: Rifa’i felt death close to him when he looked at the grave before him.	Obedient to his parents, sober, and never skipping daily prayers

<sup>52</sup> Interview with Mabrur Rifa’i, March 23, 2018

<sup>53</sup> Interview with Galih Rizky, March 23, 2018

<sup>54</sup> Interview with Dimas Anugerah, March 23, 2018

<sup>55</sup> Interview with Dimas Anugerah, March 23, 2018

No.	Respondents' Names	Types of Delinquency	Impressive Stage	Improvements
3	Galih Rizky	Joining violent gangs, drinking alcohol, gambling, and skipping daily prayers	Death demonstration: He felt closer to death.	Leaving the violent gangs, being sober, avoiding gambling, never skipping daily prayers
4	Dimas Anugerah	Joining violent gangs, drinking alcohol, gambling, and skipping classes and daily prayers	Death demonstration: This stage allowed him to experience actual death.	Leaving the violent gangs, being sober, never skipping daily prayers and classes

Based on the responses, the four respondents felt positive impacts from the death education model. Death education has changed their heart and soul to lean towards goodness and the straight path for them.

### Death Education Program as Media for Children's Maturity

The death education program was created with religion as the basic, sharpening the cognitive-reason aspect as a media "thinker" to better oneself. The most substantial element of this model remains on the spiritual element, while the cognitive part only becomes the companion. Spiritual strengthening in this model focuses on the most significant aspect: good and bad behavior, obedient or disobedient- the power of *al-qalb* (heart). The heart is the center of human personality. Human behavior will be good when *al-qalb* always leads to goodness and vice versa. As the Hadith of the Prophet in Islam stated:

"Beware! There is a piece of flesh in the body if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt, and that is the heart." (Hadits narrated by al-Bukhari from Nu'man ibn Basyir)

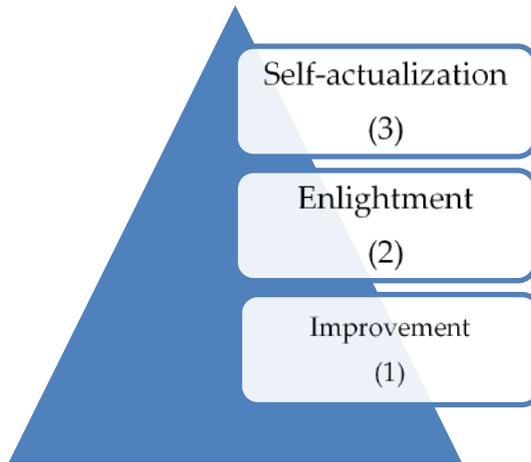
The death education program focuses on heart and soul improvement. Various death-based activities aim to ripen the children's hearts to allow positive behavior. All stages in the death education program show a solid and uninterrupted effort to continue to infuse death-based spiritual nuances.

The heart is not a tool of static human movement. The opportunity to continue to improve their hearts and souls is still vast if ongoing efforts are not interrupted by misbehaving children. Hence, they can change for the better.

Abdul Mujib stated that the heart-blocking wall blocks the light of goodness and truth to show mature behaviors.<sup>56</sup> He further emphasized Imam al-Razi'd statement that the heart is naturally good and will get better when it keeps growing well.<sup>57</sup> If improvements continue, the heart will experience better changes.

With death education at Madrasah Alyah Plus Nururohmah, the researcher assumed that this model or program would improve, enrich, and enlighten the misbehaving students. Efforts to break the barrier are included in Figure 2.

Figure 2  
Efforts Structure Implemented through Death Education Program



The first phase of death education aims to improve the children’s hearts. Therefore, this model has several stages and is accompanied by counseling in-between steps to complete and refine the whole process. The *muḥâsabah* graveyard or the demonstration of death only will not be perfect without the other activities. The improvement of the heart

<sup>56</sup> Abdul Mujib, *Kepribadian Dalam Psikologi Islam*, (Jakarta : RajaGrafindo Persada, 2006).

<sup>57</sup> Imam al-Razi, *Ruh Dan Jiwa-Tinjauan Filosofis Dalam Perspektif Islam*, (Surabaya: Risalah Gusti, 2000).

itself becomes the center of movement and the center of behavior change in human beings. Consistent and continuous liver repair with a constructive approach will be able to bring about a change from a dead heart to a resurrected heart phase and then carried over to a living heart. According to Javad Nurbakhsy it is stated that the true heart is easy to conquer and subdue and remains in a well-maintained area, as long as the heart is well cared for, and actively performs self-purification.<sup>58</sup> So that the heart will remain a consistent guide and will not disobey.

According to Aibdi Rahmat, The heart itself if it is not handled immediately it will get lost, and disobey the divine guidance of the rabbi.<sup>59</sup> Because actually the heart can refer to the *dhalâl* phase, namely in the sense of being lost, dead, hidden, futile, perishing, forgetting, misguided, confused, all of which show the powerlessness of the heart that exists in humans. Therefore, a heart that is not handled immediately will only bring damage and death to the human being.

The second phase is the enrichment and enlightenment by praying or *dzikr* during the stages. *Dzikr* allows the heart to be more open. According to Qiqi Yuliati Zakiyah, Rusdiana, This phase is a stage of self-understanding to the child, so that there is a positive and continuous process so that there is an improvement in intention, heart, and behavior in the child, so that the child will be free from a dead heart, a broken heart and a broken heart.<sup>60</sup> Thus, value education will be embedded that is able to create children who have a healthy personality, fully functional, productive, able to actualize themselves, and able to solve self-problems well, that is in accordance with the statement Duane Schultz.<sup>61</sup>

The third phase is the most crucial. This phase directs children to reach the point of self-actualization.<sup>62</sup> In addition, this phase brings to maturity. In this phase, students are guided and directed to understand what he is living for, why he is alive, what can be done while living,

<sup>58</sup> Javad Nurbakhsy, *Psikologi Sufi*, (Yogyakarta : Fajar Pustaka Baru, 1998).

<sup>59</sup> Aibdi Rahmat, *Kesihatan Dalam Perspektif Al-Qur'an : Kajian Tematik Terhadap Istilah "Dajal" Dalam Al-Qur'an*, (Yogyakarta : Pustaka Pelajar, 2007).

<sup>60</sup> Qiqi Yuliati Zaqiah and A Rusdiana, *Pendidikan Nilai: Kajian Teori Dan Praktik Di Sekolah*, (Bandung : Pustaka Setia, 2014).

<sup>61</sup> Duane Schultz, *Psikologi Pertumbuhan Model-Model Kepribadian Sehat*, (Yogyakarta: Kanisius, 1991).

<sup>62</sup> Hasyim Muhammad, *Dialog Antara Tasawuf Dan Psikologi: Telaah Atas Pemikiran Psikologi Humanistik*, (Yogyakarta: Pustaka Pelajar, 2002).

what if death happens to him, and what deeds can be brought when death occurs. Self-actualization becomes the most crucial and highest phase in this death education model and gives meaning to life.

## Conclusion

Both cognitive and spiritual-based treatments are necessary to handle misbehaving students at school. Their harmonious work will bring children to the realm of improvement, enrichment, enlightenment, and self-actualization.

Madrasah Aliyah Plus Nururohmah has applied for the death education program as a medium to prevent, cure or treat troubled or misbehaving students. With several successive stages, teachers implement demonstrations of death, *muhâsabah* graveyards, and funerals. All of which has a noble goal of bringing children to consistent behavior changes. The death education program at Madrasah Aliyah Plus Nururrohmah will hopefully attract other schools and *madrasah* to follow the same path or create their spiritual-based approach and method to deal with delinquency.[]

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