

AGGRESSIVENESS, PESANTREN AND SHIYAM (A COMPARATIVE STUDY)

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Abstract

Aggressive behaviors by adolescents in Indonesia has perceived as national problem. This problem of behavior occur among all background of teenagers, including young people who had religious background. There are two purposes of the study: 1). To examine the difference of aggressiveness between adolescent living in *pesantren* and adolescent living outside *pesantren*; and 2). To examine the difference of aggressiveness among adolescents doing different frequency of religious fasting (*shiyam*), especially non-obligatory (*sunnah*) fasting on Monday or Thursday. The population of study was 11 to 21 years old male-Moslem adolescent living in Kelurahan Bangunharjo, Semarang. Samples of study taken with random sampling, based on data of residences in Kelurahan Bagunharjo Semarang. Two hypotheses were proposed in this study: 1). There are different aggressiveness between adolescents living in *pesantren* and ones living outside of *pesantren*; and 2). There are different aggressiveness among adolescents doing different frequencies of Monday-Thursday *shiyam*. The first examination employing *independent sample t-test* resulted in $t=-4,902$ which $p=0,00$ ($p<0,01$), showed that the first hypothesis was proved: there was a very significant difference of aggressiveness between the group of Muslim-male adolescents living in *pesantren* and the group of others, the first group showed lower aggressiveness. The second examination employing *one-way anova* resulted in $F=16,736$ which $p=0,00$ ($p<0,01$), showed that the second hypothesis was also proved: there was a very significant difference of aggressiveness among the groups of Muslim-male adolescents with different frequency of religious fasting (*shiyam*): the more frequency of religious fasting, the lower aggressiveness was. The result of study suggested that both religious living environment and religious fasting might give contribution to decrease aggressiveness on adolescents.

Keywords: adolescent, aggressiveness, *pesantren*, religious fasting (*shiyam*)

AGRESIVITAS, PESANTREN DAN PUASA (SUATU STUDI PERBEDAAN)

Abstrak

Perilaku agresif oleh remaja di Indonesia dipandang sebagai masalah bangsa. Masalah perilaku ini terjadi pada remaja dari semua latar belakang, termasuk anak-nak muda dengan latar belakang agama. Penelitian ini memiliki dua tujuan: 1). Menguji perbedaan agresivitas antara remaja yang tinggal di *pesantren* dengan remaja yang tinggal di luar *pesantren*; serta 2). Menguji perbedaan agresivitas remaja ditinjau dari frekuensi melakukan puasa *sunnah* Senin-Kamis. Populasi penelitian adalah remaja-remaja laki-laki yang berusia antara sebelas hingga dua puluh satu tahun, beragama Islam, dan tinggal di Kelurahan Bangunharjo, Semarang. Sampel penelitian diambil secara random berdasarkan data penduduk di Kelurahan Bagunharjo Semarang. Ada dua hipotesis yang diajukan dalam penelitian ini: 1). Ada perbedaan agresivitas antara remaja yang tinggal di *pesantren* dengan remaja yang tinggal di luar *pesantren*; dan 2). Ada perbedaan agresivitas pada remaja ditinjau dari frekuensi berpuasa Senin-Kamis.

Pengujian yang pertama dengan *independent sample t-test* menghasilkan nilai $t=-4,902$ dengan $p=0,00$ ($p<0,01$), menunjukkan bahwa hipotesis yang pertama terbukti: Ada perbedaan agresivitas yang sangat signifikan antara kelompok remaja laki-laki Muslim yang tinggal di dalam pesantren dengan kelompok remaja laki-laki Muslim yang tinggal di luar pesantren. Kelompok yang tinggal di dalam pesantren menunjukkan agresivitas yang lebih rendah. Uji hipotesis yang kedua menggunakan anava satu jalur (*one-way anova*) menghasilkan nilai $F=16,736$ dengan $p=0,00$ ($p<0,01$), menunjukkan bahwa hipotesis kedua juga diterima: Ada perbedaan agresivitas yang sangat signifikan pada remaja laki-laki yang beragama Islam ditinjau dari frekuensi berpuasa Senin-Kamis. Semakin tinggi frekuensi berpuasa sunnah Senin-Kamis, semakin rendah agresivitasnya. Hasil penelitian mengarahkan pada kemungkinan bahwa baik lingkungan tempat tinggal yang religius maupun puasa sunnah mungkin berperan untuk menurunkan agresivitas remaja.

Kata Kunci: remaja, agresivitas, pesantren, puasa

Introduction

Data showed that almost 40% of violent behaviors' perpetrators are adolescents (Susetyo, 1999). Every year, approximately a thousand teenagers were arrested because of engaging in a gang fighting (*tawuran*) (Susetyo, 1999). It also was shown in Metro Jaya Police Office's data that there were various forms of adolescents' violent behaviors namely stealing, individual fighting, engaging in a gang fighting (*tawuran*), battering, even murdering; while the number of case had also been improving (Abidin dkk, 2003). A study reported that the number of that behavior by young people has enlarged as big as 74, 25% in the year 2004 (Mu'arifah & Martaniah, 2004). Thus it can be understood that aggressive behaviors by adolescents in Indonesia has perceived as national problem (Soekamto, 1990).

The problem of adolescents' aggressive behavior did occur among all background of teenagers, including young people who had religious background of education (Bukhoiri, 2005). One of causal factors of aggressiveness is living environment, including physical environment, social environment, and psychological environment (Mu'arifah & Martaniah, 2004; Dayakisni & Hudaniah, 2009). Some experts in behavior had observed that environmental pressure reinforces aggression (Berkowitz, 1995). Moreover, the problem of emotional control potentially encourages aggressive behavior such as rudeness, hurting other people, fighting, and harassing (Mappiare, 1982). Islam asks its followers to control emotion and behavior, and one of the ways is by fasting.

Social psychologists defined aggressiveness as any form of behaviors that purposed to harm or hurt other people or object(s), whether physically or verbally, purposively or not, directly or not (Berkowitz, 1995; Sears dkk, 1991; Bjorkkvist, 1992; Koeswara, 1988).

According to Koeswara, characteristics of aggressiveness are: behavior purposed to harm or hurt people physically or psychologically; target of behavior can be human or object; unwanted treatment for the target; the behavior usually content violent substance, attack, and hostility, physically or verbally; and that behavior is acted with or without specific purpose (Koeswara, 1988).

Allport and Ardono thought that aggressiveness consists of two aspects: prejudice and authoritarian (Koeswara, 1988).

Furthermore, Scheineders supposed that aspects of aggressiveness are: self defense; resistance to discipline; egocentrism; superiority; prejudice; and authoritarian (Schneiders, 1995).

In addition, Albin said that aggressiveness' aspects are: self defense; firmness; resistance to discipline; egocentrism; and superiority (Albin, 2002).

According to Buss and Perry, types or forms of aggressiveness are: physical aggressiveness, such as beating, kicking, and stabbing; verbal aggressiveness, for instance cursing and using abusive words; anger; and hostility (Nashori, 2007).

In addition, based on its reason, Berkowitz classified two form of aggression namely: instrumental aggression and emotional aggression (Berkowitz, 1995). However, when based on its intention, Berkowitz distinguished aggression into consciously-controlled aggression and impulsive (or expressive) aggression (Berkowitz, 1995).

Baron and Byrne suggested that there are internal and causal factors of aggressiveness, for instance life troubles and anger (internal factors), also provocation, hot weather, availability of weapon (external factors) (Baron & Byrne, 2004).

On the other hand, Sears believed that main causal factors of aggressive behaviors are anger and learning process which occurs through aggressive response or imitation (Sears dkk, 1991). According to Sears, anger is caused by: attack; frustration; and attribution role (Sears dkk, 1991).

Furthermore, according to "general affective aggression model" proposed by Anderson, aggression is triggered by some input variables, those are: situational factor and individual differences factor. Situational factor contains: frustration; certain forms of attack model; emergence of aggression-related signs; and any thing or condition that causing uncomforted, such as uncomfortable air temperature. Meanwhile, individual differences factor consists of: personal traits; certain attitudes and beliefs toward violence (such as believing that it is normal and socially accepted); value of violence; and specific skills that related to aggression (for example: good in using weapons) (Baron & Byrne, 2004).

Moreover, Baron and Byrne supposed that causal factors of aggressiveness are: biological factor; motivational factor; and modern factors of aggression: accounting learning process, cognition; mood; and stimulation (Baron & Byrne, 2004).

Djaelani said that pesantren is an Islamic teaching and educational institution, a place to perform learning and teaching activities, also an Islamic community-development centre (Djaelani, 1994). Arifin adds that pesantren is an Islamic educational institution that is growing and acknowledged by surrounding community, with dormitory system in where its *santris* (students) accept religious education by certain system, under independent and charismatic leadership of one or several *kyai*(s) (Qomar, 2006).

According to Mujib and Mudzakir (2001), fasting is keeping our selves from any behavior that could destroy human purity. Mujib and Mudzakir divide fasting into two categories namely physical fasting and psychological fasting. In Islamic context, *shiyam* is defined as delaying eating and drinking since subuh to maghrib. Shiyam in Islam is divided into two types:

obligatory shiyam (*fardlu*) and non-obligatory shiyam (*sunnah*). There are some kinds of shiyam sunnah namely *Assyura shiyam*, *Arafah shiyam*, Monday-Thursday *shiyam*, etc.

There are two purposes of the study: 1). To examine the difference of aggressiveness between adolescent living in *pesantren* and adolescent living outside *pesantren*; and 2). To examine the difference of aggressiveness among adolescents doing different frequency of religious fasting (*shiyam*), especially non-obligatory (*sunnah*) fasting on Monday or Thursday.

Two hypotheses were proposed in this study: 1). There are different aggressiveness between adolescents living in *pesantren* and ones living outside of *pesantren*; and 2). There are different aggressiveness among adolescents doing different frequencies of *shiyam*.

Method

This study is empirical, quantitative, and comparative.

The dependent variable is aggressiveness. There are two independent variable: 1). Living place, consists of: a). *pesantren* and b). outside *pesantren*; 2). Frequency of shiyam Monday-Thursday: a). more than six times every month, b). five to six times every month, c). three to four times every month, d). one to two times every month, and e). never.

The population of study was 11 to 21 years old male-Moslem adolescent living in Kelurahan Bangunharjo, Semarang. Samples of study taken with random sampling, based on data of residences in Kelurahan Bangunharjo Semarang.

Data are collected with Aggressiveness Scale and questionnaire to identify living place and frequencies of Thursday-Monday *shiyam*.

The Aggressiveness Scale was constructed by Fitriyah, based on the aggressiveness aspects by Albin (2007) and Allport & Ardono (in Koeswara, 1988). Those aspects are: a). self defense; b). firmness; c). resistance to discipline; d). egocentrism; e). superiority; f). prejudice; and g). authoritarian.

The data then analysed by Independent sample t-test to examine the first hypothesis, and One-way Anova to examine the second hypothesis. Reliability is estimated using single-trial-administration approach.

Study Result

The first examination employing *independent sample t-test* resulted in $t=-4,902$ which $p=0,00$ ($p<0,01$), implies that the first hypothesis was proved: there is a very significant difference of aggressiveness between the group of Moslem-male adolescents living in *pesantren* and the group of others.

The data also show that the first group have lower aggressiveness, means that Moslem-male adolescents outside *pesantren* were more aggressive than the ones living in *pesantren*.

The second examination employing *one-way anova* resulted in $F=16,736$ which $p=0,00$ ($p<0,01$), show that the second hypothesis was also proved: there was a very significant difference of aggressiveness among the groups of Muslim-male adolescents with different frequency of religious fasting (*shiyam*): the more frequency of religious fasting, the lower aggressiveness shown.

Discussion

Aggressiveness is caused by two main factors namely situational factor and individual factor. In this study, situational factor is represented by living place, while individual factor is represented by religiosity. Here religiosity is shown by *sunnah shiyam*.

Adolescents learn values, norms, and habits from their living environment. Furthermore, Brown and Benedict (Diana, 2007) presented an opinion that social environment is the one that forms adolescent's aggressiveness.

Rosseau said that individual can act aggressively because of influence from his living environment (Al-Banjari, 2008). According to Gabarin and Abramowitz (Andayani, 2004), human develops in environment that is dynamic system where some kind of power giving roles. If many kind of environmental power influence people in the system, then that power form environmental pressure that determine the direction of the individual development. Environmental press is formed from circumstances that press the individual and tend to lead the individual to certain direction.

Human as part of system will get influence from his environment (Andayani, 2004). Bad living environment can be a trigger to aggressive behaviour (Mu'arifah and Martaniah, 2004).

Some experts in behavioural science observed that environmental (living place) pressure can encourage aggression (Berkowitz, 1995). Study by Landau (Berkowitz, 1995) showed that national pressure can promote violence in a country. Navoco (Berkowitz, 1995) said that, basically, people tend to be angry and pushed to be aggressive when he has to face circumstances that bother his living place.

Environmental condition makes someone getting and keeping aggressive responses (Dayakisni and Hudaniah, 2009). Learning theory emphasizes that most of individual behaviors are takes as learning result through obsevation of other people's behaviors as role models. Some experts believe that observational social modelling is the method that causes aggression mostly (Dayakisni and Hudaniah, 2009).

Hurlock (1991) believes that religious environment gives role to adolescent's religious life. According to Starbuck (Caroline, 1999), adolescent who used to live in religious environment tend to drive himself to be closer to religious life. *Pesantrens* determine and teach norms, values, and habits that based on Islamic teaching. Adolescents who live in *pesantren* will make self adjusment to those Islamic norms and values in order to get accepted by their living environment. Non-aggressive models they met in daily life, especially *kyai* (Islamic leader) or *ustadz* (Islamic teacher) can reduce aggressive behaviour. According to Megargee (Dayakisni and Hudaniah, 2009), values and attitudes which related to non-aggressive behaviors, learned through statements or instructions, verbally or by modelling.

One of the most important aspect of *sunnah shiyam* is self control. Calhoun and Acocella (1990) said that self control is individual ability to guide, to give direction, and to rule his behavior in facing stimulus to reach desired results and to avoid undesired ones.

Self control is one of main characters of healthy mental. When an individual's self control is disturbed, then some pathological reactions will emerges. Pathological reactions cause not only subjective disturbance for the individual, but also disturb his environment and other

people (Hawari, 1996). Bergin (Nashori, 2007) said that intrinsic religious orientation can have positive consequences including towards self control variable.

Conclusion

It can be concluded from this study, that: 1). There is a very significant difference of aggressiveness between adolescents living in pesantren and adolescents living outside of pesantren. It's found that adolescents living in pesantren have lower aggressiveness than ones living outside pesantren; 2). There is a very significant difference of aggressiveness among adolescents doing different frequencies of Monday-Thursday *shiyam*. The more they do Monday-Thursday *shiyam*, the lower aggressiveness they have.

The result of study suggested that both religious living environment and religious fasting might give contribution to decrease aggressiveness on adolescents.

Adolescents are encouraged to be more selective in choosing living environment. More religious living environment is suggested.

Furthermore, adolescents are also suggested to do *sunnah shiyam*, especially Monday-Thursday *shiyam*, since the benefits have been known. Monday-Thursday *shiyam* can keep the adolescents to have better self-control and reduce aggressive impuls. Next researchers are suggested to develop this findings for wider study.

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