

**The Efforts in Fostering the Early Sense of Fear of Corruption to Students
with the Death Education Method**

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Abstract

Corruption behavior is a deviant behavior which becomes a trending topic in many countries, especially in Indonesia. The treatment is required since the early school years, by doing comprehensive approach to the learners. The main points which were put forward is the growing the sense of fear of corruption, which means that it is not merely to bring the oral-cognitive approach, but also with a touch of religious-divine. In this case the author uses the death education method which is a rich method with “double touch”, which are the physical and the spiritual aspect. It is more appropriate for the learners and not only the physical aspect which is used to approach them. The stages carried out are: First, the death modelling stage, in which students demonstrate as the dead person. Second, *muhasabah kubur* (death reflection) stage, in which the students were taken to the cemetery and shown the real death and the third, *layatan* (a visit to the mourning place) stage or to the morgue or brought to the front of the coffin. All of the stages are aimed to foster the sense of fear of making the repression to the others.

A. Introduction

It is not a secret anymore that Indonesia has long been affected by outbreaks of a disease that leads to the chronic levels. In fact, this disease is a vicious infectious disease which will easily attack the people who have labile psychiatric conditions or it can be said psychiatric condition which leads to mental confusion, whose indications are “easily influenced by the beauty and elegance of the world.” The chronic disease the author intended is the disease of

corruption. This disease is a disease that includes the zone of all levels or strata in society, both at the level of the lower, middle and top class.

Therefore, it is not wrong if the title as one of the most corrupt countries in the Asian region in 2014 is labeled to Indonesia. According transparency.org, Indonesia was ranked 12th most corrupt country in Asia. (news.liputan6.com, accessed on 12.07.15)

According to the Chairman of The Global Organization Parliamentarians Against Corruption (GOPAC) Pramono Agung, he stated that Indonesia is currently ranked the 64th most corrupt country in the world, while Malaysia was ranked 125 and Singapore on 173. (www.republika.co.id, accessed on 07.12.15)

According to the author such conditions is not yet final. The belief that the disease of corruption is instead of decreasing, on the contrary it will be crazily spread. Perhaps it would become a “culture” or “trend” that are chronic and reproducing which will be spread and adopted/consumed by the next generation. When it goes this way, maybe in the future Indonesia will be the first most corrupt country in Asia and even in the world. The statement of the author is not without a reason. At the present time, the Corruption Eradication Commission which is the commission expected to break the chain of “corruption disease,” in fact it only became a puppet institution that is not authoritative. Corruption is not getting back away with the existence of the Corruption Eradication Commission, but it is even more widespread. Based on data released by Indonesian Corruption Watch (ICW) in 2013 there were 560 cases of corruption, whereas in 2010 there were 448 cases and in 2011 became 436 cases and decreased to 402 cases.(

www.nasional.kompas.com, accessed on 12.08.15). While the corruption in 2014-2015 shown by the data the KPK (Corruption Eradication Commission) were 738 cases of inquiry, 454 cases of investigation, 375 cases of prosecution, 312 cases of inkracht and 325 cases of execution.([http: acch.kpk.go. id/statistics](http://acch.kpk.go.id/statistics), accessed on 07.12.15)

Such conditions would have been very worrying. The officials who should be the “positive-pilot-icon” for young generation, in the contrary show the corrupt behavior which is worldly by nature.

It is natural if the sense of anxiety continues to overshadow the future of Indonesia, especially the next younger generation has been attacked by viruses of deviant which will be brought up to their adult years. This virus would be a deadly disease for self, which one of its forms is to follow the trend of corruption. Some viruses the writer means are:

First, the virus in school learning curriculum that emphasizes on the cognitive orientation (cognitive centers). One touch learning model which is cognitive touch which is widely applied in schools and its hereditary make the children smart in the brain only, but the intelligence of their soul is low. As a result, when they become adults using their cognitive intelligence to collect worldly possessions in their life even by having to take the possessions of others (corruption), without fear and guilt.

Second, the virus of wrong parenting method like spoiling the children and teach our children at the level of “results” rather than “process”. So that when the children grow up, they do not want to live successfully in a long process. What

they desired is to live successfully with instant, though they have to use their intelligence to deceive others. What important for them is that the possessions and important position are in their hand, and people see them having high rank.

Third, the virus is in the form of the lack of methods, models or in-school-methods in enriching the heart of school learners. *Illahiyah-ruhiyyah* (Godly-spiritual) touch is not much cultivated in schools. Soulful religious culture in children is not much demanded by the school. This is because the teachers or school administrators do not understand or do not know the ways to cultivate the religious-*illahiyah* (religious-Godly) culture in school. Even though in the area such as *madrasa* (Islamic school) which is rich of subject matter of religion, the cognitive aspect is still preferred and cultivated. All of the materials including recitation material, readings, and writings on those subjects which are mostly taught once again point in cognitive intelligence and have not been able to enrich students on the double touch aspects, the cognitive and affective-*illahiyah-ruhiyyah* touches. Therefore, it can be found in the recent times that jailed experts of corruption are previously studied in madrasa.

By reflecting from the facts above, the students as the seed of young generation who will continue the relay to the advancement of the nation into the future, should have been shaped early to have strong intrapersonal intelligence which is the intelligence of self-introspection, the intelligence self-honesty and the intelligence of open heart. All of which can be a strong shield to free the child from the corruption in the later adulthood. The key to the habituation is actually in the family and the school/madrasa. In the school/madrasa area, once again, what

should be developed is the enrichment of affective-*illahiyah-ruhiyyah* aspects of touch, because it is more appropriate to the child's psychological.

One form of the methods which can be carried out and developed in the school/madrassa as an early action to tackle corruption which is possibly done by children in their adulthood is death education method. By internalizing this death education method, it is expected to bring a sense fear of corruption which is a fear to cheat, fear in repressing others, fear to take the possessions of others and the fear of hurting others, to children which will be remembered by children forever, and whoever they will be.

Therefore, in this paper the author will explain in depth about the death education method which have rich religious-*illahiyah* aspect, and can be implemented in schools/madrassa in an attempt to break the chain of corruption in the future.

B. Further Discussion about Death Education

A discussion on death education in the academic realm has actually long been studied, at least according to the literature since the mid-1950s, especially after a book entitled "The Meaning of Death" was written by Herman Feifel's in 1959.(New York: McGraw-Hill, 1959). After that, researches and studies on death education began to be actively done with various types and characteristics of death study, in terms of various aspects of science In 1977, Daniel Leviton also wrote a book entitled "The Scope of Death Education" in which the main point of the book is to introduce the world of death to students to have better mental health (Daniel Leviton: 1977, p. 41-56)

Some of the recent writings and researches centralized in the zone of death are; first, “The Effect of Death Education and Experience on Nursing Students’ Attitude towards Death.”(Wendy Austin Hurtig and Len Stewin: 2006). This study discusses the effect of death education for prospective nurses, in which they have a positive attitude and behavior when they are close to know about the world of death. Moreover, for the nurse world which is close to the dead patient, by knowing the nature of the death, the prospective nurses can understand their duties and functions to become a nurse for more.

Second, *Death Education: An Internationally Relevant Approach to Grief Counseling* (Elizabeth A. Doughty and Wendy J. Hoskins :2011). This article is an analysis-study written by Elizabeth A. Doughty from Idaho State University and Wendy J. Hoskins from University of Nevada, Las Vegas. The results show that there is a need for a counselor using method that comfort the soul, and that can touch the soul directly so that it is more appropriate and felt by the patient. According to Elizabeth and Wendy, death education can be one of the methods that are widespread, and can be applied by counselors wherever they are.

Third, *An Ongoing Concern: Helping Children Comprehend Death* (Sandra L. McGuire, Logan S. McCarthy, Mary Anne Modrcin: 2013). The article discusses about how to introduce and give an early insight about death to children. It is intended so that they are ready at any time when one of their family suffered of death. With such readiness, it would be easy for children to bounce back from adversity.

There are various studies on the death and they continue to be intensified by experts from various fields of expertise. However one need to know exactly what the death of education is. Death education, according to Nina Robak Rosenthal (2001) in the scientific journal entitled *Adolescent Death Anxiety; The Effect of Death Education*, is one of the methods to awake the soul to be closer to what is usually called as death so that people could appreciate their own life. Also it is hoped that people would be more careful in their act. Meanwhile, according to Patricia Furer and John R. Walker (2008) in a scientific journal entitled *Death Anxiety: A Cognitive-Behavioral Approach* that death education is to educate with the things about death or various things associated with death, then there should be understanding to these events. Meanwhile, according to Mustafa Yuksel Erdogdu (2008) in the scientific journal entitled *Predicting Death Anxiety by Psychological Dispositions of Individuals from Different Religions* states that it is not a mistake if a person raised the feeling of anxiety of death in a positive way, so with this positive anxiety it will bring up the fear of the coming of death so that the behavior is done is positive behavior, not to be misled and to rise the “careful” act in everyday behavior.

According to the author, death education is the agent of change within themselves to get to the better behavior and attitudes by not only introducing about things about death to a child, but to help to discover the meaning behind death, so that children can understand the wisdom on the events experienced. With the touch of death, it is expected that children will experience a

positive change psychiatrically which is shown primarily by positive changes in attitudes and behavior.

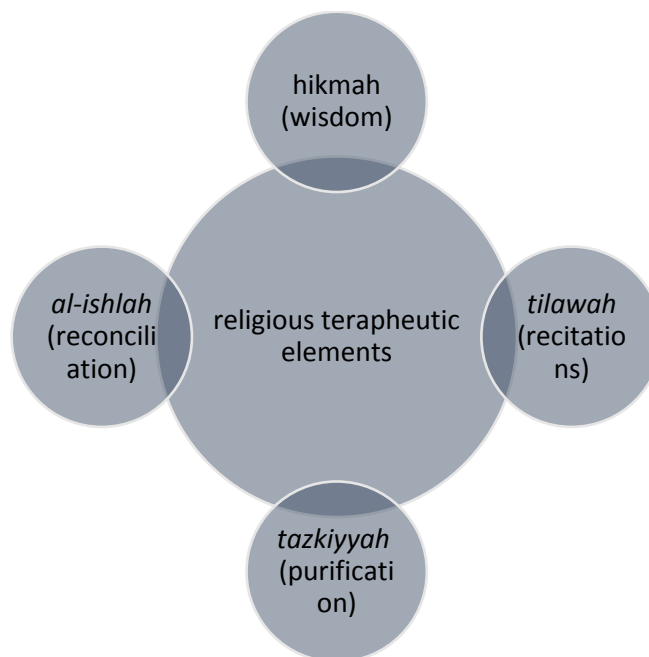
In Islamic studies itself, the subject of death is actually not new. There are many verses of death that could serve as “education and learning media” for mankind. Several Qur’an verses refer to the term mortality, among others; QS. Az-Zumar verse 30 says about the certainty that human will die. Then QS. Al-Imran verse 185 states that every animate object would surely die. Another verse is QS. An-Nisa verse 78 that conveys clearly that wherever we are located, we will not escape from death. Then it is reconfirmed with the QS. Al-Jumu’a verse 8 which states that each of the dead will be returned to The Creator. Of course there are still many other verses which were essentially a “reminder” that can then be used as a “teaching and education” that will lead to a healthy behavior.

When examined more deeply, death education is actually one form of method in teaching Islamic education known as *I'tibar* method. This method is not only in the limit of introducing material but more to the area of contemplation (*ta'amul*), thinking (*tafakkur*) and remembering (*tazakkur*) on an occurrence and event. In this case the death of education is a method that not only introduces children to zone of death and things about death, but also takes the child to the area of contemplation, thinking and remembering that later the highest elements would appear which are *al-hikmah* (wisdom), *al-tilawah* (recitations), *al-tazkiyyah* (purification) and *al-ishlah* (reconciliation), as stated by Jalaluddin

Rahmat (1991), the religious-spiritual-based therapy containing noble elements among them:

Figure 1

Elements in Death Education Method



Source: Jalaludin Rahmat, *Islam Alternatif*, (Bandung, Mizan, 1991), p. 117-179.

Tilawah (recitations) is an aspect that teach children to read passages of *qauliyyah* (divine revelation) and *kauniyyah* (the real world). The media is expected that children will show the greatness of soul in him, because what is read is the manifestation of divine majesty and greatness of the God. While *tazkiyyah* (purification) is the process of cleansing the heart after going through the stages of contemplation, thinking and remembering. By passing

this process, it will hopefully lead a child's heart on the side of openness and inner consciousness, of thought and action.(Suyudi: 2005).

The next stage is the *al-Islah* (reconciliation) is the extrication of burdens and the fetters that aims to have a sensitivity to the suffering of others, able to analyze the weak and disadvantages, and have sided commitment for the oppressed. In other words, this *ishlāh* leads students toward childhood and adulthood which have socialist-humanist spirit, and help them understand that misbehavior in the present and the future will only make people more suffering. While *hikmah*(wisdom) is strong prohibition for the sake of improvement. This wisdom is a strong bond so that people will not be misled from the straight path towards justice, harmony and balance.

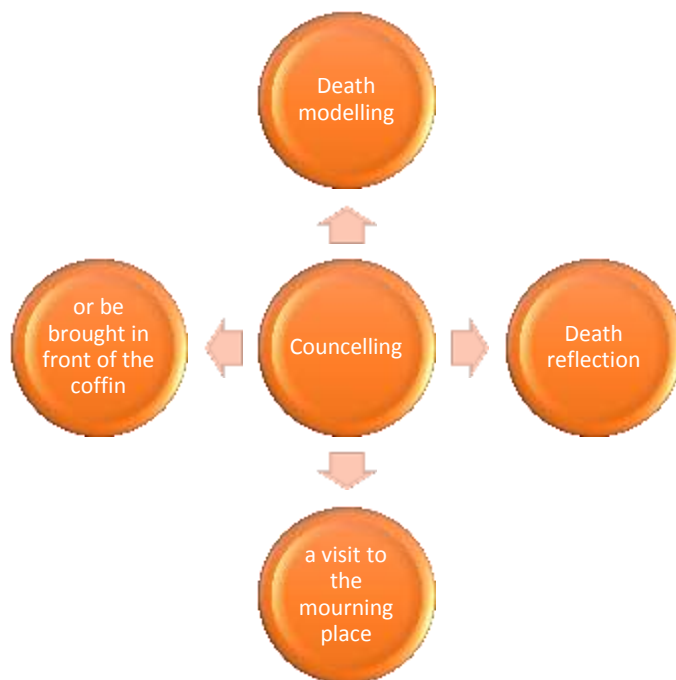
C. Understanding the Variety Forms of Death Education as an Early Efforts to break the Chain of Corrupt Behavior

Death education is a method whose application is systematic and continuous. It means that to get maximum results, it needs to follow all the stages that have been formulated. The forms of death education should be all done ideally, so that the child will have the experiences which are different and meaningful, which might have never been experienced. It is expected to be able to change the mindset and psyche of the child to have good attitude-behavior. It is especially in raising fear (*khauf*), to do injustice to self (*dhōlimun li-nafsihi*) and persecution of others (*dhōlimun lighoirihi*) which is in this case was stealing or taking something that is not theirs. Besides, it will bring a sense of *taqarrub* (*muraqabah*/to come near) to Illahirabbi (God), so it will bring the child in

meaningful learning. Here the author will describe the forms of death education through pictures:

Figure 2

Forms of Death Education Method



Once again it is confirmed that actually the death education method is an attempt to foster fear (sense of scared) for those who is misled during their life. In addition, this method gives the real facts that their death can occur at any time, something that might once have not been or are not understood by children. Some forms of activity based on the death of the picture (figure 1) above become *wasilah*/media to introduce in-depth the nature of the death to children. So that it will bring fear to cheat, steal, take away the rights of others. All of these teachings and the experience will enter child's subconscious memory and will be presented

later wherever they are. Consequently, the behavior will also be kept from bad attitude. In the same time in this case the author will describe these stages of death education method in the picture 1, the elaboration is as follows:

The first forms of death education method is the death modeling stage) which is a stage in which the child will be taken on the nature of “death” by demonstrating that death; ranging from bathing, covering with the shroud and praying to one or more children of those who are considered “as if” they are dead. While other friends surround the bodies. The atmosphere created with as quiet as possible with the help of music that touches the heart and also added with the advice and enlightenment from the counselor. The main point of the enlightenment is about the inappropriateness of self when doing bad deeds to others.

The second form of educational method is *muhatabah kubur* (death reflection), which is the stage where the children are taken to the cemetery. At this stage, children are required to sit right in front of the tomb (mausoleum), with a tomb could be in front of some students. At this stage, the children will be shown the fact that death is real, and someday they will also be put on the grave. In this phase also students are also directed to think and reflect that as if the tomb in front of them was themselves, who unable to do anything but just letting go and do not bring anything other than charity for the world. In this case, the task of supervising teachers is to provide insight and understanding and incorporate moral values and morals to children, so that later it made an impression and was able to make themselves as children are afraid when doing injustice.

The third form is *layatan* (a visit to the mourning place) to where people died or hospital i.e. morgue or they could also be brought in front of the coffin if there is no neighbor who died. In this case, the supervising teacher invites students to reflect and think about the truth that death is at hand. Therefore, the actions and behaviors which are aligned with morals always take precedence. The supervisor also directs children to always raise the sense of fear to behave improperly, mainly stealing and corruption.

Every stage is always accompanied by counseling which is an assistance to the students. This stage is a compulsory stage. That is why later in the image above (Figure 2) the position of counseling is in the middle and the direction of the arrow is pointing at every stage. This proves that the stages of counseling are a very important stage because it will be not useful when after following each of the stages in death education method, then the student is unrestricted without accompanied and assisted to be enlightened and understood to the positive behavior.

All the stages above are actually the stages that are often found in everyday life, but not a lot of teachers who use it as a medium to enlighten students. There is not a lot of teachers, especially teachers of counseling, teacher of Islamic Education or teacher of Aqidah and Akhlak (moral and creed) who make it as a medium to raise the sense of fear for learners to commit corruption, and other bad deeds. Therefore, it becomes important when the method is applied in the area of the school/madrasa with the aim of preventing the child from the corrupt behavior from an early age.

D. The Implementation Technique of Death Education Method Stages to the Students in Schools/ *Madrasa*

The death education method is a method which can be implemented in any madrasa/ schools because it is cheap and economical. It depends on whether the related schools/ madrasa give a chance or not to develop this method as a media/ way to early minimize the corruption behavior to the students.

The following will explain the mechanism of the implementation stages of death education method; First stage, the death modeling stage. In this stage, there are two ways that are the simple modeling stage and the complex modeling stage. The simple modeling stage is the stage in which the model used is “the death doll”. In this stage, the doll will be bathed, worn *kafan*, and prayed by the students. The atmosphere is set to be quiet and sacred. While in the complex modeling stage, the model is chosen from one of the students who will be bathed, worn *kafan*, and prayed by the other students. In this situation, all of the students will circle the corpse in which the supervising teacher will give guidance. The supervising teacher is usually the counselor teacher (Consoling Guidance, *BK*, or Islamic Education Teacher or other sides who are considered capable to guide). The teacher has a duty to create a quiet, sacred, and touching atmosphere which at the end, leads the students to the side of “*muraqabah*” (feeling close or feeling the existence of *Illahi* inside their souls, so they do not dare to do things against the religion laws-*syariat*).

After conducting the first stage, the duties of the supervising teacher are to guide and accompany including conducting continued counseling. The companion

must not be cut. At this moment, the students are given the deep insights about the prohibition of doing the behavioral disorder in life especially the corruption behavior. After conducting the companion for seven days, then, the supervising teacher will conduct the second stage that is the *muhasabah kubur* or death reflection.

The death reflection stage is a stage in which the students are taken to walk toward the cemetery. While walking toward the cemetery, the students are allowed to open or close their eyes, and they can open it when they have been in the cemetery area. After that, the students are asked to sit precisely in front of the grave. A grave can be circled by three or four students. In this stage, completed with touching and sacred music, the teacher reads poems leading to death: death of self, death of parents, or death of the beloved people. The supervising teacher also directs as if the grave is the students' own grave. Therefore, it is expected that the students always do positive things in life, do not do things harming ourselves and others.

After conducting the second stage, the duty of the supervising teacher is to do another companion which is completed with consultations and enrichment to the students in order to be obedient children wherever they go. By the existence of this continued companion, which is for seven days, it is expected that the students will feel respected which makes the meaning to be more touching.

The next stage is the funeral stage or being taken to the mortuary or being taken to the front of a coffin. The stage is direct-applied meaning that the students are really taken to see the real corpse. If there is no death around the schools/

madrassa, the students can be taken to the mortuary. If the hospital is far from the school, the teacher must explain and give real meaning that death cannot be put aside. Also, the supervising teacher will show that the real corpse is right in front of them. Therefore, they have to consider their act well.

After conducting the third stage, once again, the supervising teacher's duties are accompanying, motivating students to not 'being tired and giving up'. It is done in order to make the students feel the patent changes and not being a mirage. Therefore, the process cannot be skipped is the companion stage. If it is skipped, the whole death education method activity will not be maximum and considered as a formality only.

The various stages, ideally, are done comprehensively (*kaffah*) and not partially. It means that all parts must be done and not only taking certain stages and not doing other stages. It will be more ideal if the stages are done in correct order. It is started from the death modeling stage, the death reflection stage, and the last is the funeral stage. It is not suggested to do the method in zig zag pattern in which is not in correct order and start the stages randomly. It will make the stages ambiguous and not give the maximum result for the students' changes and meaning.

E. The Death Education, Spiritual-based Method, and the Media Implementing Consciousness at Early Age to the Students to Avoid Corruption

The death education method is a spiritual based method. It is caused by the aspects aimed to reach is to the "heart changes(*al-qalb*)," in which it is one

determining the human behavior source. If the central of human's "al-qalb" is positive, the behavior will also be positive. It is different when the central of human's "al-qalb" is negative, the behavior will also be negative. It becomes the reason why the aim of the death education method is the students' heart changes in order to lead to the daily positive behavior. It is in accordance with the hadist of Rasulullah stating that:

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ

The emphasis of the hadits of Rasulullah SAW saying: *Remember! That inside the body of Adam's ancestry, there are a glob of flesh. If the glob of flesh is good, then all of the deeds are also good. But, if the glob of flesh is bad, then, all of the deeds are also bad. Remember that the glob of flesh is heart (qalb).*

المُضْغَةُ is a piece of flesh in a chewable size. It implies the explanation of the great position of the heart inside the human body as well as it implies that the heart is the ruler. The goodness of the whole body depends on the goodness of the heart. Also, the evil of the whole body depends on the evil of the heart.

Related to the implementation of the death education method which has been briefly explained is to emphasize that heart is the target to be the point of self-changes is the heart. Therefore, the load given to the heart does not only raise the sense of fear, but also embed the sense of fear inside the students' souls which, at the end, will develop the sense of fear for doing bad deeds against the Islamic laws. Muhammad Ustman Najati (2005) in his work entitled *Al-Qur'an wa Ilmun Nafsi* in which its translation is entitled as *Psikologi dalam Al-Qur'an (A Qur'ani dalam Penyembuhan Gangguan Kejiwaan)* stating that the goal is the

sense of pure fear coming from inside the heart which are able to conquer the heart. Therefore, whenever the students go, the students will not be dare to do things prohibited by the Islamic laws, always strongly hold the piety to Allah SWT as the saying of Allah:

Meaning: Actually, the faithful people are those whose heart will shake whenever the name of Allah is mentioned, and if it is read the Allah verses, their faith will increase, and only to Allah, they surrender.

The writer calls it as the sense of fear which is progressive-constructive which means that the sense of fear will trigger the person to increase himself to do positive things, to be more active in worshipping Allah, to be more active in giving charity, to be more active in doing good things, to be more active in avoiding persecution, to be more active in socializing which warms the atmosphere. It is not the destructive fear in which it will only demotivate the person to be active, not to imprison himself inside the house since he is afraid of doing persecution. He does not want to socialize since he is afraid of harming others, to be passive in seeking knowledge since it is frightened if there are many *maksiat* , bad deeds, and many other passive anxiety.

In this case, the death education method leads the students to possess frame/ mindset of progressive-constructive sense of fear, not the destructive one. The students are led to have fear which motivates them to be more active in maximizing self-potencies; faith potencies; cognitive potencies; affective potencies; and psychomotor-skill potencies. They are capable to develop the available potencies completed by the fear of death. Therefore, the direction

leading to the self-development becomes straight and not deviated. At the end, later, they will be successful people who still have the fear of death, fear of harming self and others, fear of taking others' rights,

Besides the aspects of the fear of death, the aim of the death education method is developing the self-consciousness aspect as the product of thinking nuance; both thinking by using mind-ratio or heart-conscience thinking (*al-fuad*). Allah SWT encourages human to think thoroughly (*al-kaffah*) in order to create goodness in life. Therefore, the expectation which is raised will develop. The richer the thinking nuance development is, the higher the level of self-awareness level is. In this case, if it is correlated to the death education method, the richer the students' nuance thinking in each stage- the death modeling stage, the death reflection stage, and the funeral stage-, the higher students' self-awareness not to do harmful deeds such as corruption behavior. Allah's sayings which suggest to always think to widely open the self-awareness aspect are: QS. Saba' (34) verse 46, QS. Al-Ankabūt (29) verse 20, QS. Al-Hajj (22) verse 46, QS. Al-A'raf (7) verse 185, QS. Yunus (10) verse 101, QS. Al-Ghasyiyah (88) verse 17-21, QS. Al-Baqarah (2) verse 164, QS. Al-An'am (6) verse 99, QS. Abasa (8) verse 24-32, QS. Ar-Rūm (30) verse 8.

Self-awareness is one element in which someone has mental health. Moeljono Notosoedirdjo (2014) states that there are some psychological mental health dimensions such as; self-confidence, self-awareness, intimacy in socialization, having shyness to harm others, and pure self-persistence. It means that by implementing the death education method, the students are expected to

have good mental health which remains until the teen age, mature age, and old age to make them be able to be in the right Islamic law track (*syar'i*).

F. Conclusion and Suggestion

Based on the above explanation, it can be concluded that to make the students understand to not to do things as they want, harming others, taking others' right improperly, is not enough by only giving the reward and punishment method or giving advices only which are merely based on the worldly elements. In this case, it is important to apply treatment methods which are based on religious-spiritual method focusing directly on the soul/ *qalb* as the center of human behavior. Besides, by giving the religious-spiritual touch will help students to be conscious in order to achieve "the real and true behavioral changes". In other words, they lead to "the pure behavioral changes". From the explanation above, there are some suggestions/ recommendations which the writer needs to inform to some related parties, such as:

- a. For the Consoling Guidance teacher, Islamic Education teacher to be dare to try implementing the death education method in school/madrasa. Indeed, it must be done by applying certain rules as it is explained by the writer. It is expected that the trial stage will continue to the development stage to help many students to have "noble behavior".
- b. For the headmasters of school/madrasa, it is expected to help the Consoling Guidance teachers, Islamic Education teachers, and *Akidah Akhlak* teachers who are willingly to try implementing the death education in school/madrasa. When they are not helped, their

movement will be limited. Therefore, there will be minimum positive impacts for school/Madrasa.

- c. For the Ministry of Religious Affairs and the Ministry of Education, it is expected to consider this method as a method which can be a solution to handle students' delinquency in the future.

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