

Increase the Islamic Spirituality of Students at MAN Palopo through Cinemeducation Technique

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Abstract—The purpose of this research is to increase spirituality Islam students MAN Model Palopo through a technique *cinemeducation*. The research using a method Quasi-Experiment with *pretest-posttest one group design*. The result of the research showing change spirituality Islam students MAN Model Palopo in has variation from medium to level high Islamic spirituality. The result scores low until higher to the subject of research that related with the high spirituality Islam that is, MA, RI, HAL, DH, ME, LU, AN, FA, YO, AND NN. The subject of research is experience a behaviour change the most significant in treatment with using a technique *cinemeducation* that is given the scores obtained is 104 most of the lowest of all the subject of research but after given a treatment the result obtained to posttest in the amount of 166. The result of the show is the rise of 62 points. □

Index Terms— Islamic Spirituality, cinemeducation technique.

1 INTRODUCTION

INDONESIA is a pluralistic consisting of various kinds of the island, and in which there are religion, race, the custom of, clothes, dance language and other. The suggests that Indonesia rich a variety of the difference. Religion is one of the need to be considered as religion into the instruction for adherents.

Issues that involve a spirituality actually can be found in all religions, is not an exception in Islam. In addition to the Islamic religion on adherents in empirical proved they also do it. Even in the research, a correlation with the success of leadership proved influential positive/significant. They increasingly comprehend fully and fervently do spirituality both a non-Muslim or Muslim then correlation the better (Djoko Hartono,2004).

According to the M Amin Abdullah, in the Islamic consist of that not only concerns external alone. Things concerning the spirituality attention anyway. There are three the concept of Islam the priest, Islam and charity. The three components that are well the one and materialize as a whole in action prayer to Allah and relationship with a human. The patterns of the relationship with Allah in which to pray and fast in next to the other and this is a method that is actually loaded with a cargo of the value of spirituality. (M. Amin Abdullah,2004)

According to Reed, spirituality includes the relationship of intra, inter and transpersonal. Spiritual Islam is the attitude of every Muslim to reflect Allah swt as something vital and determine the norm or principle of life. Al-Quran is considered as the norm or principle of life by those who want to safe. The spirituality of Islam invites the human consciousness to make the lord with all representation, (oneness, properties, and al-asma al-husna, Al-Quran as a model staple all forms of expression creature human) (Reed,1992).

The spirituality benefits of religion are 1) build a spiritual relationship with the creator so as to be in the corridors true religion, 2) improve a good relationship to fellow humans and God's creatures the other, 3) through a then have stress ho-

mone levels low. If a spirituality Islam is not owned by a then that happened did not have a life, doing anything without fringes religion, the chaos, murder, and others.

The low spirituality Islam teenagers now it can be seen from a variety of behavior was found in the life of the days like delinquency teenagers, smoking, engage in a gang fight, bullying, pregnant outside the marriage and others. According to the BKKBN obtained data that at least 30% of students and high school in Indonesia has been having sex free actively. In addition, as much as 12,9% teens at the age of 13-17 had experienced pregnant outside the marriage. (Fikiran Rakyat,2007). The data engage in a gang fight students in 2011 there in 64 cases,2012 there are 82 cases, 2013 there were 71 cases, 2014 there are 46 the case and 2015 are 62 cases. (Daily National,2015). The cases show how low levels of spirituality Islam among teens, therefore it very needs to be given the guidance to them. One of the technique can be used is a *cinemeducation* technique.

In his Soidhermer *the life stories of Children and Adolescents Using Commercial Film as Teaching Aids* that film was able to be therapy for children and teenagers need help because it has a matter of motivation, mistrust themselves and the development of yourself. This is because in the movie are hardwired to help the client addressing the problem is had the plot is at least can be used as a model when the client facing problems (Soidhermer, A.2000).

A few explanations were raised by an expert then can be taken the conclusion as follows: 1) *cinemeducation* technique, is a technique using the media in a treatment. The film is associated with problems to be raised in change your mind, attitude, and the behavior of someone. 2) The *cinemeducation* technique it's practical because the media used as a treatment which is easily available, when and where can be watched with the sophistication of the internet media today. 3) The *cinemeducation* technique using the *cognitive behavior*, because in the film give the content of knowledge and give understanding to

someone when he saw a film in accordance with the character or properties owned, in addition, to give the reflection of ourselves that it would be the bridge in someone's behavior change (Subekti Masri,2016).

Beat out understanding of *cinemeducation* on expected to improve spirituality Islam students in order to be able to live side by side and able to interact with the social environment and author of want to see the extent effectiveness *cinemeducation* technique this can increase spirituality Islam students.

2 THEORY

2.1. Definition of Spirituality Islam

In a dictionary of language Indonesia, spirituality is associated with the nature of psychiatric (spiritual, inner). Spiritual can be also be interpreted as the values of humanity is non-material, like the truth, kindness, beauty, pure and condolences (The Department of Education,2000). According to the Dita, a spirituality is a capacity innate of the human brain is based by structures of in the brain, give the values and can be understood as well as in the hold with (example: honesty, the integrity of) to form the meaning of, the value of and confidence and connected with others, in this case is a community of the place of work (Dita,2012).

According to the Arabi in Ruslan spirituality is conscription all the potential spiritual within the man who had to bow on the terms of *syar'i* in to see all sorts of the form of the reality of both in the world empirical and in the world mystical. (Ruslan,2008). According to Al-Qadhi cited in Ruslan said that spirituality is phases of the inner a human to find the world higher with the help *riyadah* and various deeds bridle themselves so attention turned away from the Allah solely to reach the top of happiness immortal. The values of spirituality are spiritual values and principle of moral in the inner someone who gave the color on the view of the world, ethic and the behavior of someone (Tabroni,2008).

Spirituality is confidence in conjunction with the Almighty and the Almighty Creator, as an example of someone who believes in Allah as Almighty Creator or as the Almighty. Spirituality contains a sense of human relationship with God using instruments (medium) prayer, fasting, tithe, pilgrimage, prayer and so on (Hawari,2002). The needs of are harmonization dimensions of life. The dimensions of this including finding meaning, the purpose of, suffering, and death; the need to hope and his life, and the need to faith in yourself and god. There are 5 basic of needs spiritual human namely: the meaning of and objectives of life, the mystery, devotion, confidence and hope at the time of distress (Hawari,2002).

According to the Burkhardt (in HAMID,2000) spirituality includes aspects of as follows: 1) In touch with something that is not known or uncertainties in life. 2) Find the meaning and objectives of life. 3) Aware of the ability to use the resources

and power in yourself and 4) have a feeling of attachment with myself and with the highest.

2.2. Cinemeducation

This would explain some of the important things is associated with *cinemeducation*, which includes understanding and the use of *cinemeducation*, *cinemeducation* steps.

Cinemeducation created by Alexander, et al (1994) referring to the use of a film in the education. Many students had gained the benefit of the use of the film to facilitate learn them about the health and mental illness students. (Nelson, E.2002). Students in the education program counsellor (Toman & Rak,2000), and medical student. (Alexander, 1995; Alexaner & Waxman, 2000; Karlinsky, 2003). The film mental health has also used to other professional ranging from training for the pastor, the police, students pharmaceutical and occupational therapy. It seems that almost all of a group of students potentially can benefit from the use of the film to accentuate topics to be learned.

For more than a century, therapists have been using books to help the client address various problems. Recently, the film had been used to a similar. The second literature and movies can be used to educate, normalize, *reframe*, and expand the ideas. In addition, *cinemeducation* and *bibliotherapy* is the intervention therapeutic thing creative and cheap. However, regardless of usefulness, bibliotherapy may be lost some of the pull in light of the new technology. The use of the motion picture that emerged as an alternative use to bibliotherapy. Another call the use of the commercial in therapy "Work Video". The video defined as the use of the film to facilitate self-understanding, to introduce options for an action plan and to intervention future therapeutic. (Hasley, J.W., & Hesley, J.G. 1998).

Sinema is the means to not only comforting and make relaxed ourselves but also to reach "cathartic", in his book "of the Poetics" means "purgatory of" or "clearer" in Yunani. He used the term for the release of emotion by watching drama and identify with the main character, the protagonist. According to the Wedding & Boyd "with the best films, someone will experience some sort of association condition in which the existence of the usual while in the delay", and identification happened. As a result, the defense mechanism "projections" to the character of the film that in develop (Wedding, D., Boyd, M.A. & Niemiec, R.M. 2005).

Sinema is a creative, intervention therapy where therapist using them as a tool metaphors to promote the exploration themselves, the healing personal and transformation. Even though it was counseling relatively new, its roots can in explore on Yunani ancient. (Jones, C.2006). The ancient Yunani using drama to shown from the wrong path in life. Drama in view as a form of a purification ritual, as cathartic, leading to *Pathos*, said Yunani, which means "suffering instructive". Thus, the play is the way to learn about and how associated

with emotion, someone. It is similar to the film, the media contemporary can serve many in the same way as the ancient.

The techniques *cinemeducation* namely training to give understanding and experience through the footage the film is famous for the learning objectives in the class. In line with the opinion, Wu said that teenagers who managed to, requires a medium for a variety of goals, like the establishment of the, identify, the face of the problem and in touch with a peer. The film is strong affect us because of the impact that synergy of music, dialogue, lighting, the corner of the camera and the sound effects allow a film to pass through the sensor defensive in our (Wu, A.Z.2008). The film draws us into the viewing experience, but at the same time, it is often easier to understand and understood than in real life, provide a unique opportunity to retain a perspective outside the experience, and a way of looking at life (Wolz, B.2005).

Calish defines it as "the process of therapy in which the client and therapists discuss themes and characters in popular films that relate to core issues of therapy". Watch the film, in particular, can help to determine the experience of the client as the conditions observed and the circumstances that have. (Calisch, A.2001). To view the film and discuss the story, the characters struggles, and moral dilemma at this time, in the film, especially the client and the therapist can enter the contents of the full metaphorical meaning of the client (Solomon, G.2001).

Movie characters can be a problem-solving model of behavior for the patient. By watching the movie, clients gain awareness of strategies for handling alternative without having to worry about the negative consequences of various options directly affect their lives (Sharp, C., Smith, J.V. & Cole, A. 2002).

Some of the explanations put forward by experts it can be concluded as the following: 1) *cinemeducation* technique is a technique using the media in a treatment. The film is associated with problems to be raised in change your mind, attitude, and the behavior of someone. 2) The *cinemeducation* technique it's practical because the media used as a treatment which is easily available, when and where can be watched with the sophistication of the internet media today. 3) The *cinemeducation* technique using the *cognitive behavior*, because in the film gives the content of knowledge and give understanding to someone when he saw a film in accordance with the character or properties owned, in addition, to give the reflection of ourselves that it would be the bridge in someone's behavior change.

The application of this technique *cinemeducation* in providing treatment on a person depends on the stages that will be given, it is, therefore, necessary consideration and attention in selecting these stages. According to Sharp et al four stages of the process in the development of self often in the identification in the therapeutic process namely: identification of the

cathartic, emotional, universalization, and insight. (Sharp, C., Smith, J.V. & Cole, A. 2008). In this study, which will be used as a treatment is the opinion Dermer & Hutchings, because according to the research that they provide an explanation complete enough that can be used as a guide in using film as a medium in this technique. The technique of *cinemeducation* is divided into several stages, namely: *assessment*, *Preparation*, *Implementation*, and *Processing the Experiences*. (Dermer, S.B., & Hutchings, J.B. 2000) which will be described below.

2.3. Mechanical Stages *Cinemeducation*

a. *Assessment*

- 1) The issue of what will be in the intervention. The things that need to be considered: a) why would this child benefit from the intervention *cinemeducation*? b) what the child can get out of the problem? c) can the intervention be linked back to planning their life?
- 2) Determine the ability and packing ignorance (i.e. the child's interest, activities and vulnerable attention). Things to consider: a) What types of films will be presented in accordance with kids: the movie, a documentary or instructional? b) What kind of movie *genre* they will more select: comedy, drama or science fiction? c) How attentive they will be, or how long of a clip of the movie they can watch?
- 3) Consider the development (i.e., mental capacity and emotional development). Things to consider: a) Whether the child understand how to use the film as a metaphor for their own lives? b) Whether they have the mental ability to participate in this process? c) do they recognize the difference between fantasy and reality?
- 4) Define cultural sensitivity (i.e.: ethnicity, social economic status, and gender). Things to consider: will the film offend, or may interfere with the objectives of the intervention?®
- 5) Based on these criteria, get the list of movie potential in his favor and choose the best.

b. *Preparation* □

- 1) Watch the film the chosen course. Things to consider: a) Always watch the movie before the intervention. You want to know which part is important in order to process the intervention. b) Most of the movies may have scenes that are inappropriate (i.e. language or sexual content). You can overcome this quickly, or leave out the scene.
- 2) To obtain approval. Things that need to be considered. a) Consider the consent (preferably written) from guardian/parents to use the film to a child. b) Each family has different views about what is appropriate for their child.
- 3) Set the format look. It needs to be considered: a) Whether a child or family follow up with the task. b) When, where and with whom the film watchable? c) Do see the film

with the client to be more useful? d) Whether you need a whole movie or certain scenes. e) If there are more children that could use this intervention? f) Group *cinemeducation* best?

- 4) Prepare the client with a strong reason for the intervention of this. Things to consider: a) The children and family do better when they watch, knowing the experience of what should be in looking for, especially those with an insight into the bad. b) Explain the benefits of intervention help ensure that the child, or families, really will participate or finish the treatment.

c. Implementation

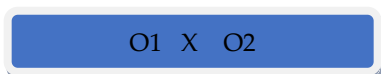
- 1) Set the film. It needs to be considered: a) Is the instructions clearly, or whether they know what to in looking for in the film. b) Whether functionary useless, help keep children on the task of.
- 2) Schedule session later day to process appear is (if used as a job home).

d. Processing the Experience

- 1) The client discussing the film that has been in the watch the full to get the impression that is useful. Things to consider is the children enjoy talking about the contents of the film. This can help in the early debriefing because they can talk about feelings and perception.
- 2) Be cruising perception and thinking about how the film may or may not associated with the lives of children itself. Things to consider are worksheets with questions open useful for debriefing, especially when they are paired with each other.
- 3) Produce ideas of how this information can help children thinking, feeling, or behaves differently after treatment in doing.

3 RESEARCH METHOD

The research used in this study is *experimental* or experiment *semi (Quasi-Experiment)* with *pretest-posttest one group Design*, where this design in observation as much as 2 times the before and after experiments called *pretest* and after experiments called *posttest*. The study design can be seen in the image here:



Description:

- O1 : *Pretest* or initial test to determine the level of spirituality of Islam to the students before being given treatment.
- X : Treatment given (using the technique of *cinemeducation*).

O2 : *Posttest* or end of the test to determine the level of spirituality of Islam to the students after being given treatment.

Characteristics and properties in this study were 10 students of class XI MAN Palopo who have a level of spiritual Islam. Skill level subject in this research can be known based on the use of the scale of Islam spirituality.

In accordance with the subject used less than 20 people, then in analyzing the data (*pretest* and *posttest*) used the technique of analysis none of the metric. This study uses a test sequence marked Wilcoxon or *Wilcoxon Signed Rank Test* (WSRT) wherein the test sequence marked the in addition to paying attention to the sign (+/-) also pay attention to the magnitude of the difference in determining whether there is a real difference between the data pairs taken from the subject research. Test sequence marked with Wilcoxon sports with the computer program SPSS for windows. Reasons for the use of the formula due to this study using two subject-related and produce a scores difference that can be ranking in the order of the size of the absolute where each subject is used as a controller yourself. In view of significance used price criticism or statistics WRST with the determination of a significant level of 0.05.

4 DISCUSSION

After administration of the engineering modeling, the 25 students who became the subject of the study show the level of spiritual Islam is being turned into a have Islamic spiritual high. This shows that there is a change in behavior before and after the given treatment or treatment.

Overview the table above with an explanation of each research subject, it can be seen in the successive acquisition of low score to high on the subject of research associated with the level of Islam spirituality namely, WA, RI, HAL, DH, ME, LU, AN, FA, YO, and NN. Research subjects who experience a change in behavior which is most significant in the treatment by using the technique of *cinemeducation* that is the subject of the research WA. It can be seen that on the *pretest* given to the score obtained is 104 the lowest of all the subject of research, but after being given the treatment the results obtained on the *posttest* 166. These results indicate there is an increase of 62 points.

Table 1.1 Scores Obtained for Social Skill of the Research Subject

No	The subject of the research	Pretest		Posttest		The score increase
		Score	Category	Score	Category	

	h					
1	WA	104	Medium	166	High	62
2	RI	106	Medium	142	High	36
3	HAL	113	Medium	160	High	47
4	DH	114	Medium	127	High	13
5	ME	115	Medium	156	High	41
6	LU	115	Medium	132	High	17
7	AN	116	Medium	130	High	14
8	FA	110	Medium	129	High	19
9	YO	119	Medium	138	High	19
10	NN	120	Medium	154	High	34

The table above it can be seen that the result obtained by the tenth of the research subject shows no change from before treatment and after the treatment. At the time of the *pretest* scores obtained low from 104 to 120. Vulnerable score increase acquisition from *pretest* to *posttest* between 14-62. Then there is the rate of change of the score varies which is obtained after giving the *posttest* caused by the presence of a treatment technique *cinimeducation* given to the tenth of the research subject.

The score obtained after a *pretest* is given from the lowest of the score 104 to a score of 120 while the *posttest* values obtained from 129 to 166. This is caused by the messages conveyed through the video as the media treatment given to the subject.

Here will be described one by one subject of study that deals with the results obtained starting from the *pretest* and *posttest*.

The first subject that WA is experiencing a significant change, where at the moment given the *pretest* score obtained at 104 and on the *posttest* scores obtained at 166, there is a rise of 62 points. Furthermore, the second subject that RI is also experiencing significant changes, at which time a given *pretest* score obtained by 106 and *posttest* scores obtained by 142, there is an increase of 36 points.

The third subject that HAL is experiencing a significant change, where at the moment given the *pretest* score obtained at 113 and on the *posttest* scores obtained at 160, there is a rise of 47 points. Furthermore, the fourth subject that DH is also experiencing significant changes, at which time a given *pretest*

score obtained by 114 and *posttest* scores obtained by 127, there is an increase of 13 points.

The fifth subject that ME is experiencing a significant change, where at the moment given the *pretest* score obtained at 115 and on the *posttest* score obtained at 156, there is a rise of 41 points. Furthermore, the sixth subject that LU is also experiencing significant change, at which time a given *pretest* score obtained by 115 and *posttest* score obtained by 132, there is an increase of 17 points.

The seventh subject that AN is experiencing a significant change, where at the moment given the *pretest* score obtained at 116 and on the *posttest* score obtained at 130, there is a rise of 14 points. Furthermore, the eighth subject that FA is also experiencing significant change, at which time a given *pretest* score obtained by 110 and *posttest* score obtained by 129, there is an increase of 19 points.

The ninth subject that YO is experiencing a significant change, where at the moment given the *pretest* score obtained at 119 and on the *posttest* score obtained at 138, there is a rise of 19 points. Furthermore, the eighth subject that FA is also experiencing significant change, at which time a given *pretest* score obtained by 120 and *posttest* score obtained by 154, there is an increase of 34 points.

Overview the table above with an explanation of each research subject, it can be seen in the successive acquisition of the highest score to low on the subject of research associated with the level of Islam spirituality namely, WA, HAL, ME, RI, NN, YO, FA, LU, AN, and DH. Research subjects who experience a change in behavior which is most significant in the treatment by using the technique of *coaching* that is the subject of the research DS. It can be seen that on the *pretest* given to the score obtained is 104 the lowest of all research subjects, but after being given the treatment the result obtained on the *posttest* 166. There is a rise of 62 points and the highest of all the subject of research.

The results of the analysis of the Wilcoxon Signed Rank Test (WRST) of the 25 subjects analyzed showed validly. This can be seen in table 1.2 below :

Test Statistics*

	Posttest - Pretest
Z	-2,902 ^b
Asymp. Sig. (2-tailed)	,005

- a. Wilcoxon Signed Ranks Test
- b. Based on negative ranks.

4.1. The level of Islamic spirituality to the students after the treatment given

After administration of the engineering *cinimeducation*, 10 students who become the research subject indicate the level of

Islamic spirituality of the students is being turned into having a *spirituality of Islam* high and very high. This shows that there is a change in behavior before and after the given treatment or treatment.

Techniques *cinemeducation* this using the example of the behavior that is associated with spirituality Islam student MAN Palopo exemplified through the video. With examples of such behavior, then the student can see, feel and be able to put into practice what has been seen from the example already shown that as a whole will affect the student in interacting with other friends, whether in the classroom or outside the classroom, within the family and community environment.

The video contains the meaning and understanding of Islamic spirituality, where there are questions to be answered by students as material for reflection in the understanding of the spirituality of Islam. The effectiveness of the technique *cinemeducation* used not regardless of the steps, or stages in the implementation of these techniques, where video as a medium.

4.2. The level of Islamic spirituality of the students of the results of self-reflection about the video that is displayed*

The stages of the provision of engineering *cinemeducation* there are three, namely early stage, middle, and end. Stages the most important thing in counseling that the presence of *feedback* or *output* in these activities, as in the appearance of the video (film), reflection is the part that can not be separated from the process of guidance and counseling to students. Self-reflection is to see in yourself or self-introspection the extent to which the meaning that is obtained when able to answer the question of whether it's the content about the video or the reflection of the experience after observing the video and be able to apply when the learning process takes place, it can be when students are able to apply what they understand.

The result obtained by the subject in the expressed understanding, a feeling and behavior of the students varied greatly, but overall that technique *cinemeducation* used able to give in a more positive direction against Islamic spirituality of the students. At the beginning before given treatment or treatment interaction performed by students was still less and be able to interact with both, but after a given treatment then the result obtained to provide insight that is better, meaning that there is a change in the spirituality of Islamic students.

6 CONCLUSION

Based on the discussion above, this research shows that the result scores low until higher to the subject of research that

related with the high spirituality Islam that is, MA, RI, HAL, DH, ME, LU, AN, FA, YO, AND NN. The subject of research is experience a behaviour change the most significant in treatment with using a technique *cinemeducation* that is given the scores obtained is 104 most of the lowest of all the subject of research but after given a treatment the result obtained to posttest in the amount of 166. The result of the show is the rise of 62 points.

Based on the research, the researcher conclude as follows: 1) the use of *cinemeducation* techniques can improve Islamic spirituality of students in madrasah Aliah Negeri with different levels of variation of each student, 2) the use of *cinemeducation* techniques can be used to solve various life problems, both in the school environment, community environment and family environment, 3) expected to the teachers, especially the teachers of counseling guidance to be able to apply this *cinemeducation* technique by paying attention to the film to be presented so that it fits the students' themes and needs.

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