

PSYCHOLOGICAL DYNAMICS OF REPENTANCE PROCESSES

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ABSTRACT

Repentance is a form of virtue that must be done by man to ask forgiveness of Allah SWT to escape from sin. In the process of repentance the individual can return to sin. This study aims to describe the psychological dynamics in the process of repentance and repentance factors. This research uses descriptive qualitative approach. Data collection using semi-structured interview techniques. Informants in this study were chosen by purposive sampling which amounted to six people of male gender, having past behavior deviating from social value. From this research, it is found that the problem, seeing the consequences of the behavior of others and comparing oneself with others better can trigger the individual to intention to repent, and being in a deviant environment will make the intention of neglected and return to the sinful deeds, Conformity in repenting make unregulated individuals making it easy to return to sinful acts. There are internal and external support factors in the process of repentance, the internal comes from the individual self that is self-evaluation, self-motivation and self-control, while external factors are stimulus, peer support, intense guidance and social support.

Keywords : Psychological dynamics, Repentance

INTRODUCTION

Repentance is a form of benevolent that humans must do to ask Allah SWT forgiveness for their sinful acts that have been committed. According to Abdullah (1999), repentance is a human character and obligation to Allah SWT. Individuals must repent so that they do not return to despicable acts. The decision to repent must be taken in order to remain in the path of Allah SWT. Decision making that is carried out requires a strong determination from within the individual (Al-Ghazali, 2003).

There are certain causes that can trigger individuals to repent. According to Lewin and Keller (1992) problems can cause fear in individuals. This fear then makes the individual change their behavior. Based on preliminary research data, it was found that fear makes people aware of their mistakes and sins that have been committed.

"What makes me repent [because] I have had a motorcycle accident".

"You see, I'm afraid to die. [the accident I had] is severe. [I] was hospitalized for two days. I feel a lot of sins [because] I often commit adultery with my girlfriend [and] often get drunk with my friends. So I am afraid [so that] I have the intention [to] be better man"

THEORETICAL FRAMEWORK

Zulkarnain (2013) states that change is related to psychological conditions. Repent can make one's life peaceful. Individuals do not want to commit sins because they want to feel peaceful continuously (Ahmad, 2011). Hasan (1997) states that deviant behavior such as drinking alcoholic beverages, free sex, using illegal drugs are meant as a grave sin. A big sin

will cause harm to individuals and the environment. In fact, one of the duties of humans is to live on earth is as a caliph. The task of the caliph is to protect the goodness of the world and everything in it. Therefore, humans who commit bad deeds should immediately repent (Rakhmawati, 2014).

According to Huda (2009), people who have repented can return to sin. This is because repentance is only a formality and camouflage. According to Zimbardo (2007), people who are already in goodness can return to do evil deeds because they are in an evil environment. The environment has the power to encourage individuals to do evil again.

According to Ajzen and Madden (1986), changing behavior can be planned with Attitude, Subjective Norms, and Perceived Behavior Control. Attitude is a belief in the consequences of a behavior. Subjective Norm is compliance with social norms in order to be accepted by others. Perceived Behavior Control is a belief in one's ability to control obstacles and difficulties in carrying out a behavior.

According to Lewin and Keller (1992) there are three main phases in the change process. The first stage is Unfreezing, which is the stage for changing conditions that cause anxiety and imbalance. The second is the Moving stage, which is the stage for planning and setting problem-solving goals. The last is the Refreezing stage, which is the stage of executing the plan in order to achieve the desired behavior.

Theoretically, there have been many explanations for the behavior change process. However, empirically, the repentance process is not yet clear about the psychological dynamics. Therefore, the formulation of the problem in this study is "What are the psychological dynamics that occur in individuals who perform the repentance process?"

METHOD

The method in this research is descriptive qualitative. Descriptive research aims to systematically describe the dynamics of a phenomenon (Sugiyono, 2007). There are six informants involved in this research. The six informants were selected based on the following criteria: 1) Men who are in the process of repentance. 2) Having deviant past actions such as drunkenness, casual sex, drug users or thuggery (behaviors that are socially unacceptable). 3) write down the agreement to be interviewed. The informants in this study were selected by purposive sampling. In selecting informants, it is carried out using predetermined criteria or characteristics. Here are the data research participants:

No	Initial	Age	Education	Previous Experience	Repentance Process
1	AM	23 y.o	SD	Drunkards and marijuana users	4 years
2	FR	21 y.o	SMA	Drunkards and marijuana users	5 years
3	CK	23 y.o	SMA	Punkers, Drunkards and marijuana users	3 years
4	FJ	32 y.o	SMP	Punkers, Drunkards and marijuana users	4 years
5	AB	24 y.o	SMA	Free sex and drunkards	3 years

Table 1. Research Participants

The data collection method used semi-structural interviews. Interview guidelines are made based on the aspects of repentance as stated by Al-Ghazali (2013). As for the aspects of repentance according to Al-Ghozali are (1) Knowledge of Repentance, (2) Intention and

Determination, (3) Leaving Immorality, (4) Asking Forgiveness, (5) Leaving a Bad Environment, (6) Repentance because of Allah, and (7) Replacing Immoral Actions with Good Deeds. Researchers add aspects of (8) the Past, to obtain additional information about the participants' lives before repenting. The interview guide for the interview is as follows:

1. Aspects of Knowledge Repentance
 - What made you aware of doing repentance?
 - What made you feel guilty that you decided to repent?
 - Do you feel guilty when you commit a sin?
 - What made you have to leave immoral acts?
2. Aspects of Intention and Determination
 - What was your plan when you first started repenting?
 - How can you avoid sinning?
 - Have you carried out the commands of Allah SWT?
3. Abandoning immorality
 - As long as you are in the repentance process, have you still committed sins?
 - What immoral actions have you left?
 - What despicable behavior is it difficult for you to leave?
 - What situations lead you to return to immoral acts?
4. Ask For Forgiveness
 - Do you already feel like a person who submits to God?
 - In your opinion, whether all the sins you have committed have been forgiven by Allah SWT?
 - In your eyes, how dirty are you to Allah SWT?
5. Leaving a Bad Environment
 - Are you still hanging out with your friends who are still committing sins?
 - What made you hang out / not hang out with your friends who were still committing immoral acts?
 - What problems did you have with your old friend after you left?
 - Do you hang out with friends who can lead you to the path of goodness?
6. Repent for Allah
 - What is your purpose to repent?
 - What causes you to repent?
 - Who do you want to be proud of?
7. Substituting immoral acts with good deeds
 - Are you able to carry out your obligations?
 - What are the activities that you do in the repentance process?
 - What makes your repentance strong?
8. The Past
 - What deviant behavior did you practice in the past?
 - When did you start doing this immoral thing?
 - For the first time, doing immorality because of what?

Herdiansyah (2015) explains that validity in qualitative research is how far and accurate the researcher approaches the truth. In this research the authors use the respondent validation method. Marvasti (in Herdiansyah, 2015) explains that respondent validation is double-checking the data by showing the results of the verbatim copy to the participants. Researchers asked respondents to read and rate the written analysis based on interviews with

the subject in question. If it is appropriate, the participants is asked to put a signature at the end of the page of the verbatim.

Data analysis is a series of data processing to obtain accountable truth. In descriptive qualitative data analysis, the data analysis process is inseparable from other processes. Darmadi (2013) states that the steps of descriptive qualitative data analysis are as follows:

1. Researchers organize all data or description of the phenomena that have been collected.
2. Researchers read the data and make little notes that are considered important
3. Grouping respondents' statements according to their meaning and eliminating statements that are not relevant to the research objectives
4. Make a systematic story description from the past to the present based on the story line of the interview
5. Make a chart outline for the dynamics of the repentance process in accordance with the results of the previously made descriptions
6. Coding each sub chart with the results of the interview associated with the theory / research results
7. Creating a table containing sub-themes and descriptions
8. Outline the whole chart by making each custom chart based on each stage into a general chart as a whole.

DISCUSSION

Explanation of chart 1.1 based on the results of interviews, the factors that cause individuals to realize their shortcomings and mistakes are problems. The six participants talked about the problems they faced. This problem is the beginning of the intention to change. They think that the problems they face today are the consequences of the sins they have committed. DN said:

“I did a lot of sin, therefore I have a lot of problems”

Individuals will see the consequences of their behavior and compare it with others who are has better consequences. So that this gives an awareness of himself to change. FR said:

“the proof is, his life becomes better after repenting.... I actually want to be like him”

According to Heider (in Robbins & Judge, 2007), individuals who are able to know the cause and effect of an event will be more aware of it than individuals who do not know it. The process of arising the intention to change is as follows:

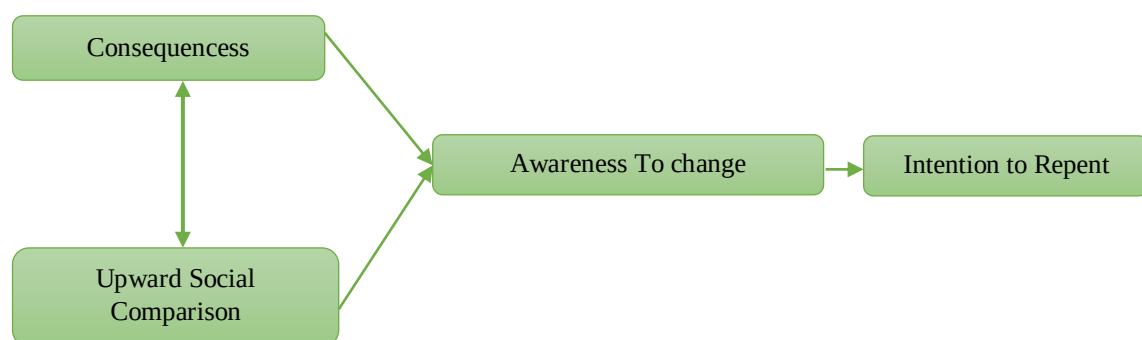


Figure 1. Intention to Repent

The intention to change then gets motivation from peer factors and intensive guidance from religious teachers. The DN participant said that he changed after following intensive religious studies.

“I change my behavior after that [studying religion subject intensively]”

SD added that in addition to taking part in intensive religious studies, the support of friends was very influential in changing their behavior.

“my friends support me to change my behavior”

Sudrajat (2001) says that education has a great influence on behavior change. Samsuniyawati (2005) states that peer support has a strong influence on behavior change. If his friend is bad, then the individual will be bad. However, if his friend is good, then the individual will be good. These two factors have changed the behavior of the participants. They gradually eliminate immoral behavior and replace it with praiseworthy behavior.

The process of change from intention to behavior is as follows:

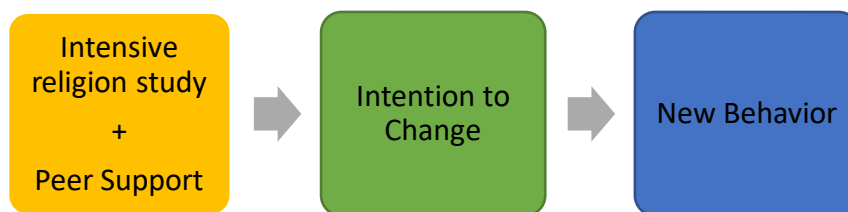


Figure 2. The process of forming a new behavior

Ajzen and Madden (1996) explain that changes in individual behavior are influenced by three main factors, namely attitudes, normative beliefs, and perceived behavior control. Attitude is an evaluative statement of an object that is influenced by the psychological state of the individual. The psychological state in question is personality, emotions, intelligence, values, and past experiences. Normative belief is ethics and norms that apply in society. Individual understanding of normative belief is strongly influenced by education, culture, and religion. Perceived behavior control is an individual's belief that he is able to change behavior. Sometimes the process of perceived behavior control doesn't require an intention. Individuals can immediately change their behavior after receiving social reinforcement in the form of information that supports behavior change.

Changes in participant behavior are also influenced by the three factors mentioned by Ajzen and Madden (1996). However, there are some things that need to be clarified in the context of repentant behavior. The attitudes that are formed are strongly influenced by the adverse effects associated with the participants' past. Ajzen and Madden call it experience. Participants concluded that it was their past sins that made their life difficult. These difficulties experienced by the participants are considered as a consequence of past sins.

If Ajzen and Madden (1996) state that the influence of significant others is very influential in the formation of normative belief, then what is experienced by the participants is not the case. They tend to be influenced by peers who are used as social comparisons. They think that their peers whose lives are much better, are people who have repented. From this social comparison, they understand that they should immediately repent and change their behavior.

Ajzen and Madden (1996) say that perceived behavior control will emerge when individuals obtain information that supports behavioral change. Participants did get this information, through intensive religious studies. But one thing that is also important is peer support. Participants gained the strength to change after attending routine religious studies, and after receiving support from their peers. This means that intensive information is not enough. External motivation is needed to encourage participants to change their behavior.

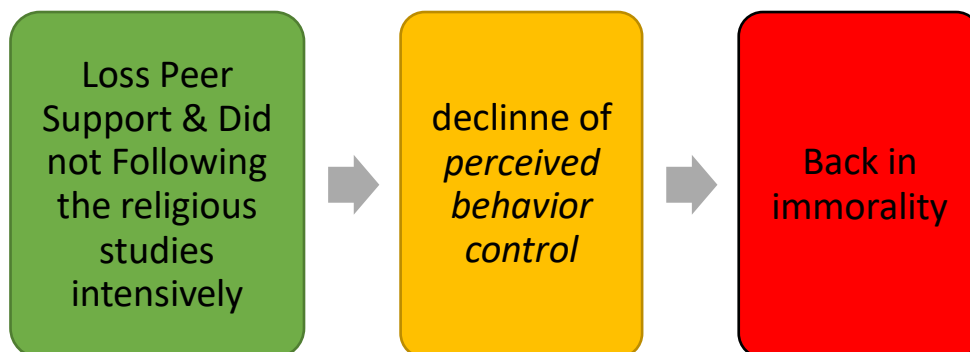
The perceived behavior control factor is the most influential. This is evident in the return of doing bad behaviors. They confess that when in an unreligious environment, they commit sin again. AR participant said:

“I once became immoral again, when hanging out with old friends”

Meanwhile, the FR participant said that he had committed sins again when he had not followed intensive Islamic studies for a long time.

“that’s it, brother, if it has been a long time since I did not participate in the religious study, I would definitely want to commit sin again”

Santrock (2003) states that friends who behave deviantly can make individuals perform deviant behavior as well. If depicted in a figure, the process of returning participants from committing sins after repenting is as follows:



Picture 3. The process of returning to immorality after repenting

The model of religious studies followed by participants has similarities. The study model cites more verses from the Al-Qur'an and Hadith. All participants felt that they were more compatible with *ustadz* who taught religion by showing the arguments of the Al-Qur'an or Ahdist as a reference. When asked the *ustadz* who were their idols, they mentioned Khalid Basalamah and Adi Hidayat. This shows that the formation of participant attitudes is justified by religious dogma, not from personal thinking.

CONCLUSION

The psychological dynamics of repentance are divided into two stages. The first stage is intention formation. At this stage, participants realize that the difficulties in life they experience are a consequence of past sins. Then, the participant compared his life situation with other people who he thought had a better life. Participants then concluded that they

would get a better life if they repented of their sins. That conclusion gave the participants the intention to repent.

The second stage is the emergence of repentant behavior. Repentant behavior appears after receiving support from peers and routine religious education. If both are not there, then the individual will return to committing immorality, especially if he gathers with friends of the immoral perpetrator.

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