

## **Parental Religious Guidance Through Communication Patterns In Overcoming Self-Injury In Adolescents**

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### **Abstrak**

Perilaku self injury adalah salah satu bentuk perilaku yang dilakukan untuk mengatasi emosi, permasalahan, rasa sakit emosional dengan cara menyakiti diri sendiri tanpa ada niatan langsung untuk bunuh diri. Penelitian lain menemukan remaja memiliki intensi tinggi terhadap perilaku melukai diri dari berbagai faktor permasalahan seperti ekonomi, keluarga, kurangnya perhatian ataupun broken home. Peran orang tua sangat dibutuhkan dalam melatih karakter anak serta memberi bimbingan terlebih bimbingan keagamaan. Metode yang digunakan dalam penelitian ini adalah pendekatan kualitatif diskriptif dengan subyek remaja yang memiliki perilaku self injury di Kabupaten Lombok Tengah. Analisis data menggunakan reduksi data, validasi data menggunakan triangulasi sumber. Hasil penelitian ini menunjukkan bahwa dengan bimbingan keagamaan serta penerapan pola komunikasi efektif mampu menekan potensi self injury yang terjadi pada remaja. Perubahan menurun pada perilaku self injury.

**Kata Kunci:** Bimbingan Keagamaan, Pola Komunikasi, Self Injury

### **Abstract**

Self-injury behavior is a form of behavior used to cope with emotions, problems, and emotional pain by hurting oneself without any direct intention of committing suicide. Other studies have found that adolescents have a high intention to engage in self-harming behavior due to various factors such as economic problems, family problems, lack of attention, or broken homes. The role of parents is very much needed in shaping the character of children and providing guidance, especially religious guidance. The method used in this study was a descriptive qualitative approach with subjects who were adolescents with self-injury behavior in Central Lombok Regency. Data analysis used data reduction, and data validation used source triangulation. The results of this study indicate that religious guidance and the application of effective communication patterns can reduce the potential for self-harm among adolescents. There was a decrease in self-harming behavior.

**Keywords:** Religious Guidance, Communication Patterns, Self-Harm



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## Introduction

According to Klonsky, self-injury is the deliberate destruction of a body part without suicidal intent and for socially unacceptable purposes (Klonsky & Muehlenkamp, 2007). According to a sociologist from the University of Colorado, self-harming behaviour tends to aim at reducing anxiety, decreasing anger, and satisfying self-punishment (Takwati, 2017).

Cases of self-injury are frequently found among teenagers. According to a study by the Canadian Medical Association, approximately 17% of adolescents self-harm at least once. With details that 77% are women and 23% are men (Parks, 2010). This research shows a study that can prove that there are indeed more female perpetrators than male perpetrators. Many studies state that self-harm is more common in women than in men (Eagen, 2010).

In Indonesia itself, according to data from a survey in June 2019, 36.9% of the Indonesian population has intentionally self-harmed. From that percentage, the highest prevalence was found in the 18-24 age group from that demographic, with 45% of respondents having self-harmed, which is a higher rate than self-injury, meaning 2 out of 5 young people have engaged in self-harming behaviour, while 7% of respondents have engaged in self-harming behaviour regularly (Widyawanti & Kurniawan, 2021).

Meanwhile, in NTB itself, regarding the above phenomenon, it ranks 4th nationally. Data from NTB Province shows that Mental Emotional Disorders (MED) are at a percentage of 12.8% and depression is at 8% (NTB Provincial Health Office, 2022). Based on this phenomenon, it is true that some behaviours leading to self-injury are very prevalent and indeed concerning. These behaviours, which are driving factors for self-injury, can include anxiety, loneliness, and trauma (Eagen, 2010).

According to the World Health Organisation (WHO), self-harm, or self-injury as it is referred to in this study, is most prevalent among individuals aged 13-17. According to Hurlock, this age range is considered adolescence. Hurlock also divides adolescence into early adolescence, between the ages of 13-16, and late adolescence, between the ages of 17-18 (Hurlock, 1993).

Field observations conducted by the researcher in Penangsak Hamlet, Sengkerang Village, East Praya District, Central Lombok Regency, found that many self-harm behaviours do occur in adolescents; several adolescents were observed self-harming in the field. Some actions or behaviours commonly exhibited by adolescents that lead to self-injury include cutting wrists with razors, burning the skin on hands with matches, hitting the head with hands, taking sleeping pills to forget problems, banging the head against a wall, and not providing themselves with adequate nutrition. Based on the behaviours mentioned above, these are behaviours that are indicative of self-harm, commonly referred to as self-injury. Based on initial interviews with the subject, the researcher obtained information that the behaviours observed in the field were intended as a means or outlet to express what could not be said directly, and the actions or behaviours performed were to vent their anger towards others by harming themselves. Additionally, initial information obtained from the subject indicates that self-injury was performed for several internal reasons, such as heartbreak, inability to control emotions, and resentment. Furthermore, there are external factors like family issues, economic factors, broken

homes, peers, and the school environment. Therefore, the subject engages in self-harming behaviour as a result of their ability to experience or delve into their problems in an appropriate and permissible manner.

Self-harming behaviour, also known as self-injury, can have serious short-term and long-term psychological and physical effects. Self-injurious behaviour does not resolve the core issues faced by the person engaging in self-injury (Guntur). Therefore, one way to overcome self-injury is by building a family communication pattern between parents and children with the goal of mutual openness. Therefore, the role of family and close people is very much needed here, in terms of their presence, affection, and so on, because family is the closest and most important role in shaping the emotional character of adolescents.

Based on the above phenomenon, if we look at the causes of self-injury, where parents often feel lonely, then according to one theory related to this factor, it is family communication patterns.

Family communication patterns are communication between family members where the source is from parents to their children or from children to their parents with a specific purpose (Hubeis et al., 2010). Communication within a family plays a very important role because the harmony of a family is determined by how smoothly communication flows within the family. Communication within the family leads to changes in attitudes, opinions, behaviour, or social changes, whether positive or negative. These changes in opinion are achieved through the creation of understanding. In this understanding, the family is important in providing a way of communication so that the child's social attitude is formed in a better direction (Aswandy).

So, communication between children and parents is very necessary here so that parents can provide guidance, especially religious guidance, to their children, as this is one way to prevent self-injury or self-harm.

Religious guidance itself is an effort to provide assistance to someone experiencing difficulties, both external and internal. This assistance takes the form of help in mental and spiritual areas, with the aim of enabling the person to overcome difficulties using their existing abilities, through encouragement and the strength of faith and piety towards God Almighty. The purpose of this religious guidance is for every person experiencing problems in life to become a person whose piety increases and draws closer to Allah SWT, and to be able to correctly carry out every teaching of Islam until they become obedient to God's commands. Not only that, religious guidance also aims for each individual to be able to behave well towards their social environment and become a better person towards family, society, and the state. As the first madrasah for their children, parents have an important responsibility and obligation in this regard, where every parent is the first teacher for their children, as well as a motivator and a path for guiding their children.

## Method

In this study, the researcher used a descriptive qualitative research approach, where the data and information obtained were then organised and analysed to obtain a description of the research object (Moleong, 2018). The data sources in this study are adolescents in Central Lombok Regency based on predetermined

characteristics, namely adolescents with self-injury potential, with supporting data sources being parents, the community, and community leaders through in-depth interviews, observations, and document studies to examine self-injury behaviour, religious guidance, and communication patterns. To maintain data validity, the researcher extended the observation period and triangulated data sources and research time. Data analysis emphasises data reduction procedures, data display, data verification, and the conclusion stage..

## **Results and Discussion**

### **Forms of Self-Injurious Behaviour in Adolescents**

Self-harm is an intentional act, distinct from suicide, that results in physical injury with the goal of relieving emotional pain. As a form of self-harm, self-cutting is the act of injuring oneself with a sharp object or with the intention of causing physical harm as a response to emotional wounds experienced by an individual (Thesalonika & Apsari, 2021).

According to Whitelock, forms of self-injury are divided into several types, including: scratching with a razor blade until it leaves marks and even bleeds, throwing one's body against something until it bruises, tearing or ripping the skin, carving words or specific shapes into the skin, burning the skin by pressing a cigarette into the hand or burning parts of the body with fire, and pulling hair with extreme force (Janis, 2009).

However, not all of the criteria described by Whitelock were found in the field. The criterion of carving specific words or shapes into the skin, which Whitelock considers an indicator of self-injury, has not yet been found in the field. So, what was found in the field was only what was described above.

Forms of self-injurious behaviour in adolescents, the types of self-injury found in adolescents at the research site are diverse, such as tearing skin, scratching wrists with razors, drinking alcohol, banging heads against walls, throwing bodies on the floor, taking sleeping pills, not providing nutritional intake for oneself, pulling hair hard, and burning skin with cigarette fire.

If we look at Whitelock's perspective, some of those behaviours are certainly indicative of self-injurious behaviour. Therefore, it can be said that the adolescents there are self-injuring adolescents. As for other things not depicted in Whitelock's work, they are illustrated in the theory of Mersey Care NHS Foundation Trust.

Where Mersey states that mild forms of self-harm include alcohol consumption, and serious forms include razor blade cuts, body slamming, skin burning, self-starvation, taking sleeping pills, and banging one's head against a wall (Mersey Care NHS Foundation Trust, 2011).

Field findings revealed that among the four self-harming individuals, one subject (RW) was taking sleeping pills and neglecting their eating patterns, while the other two subjects (AS and GM) were consuming alcohol. Therefore, it can be said that these behaviours are also a form of self-harm, which was a field finding of the researchers.

## **Parental Religious Guidance Through Communication Patterns in Overcoming Self-Injury in Adolescents**

Religious guidance is an effort to provide assistance to someone experiencing difficulties or problems, both physical and mental, concerning their current and future life. This assistance takes the form of mental and spiritual help, with the aim of enabling the individual to overcome their difficulties using their own abilities, through encouragement in the form of faith and piety towards the One God, thus leading to awareness (Mulyani).

Parents are ultimately responsible for the child's growth process. This is also the most noble thing that God has bestowed upon humanity, but it is also a very heavy task. Parents are the earliest and most important educators for children. They play a crucial role in their children's education, shoulder significant responsibilities and trust, and excel in various fields. However, parents must also be able to provide for their children as they grow in humanity, conscience, and, of course, morality. In addition, parents must raise their children to be socially skilled adults who can ultimately develop into beings who respect and believe in Allah SWT. As a result, parents have a responsibility to meet the needs of their children. This task is to educate their children with the principles of Islamic religion so that they grow into virtuous adults who are beneficial to society and the country. The responsibility of both parents is to educate the generation that will become future leaders and young people with a strong sense of religiousness. In Western culture, the saying "like father, like son" is used as a substitute for the proverb "the apple doesn't fall far from the tree." Parents must play a significant role in influencing their children's behaviour because parental guidance has a significant impact on how children will behave in the future. In essence, a child's behaviour, whether good or bad, is greatly influenced by family life. Children need parental love and attention, especially when it comes to religious education aimed at shaping their morals.

The first knowledge a child receives is from their parents, as parents are the centre of a child's spiritual life and the cause, path, or intermediary for getting acquainted with the outside world. Therefore, every emotional reaction and thought of a child in later life is influenced by their attitude towards their parents in their early years. Parents are not just about providing food, clothing, and shelter; they are also very influential in the task of developing the minds and efforts to train their children physically, spiritually, morally, and socially, especially in providing religious guidance to their children (Silahudin, 2016).

The key here is that parental religious advice is a kind of parental commitment to the trust of Allah SWT, which is having children. Parental religious guidance also fosters a sense of connection with parents. To prevent self-harming behaviour from occurring frequently and to suppress it when it does, it is important for parents to teach and guide their children.

Family education is the basic education for the formation of religious character. The development of religion is intertwined with psychological elements, making it difficult to clearly identify them, as issues concerning human psychology are so complex. However, through the functions of the soul, religion is intertwined and involved within it. It is through these elements and psychological factors that religion continues to develop, as seen in the role of family educators in instilling

religious values in children. Thus, it becomes even more relevant for the Prophet to instill that responsibility in both parents (Mulyani).

With parental religious guidance, it is hoped that self-injurious behaviour in Dusun Penangsak, Sengkerang Village, Praya Timur District, Central Lombok Regency can be reduced. Therefore, communication between parents and children is essential so that any problems the child is experiencing can be communicated to the parents, enabling them to address the issues the child is facing. As Sven Wahlroos, quoted by Hilmi Mufidah, stated, communication is all behaviour that carries a message received by others (Mufidah). Essentially, communication within a family, especially between parents and children, makes an extraordinary contribution to both parties. This is because effective and efficient communication, practiced continuously, can foster greater closeness, openness, and care between them, and parents can better understand their children's development, both physically and mentally.

From the results of the interviews conducted by the researcher, in addition to the lack of parental control and attention, children also feel lonely, even alone. Children really want to be heard, and they even consider their parents the most comfortable place to talk. However, if communication between parents and children is not effective, both the child and the parents will feel there is no reciprocity.

Effective communication so that children can communicate openly with their parents by listening to their children (adolescents). No one in the world wants to listen to others if they themselves are not listened to by others. This means that parents must learn to listen to their children, no matter what they are listening to. This is not just waiting for their turn to speak, but listening here means that parents must listen actively, try to understand them, and appreciate what they tell their parents.

Lack of communication between parents and children will lead to negative effects such as: First, a lack of self-confidence, even though a child's self-confidence is the most important part of the learning process. This is related to a child's attitude and mindset. If a child lacks self-confidence, they will view the world as unfriendly and will have difficulty initiating relationships. Second, children will become insensitive towards their parents, even though emotional closeness between parents and children will have a negative impact on the child's emotional development. This is because when children are rarely communicated with by their parents, they will tend to feel empty, which could lead them to become indifferent or uncaring towards their parents in the future. Third, feeling alienated from their own parents. When children do not receive the desired closeness from their families, they will tend to feel empty.

Essentially, communication that strengthens both parties is reciprocal communication, where both parties exhibit spontaneity and openness. In such communication, parents can learn about and follow the development of their child's thought processes. Parental openness allows children to change their stance, listen to the child's inner feelings, and understand them. It also allows parents to use communication situations with their children to grow and learn. On the child's side, their mind will develop because they can express their feelings or thoughts, and can offer suggestions and opinions based on their reasoning (Mufidah).

The communication used by parents with their children in Dusun Penangsak is two-way communication, as parents there try to interact and communicate directly face-to-face. Children are required to listen to their parents, but parents must also listen to and accept the opinions expressed by their children. Parents and children listen to each other about what's happening, what they're complaining about, and what each parent and child wants.

However, when parents have difficulty communicating with their children, they also seek help from a third party, which could be an aunt, grandmother, or religious teacher. With the help of a third party, it becomes easier for parents to control their children, and to some extent, children are more likely to accept advice, suggestions, and input from others. Because not all parents there can spare time for their children, they end up asking for help from a third party. Therefore, the most appropriate way for parents to communicate with their children is by being good listeners. This is because by being a good listener, the relationship between parents and children is highly likely to improve. The most important thing in the parent-child relationship is not just the amount of time spent with the child, but how that time is used to build a harmonious and warm relationship while also supporting the child's mental and personality development (Mufidah).

## Conclusion

Family circumstances and parental character play a significant role in shaping a child's personality. A good family with good upbringing will make a child's life happy and foster a sense of belonging. However, conversely, a poor family will be one of the factors that leads someone to self-harm. Suppressed negative feelings will be released in different ways and with different flavours. Subject factors that contribute to self-injury include economic conditions, family situations, lack of parental affection, and broken homes. Self-injurers find it difficult to find solutions to their problems, leading to feelings of despair and ultimately self-harm. Therefore, guidance from parents is very much needed by their children, especially religious guidance, to direct their children to remember Allah SWT.

Besides religious guidance, communication between parents and children is also very necessary, as children will feel they have someone to talk to and be heard by. They don't need to set aside a special schedule to meet and gather with their parents, as such a schedule would only limit the children's freedom to express their feelings. By being good listeners, the relationship between parents and children is likely to improve significantly.

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