



## CONGREGATIONAL PRAYER GUIDANCE TO ENHANCE THE SPIRITUALITY OF CHILDREN WHO COMMIT SEXUAL HARASSMENT AT SENTRA PARAMITA MATARAM

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### **Abstrak**

Sentra Paramita Mataram memberikan salah satu terapi mental spiritual kepada anak penerima manfaat yang melakukan perbuatan pidana tersebut. Penelitian ini berfokus terapi shalat berjamaah kepada para anak penerima manfaat, terkhusus kepada anak kasus perilaku seksual yang berjumlah 8 anak. Anak-anak penerima manfaat ini memiliki akar masalah yang beragam, salah satunya yakni terletak pada kedekatan mereka kepada Allah SWT dalam hal pelaksanaan shalat yang seharusnya wajib mereka lakukan, karena ada di antara mereka belum memahami rukun dan syarat sahnya shalat, tidak paham bacaan shalat, dan tidak hafal bacaan shalat. Secara tidak langsung hal ini, berdampak terhadap perilaku anak sehingga mereka dengan mudah melakukan sesuatu hal yang negatif. Dalam mengkaji masalah ini penulis menggunakan pendekatan kualitatif dengan jenis penelitian studi kasus, dengan teknik pengumpulan data observasi, wawancara dan dokumentasi. Hasil dari penelitian ini menemukan bahwa dengan selalu diterapkannya terapi shalat berjamaah yang dilakukan setiap waktu yakni lima waktu shalat sehari dengan pengawasan dan arahan dari pengasuh, memberikan efek perubahan sifat dan watak anak penerima manfaat setelah mereka dikenalkan dengan bagaimana mengerjakan shalat secara berjamaah dan tepat waktu, tentu perubahan ini baru bisa terlihat setelah anak-anak penerima manfaat ini berada lebih dari sebulan melakukan terapi, dan terapi shalat yang mereka jalankan selama mereka berada di Sentra Paramita Mataram yang itu ditentukan oleh putusan pengadilan yang telah menetapkan hukuman bagi para anak penerima manfaat.

**Kata Kunci:** Bimbingan, Perilaku Seksual, Shalat Berjamaah, Spiritualitas

### **Abstract**

Sentra Paramita Mataram provides mental and spiritual therapy to children who have engaged in criminal behavior. This study focuses on the congregational prayer therapy program offered at Sentra Paramita Mataram, specifically for children involved in sexual offenses, with a sample of eight (8) participants. These children face various underlying issues, one of which pertains to their relationship with Allah SWT, particularly regarding their understanding and

practice of obligatory prayers. Many of them struggle with comprehending the pillars and conditions for valid prayer, reciting the prayers properly, and memorizing the prayer formulas. These challenges indirectly affect their behavior, making them prone to negative actions. This research employs a qualitative approach with a case study design, utilizing observation, interviews, and collaboration for data collection. The findings indicate that consistent participation in congregational prayer therapy, conducted five times daily under the supervision and guidance of caregivers, positively influences the children's behavior and character. This transformation becomes evident after more than one month of therapy. The prayer therapy, which is part of the court-mandated sentence for these children, plays a significant role in their behavioral improvement during their time at Sentra Paramita Mataram.

**Key Words:** Congregational Prayer, Guidance, Sexual Behavior, Spirituality

## Introduction

Human beings are inherently social creatures, necessitated by their fundamental need for interaction and relationships. The collective nature of human society facilitates the fulfillment of essential needs, such as sustenance, shelter, and protection. Additionally, communal living promotes the exchange of ideas, skills, and experiences, enriching individual and collective development. Social relationships also provide emotional and psychological support, fostering a sense of belonging and identity within a group. However, the social fabric of human life is often marked by conflicts arising from intrinsic human characteristics, such as desires and emotions, which significantly shape interpersonal interactions (Suripto, 2016). Among these issues are challenges associated with sexual desires.

Sexual behavior encompasses actions motivated by sexual desire, irrespective of whether they occur between individuals of the same or opposite sex. These behaviors range from subtle gestures such as flirting and holding hands to more intimate acts such as kissing and sexual intercourse (Haryani, 2023). Collectively referred to as eroticism, these behaviors involve sensations that evoke or stimulate sexual desire (Wikikamus, 2024). Spranger's conceptualization of eroticism situates it as an aesthetic manifestation of love, wherein admiration for physical beauty or attractiveness leads to a perceived union of souls, reflecting the idealization of the human form.

Similarly, Sigmund Freud's psychosexual development theory posits that individuals progress through distinct stages during childhood, each characterized by the pursuit of pleasure

and the focus of the id's energy on specific erogenous zones (Ubaidillah, 2023). Failure to appropriately navigate these developmental stages can manifest in maladaptive sexual behaviors, particularly among adolescents. Such behaviors have significant social and psychological ramifications, including the alarming prevalence of underage premarital sexual activity, often culminating in adverse outcomes such as unintended pregnancies and abortions. These issues underscore the critical need for heightened awareness and proactive engagement among adolescents to mitigate such risks and promote healthier developmental trajectories.

The Indonesian Family Planning Association (PKBI) reports that approximately 15% of adolescents aged 10 to 24 in Indonesia have engaged in premarital and extramarital sexual activities (Priyambodo, 2006). Supporting this, a study conducted by the international research organization Synovate, commissioned by DKT Indonesia, investigated the sexual behavior of adolescents aged 14–24 across Medan, Jakarta, Bandung, and Surabaya. Among the 450 participants, 64% admitted to engaging in premarital sexual activities, a behavior that contravenes established religious values and societal norms (Ubetty, 2022).

Despite their awareness of these transgressions, adolescents often attribute their actions to spontaneity and lack of planning. This justification aligns with findings by Mediawati et al., which highlight deficiencies in adolescents' problem-solving abilities and self-control, two critical components of life skills (Mediawati et al., 2022). Consequently, the prevalence of premarital sexual behavior among adolescents has risen. For instance, Nurhafni's 2022 study revealed that, among 405 cases of unplanned pregnancies, 95% involved adolescents aged 15–25. Additionally, Indonesia experiences approximately 2.5 million abortion cases annually, with 1.5 million involving adolescents (Nurhafni, 2022).

Adolescence is often characterized by relational gaps and conflicts between teenagers and their parents. Emotional bonds during this developmental stage may weaken, as adolescents seek emotional independence, particularly in choosing friends and activities. This quest for autonomy often conflicts with parental efforts to supervise and protect their children. While teenage defiance is sometimes misconstrued as a deliberate attempt to assert independence, Wardhani (2012) suggests that autonomy emphasizes self-regulation rather than mere freedom from parental influence. Independence is thus defined as the capacity to make decisions and regulate behavior responsibly.

Wardhani further identifies key factors influencing adolescent sexual behavior, including parental roles, peer pressure, spirituality, and self-control (Wardhani, 2012). The quality of

parent-adolescent relationships is crucial; stronger relationships are associated with a lower likelihood of engaging in premarital sexual activities. Peer influence also plays a significant role, as high levels of peer pressure can lead adolescents to adopt risky behaviors. Spirituality provides a protective factor, fostering self-esteem and resilience against external temptations. Finally, self-control, defined as the regulation of physical, psychological, and behavioral processes, is pivotal. Adolescents with well-developed self-control are more likely to adhere to societal norms, yet the developmental immaturity of self-control during adolescence often predisposes them to deviant behaviors, including sexual activity.

Spiritual practices, such as prayer, are integral to self-regulation. In the Islamic tradition, prayer serves as a source of inner peace, emotional balance, and moral clarity. Safiruddin Al-Baqi (2019) describes prayer as a means of purifying the soul, mitigating the effects of sin, and restoring emotional equilibrium. Through prayer, individuals attain serenity and strengthen their spiritual resilience, which counteracts the allure of earthly temptations. For Muslims, sincere repentance through prayer not only cleanses the heart but also reinforces moral and psychological stability, thereby fostering behaviors that align with ethical and spiritual ideals.

Allah SWT declares in Surah An-Nisa' (4:27) of the Qur'an:

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ تَمِيلُوا مَيْلًا عَظِيمًا

*“And Allah wants to accept your repentance, but those who follow their desires want you to deviate greatly [from the right path]”*

This verse underscores the divine prohibition against succumbing to base desires and emphasizes the importance of repentance. Repentance is facilitated through spiritual practices that strengthen one's connection with Allah SWT, particularly through acts of worship such as congregational prayer. Spiritual dimensions have a profound influence on human behavior, making it imperative to investigate how these practices, especially congregational prayer, can contribute to addressing negative behaviors. This study specifically examines their impact on the sexual behaviors of adolescent beneficiaries at the Paramita Center in Mataram. The Paramita Center operates as a technical unit under the Directorate General of Social Rehabilitation, Ministry of Social Affairs of the Republic of Indonesia.

The Paramita Center has established congregational prayer therapy as a key component of its rehabilitation program, aimed at reshaping the attitudes and behaviors of its beneficiaries. This initiative prompted the researcher to evaluate the effectiveness of this therapy in achieving the program's objectives.

Preliminary observations conducted by the researcher, in collaboration with the caretakers of male beneficiaries, identified 31 male juveniles in conflict with the law currently housed at the Paramita Center. Among them, 8 individuals were identified as exhibiting problematic sexual behaviors. This subgroup comprises 1 middle school student and 7 high school students, all of whom come from diverse socio-economic backgrounds and are implicated in various legal issues, including drug abuse, fraud, theft, and acts of sexual harassment.

The present study focuses on assessing the role of congregational prayer in modifying the behaviors of these beneficiaries as part of their rehabilitation process at the Paramita Center in Mataram. By examining the efficacy of spiritual practices within the structured rehabilitation program, this research aims to contribute to a deeper understanding of behavioral transformation mechanisms in a faith-based social rehabilitation context.

## Method

This study utilizes a qualitative research method aimed at exploring and narratively describing the implementation of congregational prayer therapy and its impact on the lives of beneficiaries (Albi Anggito et al., 2018). The research employs a case study approach. Creswell defines a case study as a form of qualitative research in which the researcher conducts an in-depth exploration of a program, event, process, or activity involving one or more individuals. A case is bounded by time and activity, with detailed data collected using multiple data collection techniques over an extended period (Sugiyono, 2022).

The primary focus of this study is the beneficiaries participating in the congregational prayer therapy program implemented and continuously developed by Paramita Mataram. This program has been a longstanding intervention at the institution and serves as the central subject of this research. The study relies on both primary and secondary data sources. Primary data includes information obtained directly from respondents through interviews, observations, and other reliable means (Hardani et al., 2020). Secondary data comprises information indirectly gathered from institutional documents, such as the organization's profile, vision,

mission, objectives, organizational structure, facilities, and records of activities, as well as relevant literature, reports, and documentation (Hardani et al., 2020).

Data collection is carried out in a natural setting using primary sources and focuses on participant observation, in-depth interviews, and thorough documentation (Sugiyono, 2022). Participant observation involves directly witnessing the implementation of the congregational prayer therapy program in its natural environment. In-depth interviews are conducted with caregivers, beneficiaries, and other stakeholders involved in the program, providing comprehensive insights into its impact on the daily lives of participants. Documentation is systematically maintained to ensure the accuracy and reliability of the data, capturing the progress and dynamics of the therapy program.

## Discussion

The Qur'an serves as a comprehensive guide, embedding values of faith such as aqidah (creed), tawhid (monotheism), worship, ethics, laws, historical narratives, and even insights into sciences and technology (Yulia Sari et al.). Among these teachings, the act of prayer holds a pivotal role in shaping an individual's soul and behavior. Normatively, the Qur'an underscores that prayer acts as a safeguard against disgraceful and immoral actions, as highlighted in Surah Al-Ankabut (29:45):

وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ

Artinya: “Establish prayer. Indeed, prayer prohibits immorality and wrongdoing.”

Prayer, when performed correctly, sincerely, and with focus in congregation, has a positive impact on both physical and spiritual well-being. Conversely, prayer that is not carried out properly and sincerely does not yield significant benefits for the individual's physical or spiritual state (Fadhil Zaenal Abidin: 2019). Proper, focused, and congregational prayer holds numerous virtues, such as fostering individuals who are a *rahmatan lil 'alamin* (a blessing for all creation), and nurturing children who are physically and spiritually strong.

This practice also positively influences their thought processes, steering them toward better decisions that do not harm their environment, family, or themselves. Congregational prayer

aids in moral development, piety, diligence, and instills social solidarity, as indicated in the aforementioned divine guidance.

Nurcholis Madjid, in his book *Islam: Doctrine and Civilization*, asserts that humans are encouraged by Allah SWT to behave ethically and morally (Nurcholis Madjid: 1995). They are also advised against prioritizing selfish desires, as one of the destructive elements (*al-mublikaat*) warned of by the Prophet Muhammad SAW is the unchecked following of desires, a concept cautioned against in various Qur'anic verses. Allah SWT once said to Dawud:

*"O Dawud, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow your desires, as they will lead you astray from the way of Allah..." (Q.S. Sad: 26).*

Allah SWT also conveyed to His final Messenger:

*"...and do not obey one whose heart We have made heedless of Our remembrance and who follows his desires, and whose affair is ever in excess." (Q.S. Al-Kahf: 28). (Q.S. al-Kahfi: 28)*

*"... And who is more astray than one who follows his desires without any guidance from Allah? ..." (Q.S. al-Qashash: 50)*

*"... They are the ones whose hearts Allah has sealed, and they follow their desires." (Q.S. Muhammad: 16)*

The Qur'an emphasizes that succumbing to one's desires can impair spiritual and moral perception, rendering individuals metaphorically blind and deaf to the realities around them. This condition arises when the heart becomes sealed, inhibiting the ability to see, hear, or comprehend truth and reality (Yusuf Al-Qaradhawi, 2012). To address such spiritual consequences, individuals who habitually follow their desires require structured guidance to redirect them towards the righteous path. This study focuses on the beneficiaries at Sentra Paramita Mataram, exploring the strategies implemented to foster discipline and spiritual growth.

At Sentra Paramita Mataram, beneficiaries receive consistent guidance to cultivate discipline in performing congregational prayers. According to James Clear (2020) in *Atomic Habits*, individuals often regarded as highly disciplined are not inherently different from those who struggle with self-control. Rather, they excel at organizing their environments to minimize the reliance on willpower, thereby reducing exposure to temptations. This insight underscores the importance of creating supportive conditions for behavioral transformation.

The process of disciplining beneficiaries to perform congregational prayers involves six caregivers who provide structured supervision and mentoring through a rotating schedule.

This ensures continuous support and monitoring of prayer practices. Congregational prayer, beyond its physical acts, embodies a spiritual essence that can permeate and influence daily life. When performed with sincerity and comprehension, prayer has profound implications for both physical and psychological well-being.

Prof. Dr. Moh. Ali Aziz, M.Ag., a renowned counselor and preacher, highlights the therapeutic potential of prayer in addressing a variety of personal challenges. When prayer is accompanied by complete surrender and a profound sense of Allah's presence, it becomes a mechanism for entrusting problems to Him, thereby dissipating negative emotions and replacing them with positive energy (Alik Inayah & Pudji Rahmawati, 2013). Focused and contemplative prayer not only enhances spiritual well-being but also fosters a sustained commitment to its practice, contributing to a more fulfilling and harmonious life.

The significance of prayer is so profound that Sentra Paramita Mataram has established it as a program aimed at transforming the behavior of its beneficiaries toward a more positive and purposeful direction. Congregational prayer, performed five times daily (obligatory prayers), serves as a therapeutic practice to bring the beneficiaries closer to Allah SWT. Over time, this consistent practice is intended to gradually shift negative behaviors into positive ones.



*Figure 1: Photos of beneficiaries at Sentra Paramita Mataram performing congregational prayers.*

The findings from the author's field research indicate that the implementation of congregational prayer therapy has a significant influence on behavioral changes among children, particularly with regard to sexual behavior. Prior to entering Sentra Paramita Mataram, these children rarely engaged in prayer, with some only attending Friday prayers. Their understanding of prayer was limited, shaped by diverse family and peer environments that lacked proper guidance on its practice, including the recitations and rituals. Upon their arrival at Paramita, the children received encouragement and enlightenment from counselors,

social workers, and caregivers, fostering a routine of performing the five daily prayers in congregation.

Congregational prayer therapy, a program designed to reconnect children with Allah SWT, has been a core practice at Sentra Paramita Mataram since the children's arrival. This therapy is offered to children coming directly from juvenile detention centers or those entrusted by their parents. Interviews with staff revealed that many of the children at the center had various challenges, with several having been beneficiaries of the juvenile justice system, having served sentences based on court rulings. Before their release, these children undergo therapy and skills training at Sentra Paramita Mataram, the duration of which is determined by the court's decision.

The primary objective of this therapy is to guide the children from a state of not performing prayers to regularly engaging in them. They are taught the fundamental aspects of prayer, including the rituals and recitations. Children who previously exhibited problematic sexual behaviors gradually develop greater discipline and self-control through the regular practice of congregational prayers. This process not only improves their focus on their relationship with Allah SWT but also contributes to a reduction in negative sexual behaviors, replacing them with more positive conduct.

Additionally, by consistently participating in congregational prayers and learning essential Islamic teachings, such as the pillars of Islam and Iman, proper purification methods (wudu), and prayer procedures, the children develop enhanced self-control. For those who struggled with sexual behavior issues, the practice of prayer provides peace of mind and spiritual strength, enabling them to resist temptations and foster positive changes in their character and behavior.



Figure 2: Photos of beneficiaries learning religious studies.

The guidance provided in performing congregational prayers, coupled with the study of Islamic law, plays a pivotal role in mitigating behaviors such as the emergence of sexual urges among the children beneficiaries, fostering their transformation into better individuals. As Sholihin, one of the caregivers, explains, these positive changes are evident in the children's improved attitudes, habits, and behaviors. Over time, they become familiar with tasks assigned by caregivers, such as reading the Qur'an, attending religious studies, caring for livestock, performing daily chores, cleaning, watering plants, and developing their skills according to individual talents. Furthermore, their attitudes shift from needing external instructions for tasks like prayer and study to performing these duties voluntarily. After being introduced to the practice of congregational prayers, the children no longer require reminders to fulfill their responsibilities; instead, they independently attend the mosque to perform the five daily prayers.

Congregational prayer therapy also facilitates the children's transition from a lack of regular prayer to the formation of a routine of prayer. Regular engagement in prayer fosters self-discipline and helps them manage their desires. Through this practice, the children develop a stronger focus on their relationship with Allah SWT, which, over time, reduces negative sexual behaviors, such as urges related to sexual activity and other sensual desires. These negative behaviors are gradually replaced with more positive actions as the children learn to control their sexual impulses through the therapeutic medium of congregational prayer.

Moreover, by consistently participating in congregational prayers, the children experience inner peace and acquire the spiritual strength to resist various temptations. As they establish new habits and become more organized in managing their time, they integrate prayer, chores, care for livestock, and plant maintenance into their daily routines. These positive changes become apparent after the children have participated in congregational prayer therapy for more than a month, demonstrating the therapeutic benefits of this structured practice.

## Conclusion

Congregational prayer, as a practice central to drawing closer to Allah SWT, plays a significant role in addressing negative behaviors in individuals. These behaviors are not limited by age, affecting adults, adolescents, and especially children, who are particularly vulnerable to such challenges. One example of harmful behavior in children is sexual abuse, which poses

severe risks not only to the child's future but also to the well-being of the victim. To address such negative behaviors, Sentra Paramita Mataram, an institution dedicated to helping children facing these issues, has implemented several intervention programs, including congregational prayer therapy.

Congregational prayer therapy serves as a tool to guide children from a state of irregular prayer to developing a consistent prayer routine. Regular participation in prayer fosters discipline, helping children manage their behavior and control their desires. As they continue the practice of congregational prayer, their negative sexual behaviors begin to shift. Prayer helps them to focus more on their relationship with Allah SWT, which gradually diminishes negative sexual behaviors and urges, such as inappropriate conduct or mischief.

Additionally, the regular practice of congregational prayer enables children to experience inner peace and gain spiritual strength to resist temptations. Over time, they become more accustomed to their new habits, developing better organization in managing their time for prayer, chores, caring for livestock, watering plants, and refining their skills according to their individual interests. This transformation underscores the positive impact of congregational prayer therapy, highlighting its role in fostering behavioral change and personal growth over time.

### **Recommendations**

The findings of this study can serve as a valuable reference for the development of moral values, mental health, and social responsibility in individuals affected by sexual abuse or those exhibiting other negative behaviors. A key recommendation is the implementation of guidance through religious rituals aligned with the individual's beliefs, such as congregational prayer, fasting, and other practices, which can foster positive behavioral changes by enhancing spirituality. This spiritual growth can lead to a significant transformation in behavior. To maximize the impact of congregational prayer guidance, it is essential to strengthen its foundation by cultivating awareness and spiritual understanding. Furthermore, integrating religious guidance with other counseling approaches can create a more holistic and effective intervention, promoting lasting positive change in individuals' behaviors and overall well-being.

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