ISSUES AND CHALLENGES OF ISLAMIC MENTAL-COGNITIVE PROCESS IN EMPOWERING ADOLESCENTS

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ABSTRACT

This study shows that the Islamic psychosocial level of adolescent offenders is at a low level. It is understood that Islamic psychosocial refers to the strength of the Islamic spirit within an individual to interact with the community around him. This is the nature of empathy and it is solely from the encouragement of Allah’s universal mercy. The low level of psychosocial is due to the person’s poor Islamic mental-cognitive process. The level of thinking of mental-cognitive process plays an important role in developing one’s psychosocial (compared with Gadd & Jefferson 2007). The study also reveals the positive influence between Islamic mental-cognitive process and Islamic psychosocial. In Islam one should always prioritize the needs of others above oneself. Islam does not recognize individualization and capitalization. Islam only recognizes the fact that genuine individuals are the ones who sacrifice themselves and their property to uphold the truth of Allah. Throughout the history of the prophets and righteous people, the trait that stands out within them are their philanthropic and egalitarian ways. These two traits will reveal intelligence when facing the problems of human life, especially for adolescents who are in their transitioning period.

Key words: Islamic Mental-Cognitive Process, Empowering The Psychosocial, Adolescents, Psychology of Religion.
1. INTRODUCTION

A deed or practice whose ruling is fard al-kifayah (legal obligation) has been misinterpreted and misunderstood by the Muslims Abdul Hamid Al Ghazali. (2016) Abuddin Nata. (2014). Ahmad, M. Y.et al 2018 McLeod, B. D. et al 2008; Numerous commands that is under the ruling of fard al-kifayah are no longer taken care of within the society. This is because the ruling of fard al-kifayah is defined as “the obligation upon others is erased when it is performed by one individual or a group”. An example is the management of funeral rites in Islam, in which its ruling is fard al-kifayah. Thus most Muslims are not able to manage the rites because its implementation can be delegated to others according to the ruling. Therefore, when a practice is implemented based on the ruling of fiqh and not because it was something that was practised during the time of prophet Muhammad s.a.w, then people will move further away from religion. When Muslims are far from their religion, they will then be closer to their desires as the controller of mind, attitude and behavior. It can be concluded that practices that submit to the sunnah of prophet Muhammad s.a.w is the foundation of Islamic psychology in achieving success.

2. THE INFLUENCE OF ISLAMIC MENTAL-COGNITIVE PROCESS AND RELIGIOSITY PRACTICE ON SELF-CONTROL

The findings show that Islamic mental-cognitive process and the practice of Sunnah have significant influence on self-control. This influence explains that Islamic mental-cognitive process is able to lower adolescent's aggressive tendencies. Poor self-control may indicate a sign that there is a tendency to do an act that violates rules. This finding is consistent with the study conducted by Moore, T. H. M. et al 2007; Morgan, A. J. et al 2008; Zaizul Ab Rahman et al (2018) on the influence of religiosity towards self-control. Similarly, the practice of religiosity that is based on obedience to religion will improve self-control. Islamic mental-cognition process is the cause of Islamic psychosocial that will affect self-control. While in this model, the indirect relationship of the Islamic mental-cognitive towards self-control through self esteem is not significant. There is no significant relationship between self-esteem and self-control, and this is in line with the results of study by Khaidzir & Khairil (2007) that found self-esteem was not associated with the psychopathy trait in psychopathology.

3. THE DIFFERENCE OF ISLAMIC MENTAL-COGNITIVE PROCESS, RELIGIOSITY PRACTICES, ISLAMIC PSYCHOSOCIAL, SELF-ESTEEM AND SELF-CONTROL

The findings show that Islamic mental-cognitive process and Sunnah practices of females are higher than the males. This phenomenon, in terms of the male and female’s cognitive, according to Boston and Levy (1991), socio-cultural and technological changes have brought tremendous directions towards gender perspectives. Opportunities for gender equality are open in the context of cognitive. It means in Islam there is no limitation to the fact that men are more knowledgeable than women. For example, the wife of prophet Muhammad s.a.w, Aisyah r.a was the person of reference for people to resolve their religious matters. Women
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practice more *sunnah* than men because there are more religious and spiritual programs in women centers. Findings reveal that the mental-cognitive process in early adolescent is lower compared to middle and late adolescents. Meanwhile the mental-cognitive process in middle-aged and late adolescents are the same. From the perspective of age development, early adolescents have many different characteristics than the middle and late adolescents. According to Monks (2002) early adolescents recently departed from their childhood age and suffered more severe crisis symptoms. At this stage, the adolescent’s psychosocial is in its low level.

In discussing self esteem in the context of adolescents, when association is made with the theory of psychosocial by Ericksson (1968), Merrit, R.K. (2007), McLeod, B. D. et al (2007) which states that adolescence is a time of identity searching that uses experiences and knowledge from childhood to face adulthood, then in general adolescents will have the same self-esteem symptoms. Self-esteem in adolescents is a consequence of antecedents of self-searching. Acceptance and reinforcement of their attitudes and behaviours are elements that greatly affect their self esteem. For example, an adolescent who lives with his parents of high economic income, but whose parenting style is autocratic, will further diminish the adolescent’s self-esteem. It is possible that Gangsterisme phenomenon, running away from home and various other offences that plague adolescents is part of the process of self-searching that makes them feel they exist as mature adults. In this group they are more accepted and their self esteem increases. Therefore, it is reasonable in general that self esteem cannot influence self-control amongst adolescents at risk, due to self esteem.

4. THE INFLUENCE OF ISLAMIC PSYCHOSOCIAL ON SELF ESTEEM

The findings show that the influence of Islamic psychosocial toward self esteem is not significant. Although insignificant, the relationship index direction between Islamic psychosocial and self-esteem shows an inverse relationship. The contradiction in the findings between the measurement of self-esteem and the Islamic psychosocial illustrates the discrepancies caused by the fundamental differences in the constructs of two measurements. One example of a self-respecting item mentions, "I feel like I have good quality criteria" and in a way that it looks like it portrays self-confidence in a person that will generate respect for himself, but further judgment by the approach of Islamic constructs, this item is conflicting with the principle of oneness (*tauhidic*) in which a person's servitude is only to Allah SWT (Abdul Hamid Al Ghazali 2016; Mohd Noor, A. Y et al 2017; Rafiza et al 2018; Nurul Alieya et al 2018). Islam encourages and almost made it obligatory for a person to achieve good qualities, but Islam forbids a person to feel proud of those quality. Or Islam obliges to achieve the truth but on other aspects, Islam even prohibits a person to feel righteous. In the concept of Islam, feeling as though one is the best is termed as "*ujub*" and it is an internal sin when one is excessively arrogant of one’s own good quality. In Islam the concept of self-esteem is not to as though one is better above everyone else but Islamic self-esteem means that one will not be affected by the poverty nor wealth and never in despair of from Allah's bountiful grace. Having self-worth is an obligation that has to be preserved because it is something that Allah has entrusted unto mankind. From analysis, this measurement tool for self esteem is in line with Maslow's Theory, which links physical-material achievement to one's self-esteem. In addition, self-worth is also closely associated to socio-economic status (SES) such as the level of education, income and a person's occupation. This means the better a person’s SES level, the higher the level of self-worth. In the construct of Islam, a person’s SES is not a major influencing factor for a person to have self-worth. When a person's self worth increases as the SES level increases, this person has the lowest self worth from the standpoint of Islam.
because he has measured himself with physical material objects until his beautiful home and
the luxury car that he owns become the 'make up' that he needs to display himself (Mohd Noor, A. Y et al 2017; Khaidzir & Khairil 2011; Zaizul Ab Rahman et al 2018).

Many research findings show that the severe offences are often found in women with high
self-esteem such as prostitutes that sell their bodies because of their high self-esteem
(McLeod, B. D. et al 2007; Moore et al 2007; Morgan, A. J. et al 2008; Salina Nen et al 2012,
Khaidzir & Khairil 2011; Zaizul Ab Rahman et al 2018). This happens when the construct
of self-esteem is inclined towards the physical context. It may be that a prostitute feels she has
physical advantages thus she is positively motivated to commit the forbidden act (Khaidzir &
Khairil 2011; Zaizul Ab Rahman et al 2018). Therefore, this self-esteem measuring tool cannot be used as an instrument to set the
benchmark of self-respect in the Islamic society, especially Muslim youth. In Western culture,
one achieves success is for a certain dignity but in Islam, it is merely to serve and seek the
pleasure of Allah. From the Western concept, poverty is considered an enemy that bring
diminishes one's self-worth and self esteem but in Islam poverty is a balancing system of life.
The most dangerous in Islam are people who feel rich or people feel poor because these
people are the drivers of social ills in society (Lee, H.Y. 2007; Abdul Hamid Al Ghazali
et al 2018).

5. CONCLUSION
Overall, this study concludes that Islamic mental-cognitive process instruments, Islamic
psychosocial and the practice of Sunnah that were developed can predict self-control while
there was no significant influence on self esteem (Mohd Noor, A. Y et al 2012; Zaizul et al
et al 2008). Adolescent offenders in this context are considered to have responded positively to
the study conducted. All of the measuring tools administered showed empirical that did not
conflict with the theory or logical system of Islamic religious teachings. The Islamic mental-
cognitive process is the cause of Islamic psychosocial that will affect self-control while in this
model the indirect relationship of Islamic mental-cognitive process to self control through self
esteem is not significant. There was no significant relationship between self-esteem and self-
control and this is consistent with the findings of Khaidzir & Lee (2007), Zaizul et al (2018),
that suggested self-esteem has no association with psychopathy trait in psychopathology.

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