



A PSYCHOLOGICAL STUDY OF HIPNOSYS IN TRANSFORMATION OF RELIGIOUS BEHAVIOUR TOWARD TEENAGER IN ACEH TAMIANG

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Abstract, *Teenager or Aqil Baligh in Islam can be called transition phase from childhood into adulthood. In this age, a child is in critical period in which is tending to do a deviant behaviour such as in their religious. No exception, this case also occurred in one of regent in Aceh. Unfortunately, It has not been a focus for those who are responsible for this. The alternative is offered can become one of solution; by stimulating them using hypnosis. For those, the research aims to find out whether hypnosis can increase significantly in teenagers' religious behaviour in 11 to 18 years old. Single subject by multiple baseline design applied in this study, and two teenagers were as a sample. The result shows that the graph increases significantly in Akhlak (morals) but it did not work in Shalat and aurat, it was applied in both of samples. In conclusion, a hypnosis can be an alternative to solve a transformation of religious behaviour in Akhlak.*

Key words: *Hypnosis, Religious Behavior, Teenager*

INTRODUCTION

Teenagers who are sometimes called entering a critical phase so they tend to do a lot of irregularities caused by negligence of those responsible for this. There were some examples of irregularities occurred in Aceh Tmiang such as news about the arrest of 3 young men selling drugs and 3 young women who were

arrested in prostitution cases, then, there were two teenagers arrested because of drugs, one of them was a student¹. Furthermore, there were also cases of prostitution in Aceh Tamiang in which the pimps were still 16 years old and the victims were about 14-15 years old.² There were other cases in the mild category that were related to the worship of teenagers. The results of interviews with 10 Acehese teenage parents in Tamiang showed that 2 of their children never prayed at all, 3 of them only did at maghrib, and 5 teenagers were still categorized as prayers sometimes not.³ As for morality, their children tend to be disrespectful elder people, cursing, saying dirty and refusing parents' orders. Regarding young women, from 3 parents stated that they used hijab because they were bound by school rules.⁴ This becomes interesting to solve because teenagers are human beings who will grow into the next generation. Then one way to solve this by providing a stimulus using hypnosis. Many previous studies which examined related to hypnosis and also research on adolescent behavior. Such as research by Mami Hjaroh (1998), Baiq Lili Handayani (2011), and Sekar Ayu (2011). The behavioral study written by Mami Hjaroh in 1998 entitled "The attitude and religious behavior of Islamic students in DIY" examined the direct and indirect effects of family education, the campus environment, and religious knowledge on the religious attitudes of students. With the achievement of results between variables has an effect on the medium or sufficient category. Another study of religious behavior with the title "Transformation of religious behavior (Analysis of efforts to validate aqeedah through Ruqiyah syar'iyah in the Jember Muslim community), by Handayani saw from aqeedah review by giving ruqiyah to positive attitude changes, and the last from Nurul Hartini takes place in Nanggroe Aceh Darussalam by looking at changes in the behavior of Acehese teenagers who were victims of the tsunami. The results of this study indicate that

¹ SerambiNews 31 January 2018

² SerambiNews 25 April 2017

³ Results of interviews with 10 Aceh Tamiang parents, in Upah village, Sungai Liput and Rantau Kuala Simpang.

⁴ Results of interviews with 3 parents of Aceh Tamiang teenage girls, in Sungai Liput village.

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Doi: 10.30575/2017/IJLRES-2020091202

changes in the behavior of adolescents on lack of learning motivation at school due to the existence of non-formal jobs that promise more promising wages or salaries. And this research still only examines changes in social behavior. Sekar Ayu wrote a study entitled "Orientation, Attitudes and Religious Behavior" the results of this study showed the impact of the attitude of three groups of students on their religious behavior, whether in the form of their observance in rituals or in the form of humanitarian virtuous deeds, it was revealed that liberal groups were impressed less obedient in carrying out rituals especially mahdhoh worship. This is based on the recognition of those who sometimes do not pray on time and sometimes even hollow. Even in religious affiliation they tend to choose affiliations that do not directly highlight religious labels. But there are still very few studies that discuss the restoration of religious deviance attitudes or behavior, especially in Islamic adolescents by using the science of hypnosis, making researchers interested in conducting such research which will be used by parents and responsible parties as an alternative choice to resolve irregularities. For this reason, researchers applied the Stimulus and Response theory which was triggered by an expert named Gagne and Berlianer whose theory was well known for the Behavioristic Theory of behavior change as a result of experience.

LITERATURE REVIEW

Quite a number of scholars have defined religious behavior differently. Suriati explains that religious behavior is a God-oriented action, both concerning the relationship between man and God, man and man, and mankind with the surrounding environment.⁵ Furthermore, Jalaluddin defines religious behavior as a condition that exists in someone who encourages him to behave according to the level of obedience to religion.⁶ Another definition of religious behavior is also expressed by Ramayulis who defines religious behavior as all human

⁵ Suriati. 2014. *Al Mishbah*. 10 (2). pp. 179

⁶ Jalaluddin. 2012. *Psikologi Agama*. Jakarta: Rajawali Pers. pp. 257

activities in life based on religious values that are believed.⁷ Based on some definitions of the experts above, it can be concluded that religious behavior is an act that is either an act or a speech made by a human or an individual that is related to the religious values he believes in, whether it concerns his relationship to God, his relationship to fellow humans, and its relationship to the natural environment around it.

There are some factors that take part in influencing religious behavior. Jalaluddin divides them into two parts; internal factor and external factor. Internal factor is a factor from inside a person. It can be called as natural tendency (*fitrah*) of a human being. Every human born with various religious or belief potentials and also has a belief that there is big power outside himself which manage the whole life and universe. He also mentions some causes of this internal factor such as heredity, age, personality, and psychology. Meanwhile external factor is a factor comes from outside a person. External factor is able to be influenced by environment in which a person lives. Generally, environment can be divided into three parts such as family, school, and society.

Thouless in Sururin explains his different opinion about factor influences religious behavior. He notes there are at least four factors such as social influences, experience, necessary and thinking process.

According to Glock and Strack in Rahmat, there are five dimensions of variety related to belief and religious behavior such as ideology dimension, worship dimension, appreciation dimension, religious knowledge dimension and religious practice dimension. Ideology dimension related to what to believe. This dimension is a part of variety related to what to believe and become a belief system. Worship dimension is a part of variety related to behavior called religious rituals such as worship, obedience and other things which is done to display commitment toward religion he believes. Behavior here is not behavior in general, it refers to particular behaviors determined by religion such as way of

⁷ Ramayulis.2007. *Psikologi Agama*. Jakarta:Kalam Mulia

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worship and special rituals on religious holidays. Then appreciation dimension related to someone's sense of religion for instance someone's seriousness in worshipping suitable with his belief so that in this dimension, many religious people feel impressed things while doing worship. Knowledge dimension refers to religious knowledge and understanding which must be known by its followers. And the last, religious practice dimension refers to consequents of religious teachings in general behavior which is indirectly determined by religion as in ritualistic dimension.

Other stunning discussion is about teenager itself. Psychologically, teenager is a period in which an individual integrated to adult society. Integration in adult society has a lot of effective aspects, exclusive intellectual transformation begun with the way of thinking, taking action is started in this period. World Health Organization (WHO) divides understanding of meaning of teenager into three aspects include view from biology (physical), psychology and economy aspect.

Overall process of teenager's development of behavior and personality will be influenced by several factors such as congenital factor, maturity and environment in which inside it consists of learning and practice. Those three factors can be lucky, but in several cases can impede process of maturity.

By the process, development of teenager from early to ultimate does not go smoothly, it tends to be tortuous and it depends on variation of one or all factors mentioned formerly.

In extreme case, the process of tortuous development is not easy to overcome, whether by the individual teenager by surrounding society. Problems that can arise in teenager period can be classified into several categories such as problem related to physical and psychomotor, for example prominent difference in physical development between individual or group, disproportionate of growth of height and weight that can impact on psychology, such as bullying, mockery, sound change, menstruation, sometimes can cause shyness and inferiority, then reproduction organs begins working cause desire or wish to

satisfy biological necessity. Then, problems that can appear from development of language and cognitive behavior, for example learning foreign language can be uncomfortable, which will cause hatred to all things related to the language (subject, teachers, etc.), without help and special guidance, teenager with high IQ and lower than average will get particular psychological, such as lazy, naughty, feel inferior because of feeling always fail in every learning process, disproportionate between desire and talent can cause difficulty, for example becomes wrong in choosing field or study program or doing activity beyond talent and ability. Subsequently, problems appear from social, moral and religious development such as joining certain group (gang) that can give bad impact such as fight, robbery, conflict with parents and drugs abuse. Problems that appear from affective, conative and personality such as doing destructive action, and it is done spontaneously to flare up emotion and to lose pressure, although the individual teenager apparently does not know meaning and purpose of that activity, for example only follow idol and disability of following heart and difficulty in integrating function of psychology make the teenager becomes difficult to find his identity and personality, for example childish behavior.

One strategy that might be a solution to minimize religious behavioral disorder is hypnosis. Historically, hypnosis activity had been known since 2980 BC based on ancient note in Egypt which wrote that there was activity of healing by using sleep therapy in temples which was done by a healer named Imhotep. Apparently, this ritual was done again by Charles X with an opinion that a heaven's body can feed a human's body by means of magnet and he believed that magnet could heal various diseases. Charles X's opinion followed by Franz Anton Mesmer (1734-1815).

Besides applied in health, hypnosis also applied in psychology. One of neurologist who did hypnosis was Charchot, he did hypnosis to 12 women which were hysteria. Charchot demonstrated, when being hypnosis, the patients could

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walk and did many things but in normal condition, they lose their ability to walk and to do several things that they could do formerly.

Looking at the development of hypnosis, we can find out that slowly, hypnosis has shown its existence. Besides that, hypnosis is also often applied in the world of sport and education. Because hypnosis is believed to change human being's brain mechanism in interpreting experience and produce change in perception and behaviour.

The way of hypnosis works is also related to a person's brain activity. There are some brain waves namely beta, alpha, theta and delta. Beta is a very active phase, paying attention, vigilance, efficiency, understanding and higher condition associated with anxiety and discomfort. Alpha is a phase in which the brain is in a relaxation condition and full of creativity. In this condition, someone will learn and absorb information very well, easy in doing therapy, fasten the healing process, enhance immunity and can decrease both mental, emotional and physical stress. Theta happens when someone is in a sleeping and dreaming condition. This phase is very good to the process of autosuggestion or autohypnosis. In this phase, there is an increase in creativity, emotional experience and has a potential of change in attitude. And delta is the last and the deepest phase of brain wave. In this condition, someone usually sleeps without dreaming, releases growth hormone and loses awareness of physical sensation. From the above explanation, it can be found that brain wave beta and alpha phase are in level of awareness while theta and delta are often called by the subconscious mind.

There are some stages of hypnosis such as *Pre-Induction (Interview)*, it is a process to prepare a conducive situation and condition between subject and therapist. Pre-Induction can be a light conversation, getting to know each other, and other things that are closer to a hypnotist mentally to a subject. Furthermore, the Induction Stage is the main key in the hypnotic process, because this process will bring the subject from the "Beta" condition to the condition of "Alpha" and even "Theta" with conditions completely under the control of a hypnotist. This

process itself consists of 3 parts, namely: Relaxation, Induction, and Deepening. The next stage is the Trans Hypnotic Testing Stage or the "Hypnotic" depth test of a subject. Then, the suggestion stage is the core stage of the purpose and aim of the hypnotic process. At this stage a hypnotist starts to enter suggestion sentences into Sub-conscious Subjects. Then, Post Hypnotic suggestion stage is a suggestion that still "works" even if a person is in a post-hypnotic condition (normal). And finally, Termination stage is a stage to end the hypnotic process. The concept of termination is that a subject does not experience psychological shock when awakened from "hypnotic sleep".

METHODOLOGY

This study applied Quantitative approach and single subject type of study. This study only examined two samples whose religious behavior disorder, they are about 11-19 years old. Design used was multiple baseline design by using ABA type of work. Millan in Nina states that A is early phase in which sample in which sample in the omission period without any intervention, then B period where the sample is intervened with something and return to A, that is at the time of omission. So in phase A, the sample is positioned on the omission for 5 days and phase B, the sample is intervened using 2 hypnosis counseling once hypnosis, and returns to phase A where the sample is left for 21 days x 24 hours with intensive observation referring to the instrument designed with 15 items of declaration on morals, and 10 items on statements in aurat and prayer.

FINDINGS AND DISCUSSION

This study used Single Subject Research (SSR) method with the A-B-A design. Then the data were analyzed using visual analysis and graphics (Visual Analysis of Graphic Data). In baseline (A1) condition, data was obtained before the study sample was given treatment, while in the intervention stage (B) the object of the study was treated with hypnosis, and the last at the baseline (A2) no treatment was given and

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the researcher saw child changes from negative to positive. There were 2 Acehese teenagers who were sampled in this study. Samples are chosen based on the character of worship, morality, and covering *aurat*.

First Sample

Table 1. Baseline 1 (A_1)

| NO | Baseline (A_1)/ day | Prayer score | Akhlak score |
|----|-------------------------|--------------|--------------|
| 1 | 1 | 0 | 5 |
| 2 | 2 | 10 | 10 |
| 3 | 3 | 20 | 15 |
| 4 | 4 | 15 | 20 |
| 5 | 5 | 15 | 20 |

Grafik 1. Baseline 1 Graph to the sampel with SZR initial

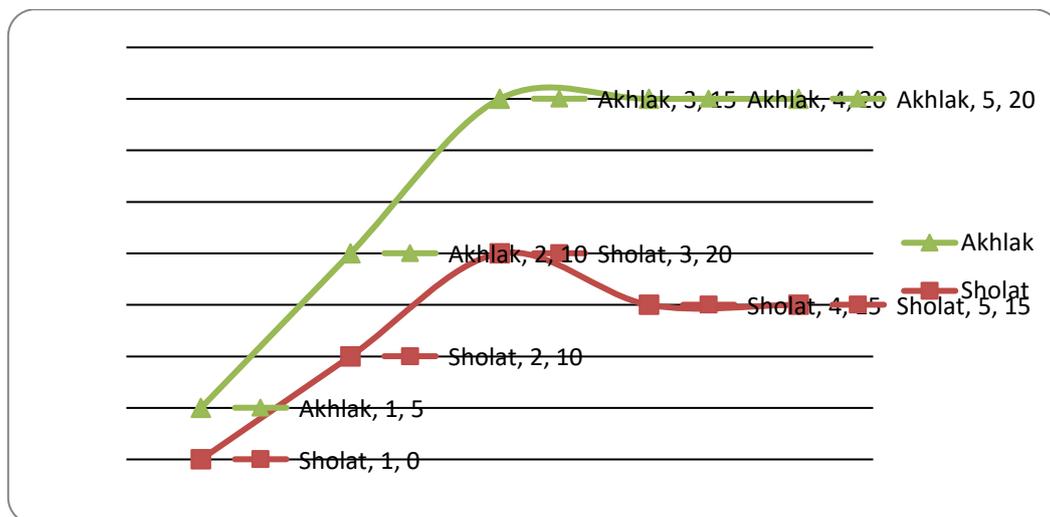
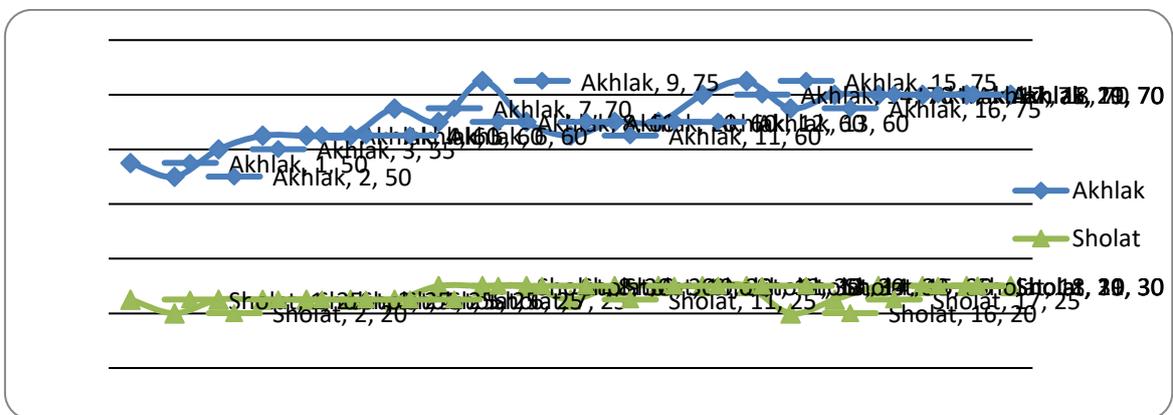


Table 2. Baseline 3 (A_3)

| NO | Baseline (A_2)/Session | Score | Score |
|----|----------------------------|-------|-------|
| 1 | 1 | 25 | 50 |
| 2 | 2 | 20 | 50 |

| | | | |
|----|----|----|----|
| 3 | 3 | 25 | 55 |
| 4 | 4 | 25 | 60 |
| 5 | 5 | 25 | 60 |
| 6 | 6 | 25 | 60 |
| 7 | 7 | 25 | 70 |
| 8 | 8 | 30 | 60 |
| 9 | 9 | 30 | 75 |
| 10 | 10 | 30 | 60 |
| 11 | 11 | 25 | 60 |
| 12 | 12 | 30 | 60 |
| 13 | 13 | 30 | 60 |
| 14 | 14 | 30 | 70 |
| 15 | 15 | 30 | 75 |
| 16 | 16 | 20 | 75 |
| 17 | 17 | 25 | 75 |
| 18 | 18 | 30 | 70 |
| 19 | 19 | 30 | 70 |
| 20 | 20 | 30 | 70 |
| 21 | 21 | 30 | 70 |

Grafik 2. Long graph of Baseline (A) and intervention (B) conditions in SZR



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Second Sample

Table 3. Baseline 1 (A₁)

| NO | Baseline (A ₁)/ day | Prayer score | Akhlak score | Aurat score |
|----|------------------------------------|--------------|--------------|-------------|
| 1 | 1 | 0 | 0 | 0 |
| 2 | 2 | 0 | 10 | 0 |
| 3 | 3 | 0 | 15 | 0 |
| 4 | 4 | 0 | 20 | 0 |
| 5 | 5 | 0 | 5 | 0 |

Grafik 3. Baseline 1 Graph to the sampel with the initial NZ

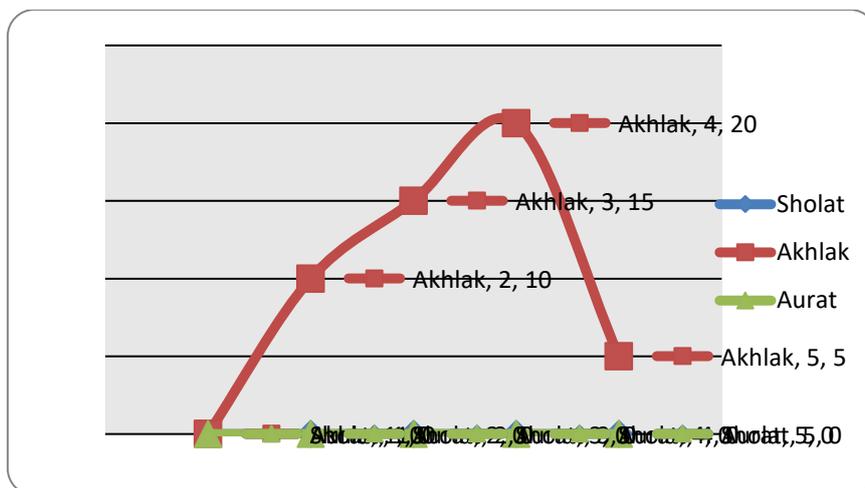
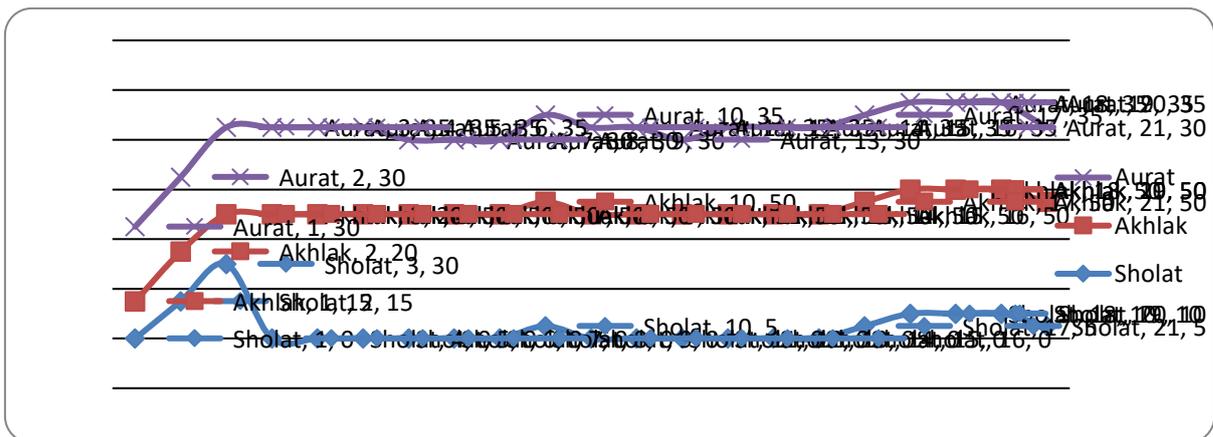


Table 4. Baseline 3 (A₃)

| NO | Baseline (A ₁)/ day | Prayer score | Akhlak score | Aurat score |
|----|------------------------------------|--------------|--------------|-------------|
| 1 | 1 | 0 | 15 | 30 |
| 2 | 2 | 0 | 20 | 30 |
| 3 | 3 | 0 | 20 | 35 |
| 4 | 4 | 0 | 50 | 35 |
| 5 | 5 | 0 | 50 | 35 |

| | | | | |
|----|----|----|----|----|
| 6 | 6 | 0 | 50 | 35 |
| 7 | 7 | 0 | 50 | 30 |
| 8 | 8 | 0 | 50 | 30 |
| 9 | 9 | 0 | 50 | 30 |
| 10 | 10 | 5 | 50 | 35 |
| 11 | 11 | 0 | 50 | 35 |
| 12 | 12 | 0 | 50 | 35 |
| 13 | 13 | 0 | 50 | 30 |
| 14 | 14 | 0 | 50 | 35 |
| 15 | 15 | 0 | 50 | 35 |
| 16 | 16 | 0 | 50 | 35 |
| 17 | 17 | 5 | 50 | 35 |
| 18 | 18 | 10 | 50 | 35 |
| 19 | 19 | 10 | 50 | 35 |
| 20 | 20 | 10 | 50 | 35 |
| 21 | 21 | 5 | 50 | 30 |

Grafik 4. Long graph of Baseline (A) and intervention (B) conditions in NZ



Based on the analysis data that has been carried out, it can be seen that there was a change in religious behavior's sample in the hypnosis . According to the experts, behavior is formed based on a person's response or reaction to stimulus

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(external stimulation). Because this behavior occurs through the process of a stimulus to something, then responds, then this theory is called the theory of "S-R" or Stimulus - Response. So the researchers assume that this also applies to all behaviors, especially religious behavior. In religious behavior there are 5 dimensions, namely: Dimension of Ideology, Dimension of Engagement (Ritualistic), Dimension of Understanding (Experiential), Dimension of Knowledge of Religion (Intellectual), and Dimension of Religious Practice (Consequential). In this study researchers only took the aspect of practice that focused on obligatory prayers, covering aurat for the daughter, and morals towards others. So this dimension was tested in 2 samples assuming hypnosis can change the behavior of performing prayers, morals, and covering aurat. Testing this theory was carried out by using a single subject research design which was only conducted in-depth research on 2 people whose problems with religious behavior.

To get deep results, the researchers divided 3 measured things into several statements in the checklist; 10 statements to perform prayer, 15 statements for morals, and 9 statements to cover the aurat. In sample 1, namely SZR because he is male, only two things were observed, namely prayer and morality, while the second sample was female, there were 3 things observed in the dimensions of practice, which was added by covering aurat.

From the data obtained and then processed with polygon graphs, it can be seen from sample 1 in phase A1 or the period before being given treatment that scores 0, 5, and 10 in prayer and morality, but in A2 phase teenagers 1 begin to stabilize the graph to numbers 20, 25, and 30 in prayer and reaching graph continue to be dynamic on morals were assumed to be 50 and 60 and 70 even reaching 75. While in sample 2 prayer there were no good news because the graph had drastically decreased but on NZ's moral, the numbers continued to rise from 25, 30 and consistent at 50. In covering aurat, the graph ran calmly at 25 and 30.

As additional information, both from the results of the observers' comments and interviews with parents, it can be seen that sample 1 had changed; previously ignorant of his younger brother after the treatment had a sense of care for his younger brother, coming home late at night faster than usual, not more than 10 pm, having a softer voice when asking, answering and asking questions. In sample 2 also the comments were still about morals, although still trying to fight but she had reduced her harsh words, starts wanting to do homework without being asked, and had begun to do prayer.

In the intervention process, two things that must be done, namely counseling and hypnosis, this series is an inseparable package. In sample 1 aka SZR counseling was done only once considering the problem faced by the SZR was not as heavy as NZ, which had to be counseled 3 times and then continued to hypnosis, it was due to the burden of the problem which was so heavy that she made religious deviations. But the data indicated that after counseling children had begun to show changes in their behavior, especially when after doing hypnosis, they also experience religious transformation from negative to positive. But the provision of hypnosis was only once in this study, because the period of omission after hypnosis must be seen in 21 days, because the formation of a habit can be seen in that duration.

From data of samples 1 and 2 which were almost the same that teenager's behavior responded to the stimulus that was given even though not significant to the behavior of prayer and aurat but it changed drastically in morals. An expert states that the power of the subconscious mind is far more dominant than the conscious mind, this can possibility cause self-conflict. If there is a conflict between the conscious mind and the subconscious mind, the subconscious mind is most likely to win. From this it is assumed that to change a person's behavior can be possessed as evidenced by the data obtained from this study; 2 samples experienced a moral change from the previous negative to the positive afterwards. The thing that was possessed in the hypnosis process was affection for the younger siblings, performing the prayer, getting bored with hand phone

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and switching to the Qur'an, not coming home at night above 10 o'clock, obeying the parents, saying politely with others and breaking up parents if fight and wearing a headscarf when going out of the house. Although not all behaviors change, at least they remained consistent at 21 days to obey their parents and said politely to others. Based on these results it can be concluded that hypnosis can provide changes in moral behavior from negative to positive.

For the causes of irregularities can be seen from the results of counseling that the data shows sample 1 has 3 causes, such as always considered bad by parents, often watching parents quarrel and lack of attention from parents. While sample 2: missed father's figure, lost the closest person and lacked maternal love. Overall we can conclude that the figure of a parent is the main actor in the occurrence of deviations in religious behavior in children.

CONCLUSION

From processing data and discussion, it can be concluded that hypnosis is able to give a major influence on deviations in religious behavior on the dimensions of practice, especially in the area of morals. As well as the cause of behavioral deviations is the absence of the role of the closest people to children, especially parents in guiding them in the field of religion, also the selfish attitude of parents makes them deeper in doing that, plus the lack of love that should be obtained at the age of those teenagers.

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