



Religious guidance services to troubled women in providing legal protection (A case study at Rumah Perlindungan Remaja Wanita Pertubuhan Kebajikan Darul Anisah Kuantan Pahang, Malaysia)

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ABSTRACT

In this modern era, the phenomenon of adolescents is often exposed to social problems that are increasing day by day. Religious guidance is one of the initiatives used to provide knowledge and assistance regarding religion both physically and spiritually to residents of the Darul Anisah Protection House. With the provision of this assistance, it is hoped that the residents can grow into happy individuals in this world and in the hereafter and can avoid actions that violate shara' law. The purpose of this study is to determine the religious guidance services to troubled women in providing legal protection at Darul Anisah Protection House Kuantan Pahang Malaysia. The research method used in this article is case study qualitative research. Case study research is a form of qualitative research based on human understanding and behavior based on human opinion. Data collection techniques are obtained through observation, interviews, and documentation. Based on the results of the analysis that has been done, the results discussed in this article are about religious guidance services for troubled women by applying Islamic religious principles through religious guidance methods and materials.

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1. INTRODUCTION

Adolescence is a transition period between childhood and adulthood. Adolescents are at the age of 11/12-21 years, at this age they are trying to find self-identity (Brzezińska et al., 1966; Crocetti, 2018). However, adolescents perceive problems as scary so they try to avoid problems that can make them anxious during the identity search process (Sapara et al., 2020). There are several stages in adolescence, namely the early adolescent stage 12-15 years, the middle adolescent stage 15-18 years and the late adolescent stage 18-23 years (Blum et al., 2019; Santos et al., 2021). According to the National Population and Family Planning Agency (BKKBN), the population census data in Indonesia in the adolescent group in 2020 around (ages 10-24) of the total population of Indonesia is 24% and in national development, adolescents are an important factor of attention (Nayoan, 2020).

Adolescence is often referred to as a critical period so that if adolescents do not get the right guidance and information at this time, problems will often occur that can affect their future. Social problems have been revealed to us every day through news, radio and television involving teenagers with culture, hanging out, stealing, drugs, and so on (Alimuddin & Rahmi, 2021; Sternheimer, 2018). Whatever social problems individuals face, there will definitely be factors that influence them. This factor arises as a result of the mental unhealthiness of a person or group of people. According to Kartini Kartono, this mental unhealthiness is caused by serious inner conflicts (Baroroh, 2019).

The lifestyle and behaviour of today's teenagers is closer to negative behaviour because it has been mixed with social lifestyles from outside. According to Kotler in Susanto (2013) states that lifestyle is a person's pattern of life in the world which is expressed in his activities, interests and opinions (Nasution et al., 2019). Often the occurrence of deviant events among female teenagers includes promiscuity with their peers, alcohol parties, and complaints from parents about the lack of manners towards parents, aggressive actions both verbally and non-verbally that can be seen in the environment of their peers.

The social environment plays an important role in the formation of a young woman's personality but at the same time it is a factor that can influence individuals or groups to be able to make a change in behaviour. Human behaviour can be distinguished by its personality because personality is the background of behaviour that exists in a person. Without realising it, the social environment can have a negative influence on adolescent girls, making them involved in promiscuity and social deviance (Sapara et al., 2020). The low level of religiosity in each individual in society, either directly or indirectly, has contributed to the creation of an unhealthy environment for adolescent women in their life journey. Even if the level of religiosity is low, it can also indirectly lead to many mistakes in solving the problems faced (Indirawati, 2006).

Basically, all human beings in Islamic teachings are equal because all are servants of Allah, but what distinguishes them is the level of one's devotion which makes his degree higher than others. This principle is clearly explained in the Quran, Surah Al-Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: "O mankind, We created you from a male and a female and made you into nations and tribes that we may know one another. Indeed, the noblest among you in the sight of Allah is the most pious among you. Indeed, Allah knows best" (tafsirweb, t.t).

The verse explains that Allah SWT has created humans, both men and women, with the same rights according to their nature and nature. It is impossible for Islamic teachings to have rules that are discriminatory against women because Islam emphasises justice that is applied to anyone (Kharismawati, 2021). Not only devotion to individuals, but the trigger for someone to violate shara' law and commit sinful acts may also be due to a weak understanding of individual characteristics and family relations.

Crime in humans does not arise by itself and crime is also not a profession that is cultivated by humans nor is it even a disease that exists in humans but, crime is as everything that violates the rules set by Allah for men and women (Kamali, 2019). All forms of domestic and public crimes will be sanctioned according to the type of criminality. In Islam, the definition of criminality (jarimah) is a violation of the rules that have been established by Islamic law. In addition, crime in Islam is a despicable act so that what is considered a crime against women must be standardised in shara' law.

In Indonesia in general, violence against women is a problem experienced by many women. Legal protection of women from violence, especially violence, is regulated in national legal instruments. As a legal state based on Pancasila, Indonesia should provide protection to its citizens. The legal protection leads to a recognition and protection of human rights as social beings in a unified state that maintains a family spirit to achieve common welfare (Sipahutar, 2022).

The purpose of legal protection is to achieve the purpose of the law itself, namely to achieve legal certainty and legal interests (Gaffar et al., 2021). There are two forms of legal protection given by the state to its citizens, namely in the form of prohibition (prevention) and sanction (punishment). An example of a preventive form of legal protection is the existence of a set of regulations enacted for

control, while a punitive form of legal protection is the provision of legal action against parties who violate the regulations issued (Nurisman & Kho, 2022).

From the beginning, Islam has laid the foundations of anti-discrimination and violence against women and also put women in a safe and honourable position. The concept of human rights based on morals in Islam has been proven by the Prophet Muhammad SAW. Violence or crime against women in Islamic law is a form of criminality (jarimah). Jarimah is an act of violating the rules set by Islamic law and is included in the category of crime. Imam Al-Mawardi argued that jarimah is "any prohibition of shara' either in the form of doing things that are prohibited or leaving things that are required which are threatened with had or ta'zir". There are 3 forms of jarimah, namely first, jarimah hudud which includes adultery, qadzaf (accusing adultery) jarimah qishash / diyat and jarimah ta'zir, second, jarimah qishash / diyat which includes intentional murder, murder by mistake, intentional hug and semi intentional hug, third, jarimah ta'zir. (STIK Library, 2020)

Darul Anisah Kuantan Protection House is a benevolent house that is occupied by young women who have problems of teenage pregnancy outside marriage, social problems, family problems and tunasusila while providing protection to them. In addition, the Darul Anisah house also provides direct services and guidance programmes to troubled women with a benevolent house system for one year to be fostered and trained so that they become young women who are moral, independent, qualified and can function socially normatively. Women who are placed in this benevolent home will be screened, after receiving a letter from the police, they will undergo certain procedures before the recovery and guidance process is carried out. This benevolent home falls under Malaysia's Pusat Jagaan Act 1993 (Act 506) which aims to make provision for the registration, control and inspection of care centres and for matters relating thereto (Akta Pusat Jagaan 1993 (Act 506)). Among the services and guidance provided, one of them is religious guidance.

Religious guidance services are basically spiritual assistance to individuals and groups with the hope of increasing the strength of faith and piety to God to solve life problems related to personal, social, educational, career, family and religious issues (K. N. S. Hasanah, 2017). Religious guidance is not only focused on its religious influence but is also expected to have an influence on social values.

Providing religious guidance is very important because religion is one of the fortresses to prevent humans from doing vile and unlawful deeds that harm themselves and others. The level of human belief and knowledge of religion is what makes it give birth to certain attitudes and behaviours including one's morals. Religious education can encourage humans to do good, form good morals and behaviour, and form a firm personality based on Islamic values. Religious knowledge can serve as a guide to avoid actions that lead to sin (H. Hasanah, 2014).

The first study was conducted by Seri Ramizah and Anis Malik with the title "Preaching methodology in the religious guidance programme of socially troubled adolescents at the Belimbing Subok virtue house complex, Brunei" (Matussin & Thoha, 2022). This research discusses the approach used by mentors in carrying out guidance programmes for juvenile detainees of the KKK. The second research was conducted by Dafid Fajar with the title "The concept of Islamic religious guidance for prostitute women at UPT Social Rehabilitation Tuna Susila Kediri" (Hidayat, 2017). This research examines in depth the concept of coaching using the concept of Islamic religious guidance which is carried out carefully so that clients have knowledge of Islam and are able to apply it.

The difference between this research and the research conducted by the researcher lies in the object and place of research. The author is interested in digging deeper into the extent of religious guidance services for troubled women. So the purpose of this study is to find out religious guidance services for adolescent women in providing legal protection at Darul Anisah shelter.

2. RESEARCH METHOD

This research was conducted using a qualitative case study approach. Case study research is a form of qualitative research based on understanding and human behaviour based on human opinion. The qualitative approach aims to explain the phenomenon in the deepest possible way through data collection. This research was conducted on 31 October 2023 at the Darul Anisah women's benevolent

protection house in Kuantan, Pahang, Malaysia. What is meant by qualitative is that it is used to research on the state of natural objects.

The informants of this research are Cik Azlin who is a supervisor or administrator as well as a teacher and Cik Syaza who is a warden or dormitory guard at the Darul Anisah benevolent house. The source of data conducted by the researcher is by obtaining information through the supervisor to carry out the interview process based on the questions given by the researcher (Magnusson & Marecek, 2015; Moser & Korstjens, 2018; Remenyi, 2011). Data collection techniques that can be obtained in this study are through observation, interviews and documentation. Data analysis in the research used is carried out when collecting data in progress, researchers analyse and describe the process of providing religious guidance services to troubled women in providing legal protection.

3. RESULTS AND DISCUSSIONS

Result

Based on the results of interviews that have been conducted at Rumah Kebajikan Darul Anisah, most of the trainers who enter there are not exposed to the correct and detailed religious teachings and there are some trainers who only recognise the letters *hija'iyah* sahaja without knowing the full verses of the Koran. Cik Azleen said:

"The trainers who enter Darul Anisah in terms of their religious teachings are indeed lacking, if there is even one who can pray, he does not practice it, there are also those who come indeed in a state of zero which is not even good at reading the readings in prayer."

So in this Darul Anisah house they are given religious guidance services, from they do not know about religion so that a little as much as they get religious knowledge and knowledge and they are interested in learning it more deeply. The process of providing religious guidance to residents of the Darul Anisah house is carried out in a planned and directed manner. The application of religious teachings carried out for residents includes prayer activities, recitation and religious classes based on the Al-Quran and hadith and held on a scheduled basis every day. Cik Azleen said:

"I don't expect them to come out of here and become ustazahs but what I and Darul Anisah want to see in them is that they know the principles of religion and they are no longer trapped and repeating the past."

To achieve success in providing religious guidance services, there are several methods of religious guidance that have been applied in the darul anisah house, namely:

Table 1. religious guidance methods

No.	Methods	Result
1.	Dialogue	Questions and answers, presentations after listening to the lecture by dividing into 2 groups.
2	Advice	Regarding parental sacrifices, the deeds made are either sinned or rewarded.
3	Lecture	Related to aqidah, sharia, hajj, prayer, fasting and hygiene

Every process of providing religious guidance given there will definitely be obstacles faced in providing guidance including the obstacles faced by the Darul Anisah benevolent house where Cik Azleen said: "The process of giving advice, most of them accept and some of them do not accept every advice given at the same time they also make faces. In addition, they also sometimes have problems but they do not want to confide and hide from me and sometimes during the counselling process some of them are not honest in telling the problems they face so it makes it difficult for us to make an assessment of their problems."

Among other obstacles faced, Cik Syaza who is a warden or guardian of the house said: *"There have been cases where residents have run away from the house at night by stealing the house keys and running away with their boyfriends and there was also a case where a resident ran away during a pregnancy ultrasound examination and was picked up by her boyfriend. besides that we have also been terrorised by a man who is a male friend of one of the residents by constantly calling to find out the*

location of the house and who knows where the man can find this house and make a scene. The reason he did this was because he didn't accept his girlfriend coming here."

From the results of the research that has been conducted by researchers, it can show that every religious guidance service provided to adolescent women at Darul Anisah's house is the same and there is no difference even though these women experience social symptoms, family problems and teenage pregnancy outside of marriage.

Discussion

Religious Guidance Services to Troubled Women in Providing Legal Protection (Case Study at Rumah Perlindungan Remaja Wanita Pertubuhan Kebajikan Darul Anisah Kuantan Pahang, Malaysia)

From the results of research that has been conducted by researchers at the Darul Anisah Protection House, trainers who enter the house have problems such as social symptoms, family problems, teenagers pregnant outside marriage and tunasusila. Most of them are not exposed to the correct and detailed religious teachings and there are among the trainers who only recognise the letters *hija'yiah* sahaja without knowing the full verses of the Quran. So religious guidance becomes an important role in helping to provide guidance to coaches who are experiencing problems in carrying out their life duties using a religious approach (Peradila & Chodijah, 2020) because religion is a bulwark to prevent humans from committing heinous and unlawful acts.

According to Prayitno and Amti (2004) have formulated that the definition of "guidance as a process of providing assistance, in which a professional provides guidance to a person or several individuals, whether children, adolescents or adults so that the person being guided can develop his abilities, by utilising individual strengths and opportunities that exist and can be developed based on prevailing norms" (Wahyudi, 2018). M Hasbi Ashidieqy in (Kharismawati, 2021). suggests that religion is a set of rules set to attract and guide people who are strong-minded, obedient and obedient to goodness in order to achieve happiness in this life in the world and the hereafter. Religion is also a belief in God along with the teachings of religious obligations related to it.

Bahri Ghazali (2012) argues that basically religious guidance is the core of Islamic education. A learner who studies Islamic religious teachings at an Islamic educational institution not only knows and understands it, but they are even required to practice it and in the future they are able to provide benefits to others. Therefore, religious guidance is a guidance assistance provided by counsellors so that students are free from individuals who only know Islam but their way of life is not Islamic (Ghazali, 2012). Aunur Rahim Faqih in (Elhany, 2017) defines "Islamic religious guidance is a process of assistance to individuals so that they are able to live in harmony with the provisions and instructions of Allah so that they can achieve happiness in life in the world and the hereafter." Religious guidance aims to help individuals to realize themselves as a whole human being in order to achieve happiness in life in the world and the hereafter. It can be concluded that religious guidance is a process of providing assistance given to a person or group to help them gain religious knowledge that leads to a happy life in the world and in the hereafter.

Religious guidance services are basically spiritual assistance to individuals and groups with the hope of increasing the strength of faith and piety to Allah to solve life's problems so that their religious life is always in harmony with the provisions and instructions of Allah SWT so that their lives achieve happiness in the world and in the hereafter (K. N. S. Hasanah, 2017). The process of providing religious guidance to residents of the Darul Anisah house is carried out in a planned and directed manner. The application of religious teachings carried out for residents includes prayer activities, recitation and religious classes based on the Al-Quran and hadith and is held on a scheduled basis every day. Whatever women's problems faced by residents of Darul Anisah, the guidance services provided are all the same and there is no difference in providing religious guidance services.

Application of religious guidance service methods at the darul anisah house

Based on the results of interviews conducted by researchers at the darul anisah shelter, there are several methods used in the implementation of religious guidance that can be referred to in table

1. The methods used in Islamic religious education include the dialogue or hiwar method. The Hiwar method is a conversation back and forth between two parties, namely the mentor and the trainer through question and answer about a topic that leads to a goal. This method has been known by the Prophet Muhammad SAW in Islam to teach religion to his people. He often dialogued or asked questions and answers to provide religious understanding to them. So whenever there is an understanding that is not known or not understood the trainer will ask the mentor and that is where hiwar applies. The dialogue or hiwar method applies when there is a conversation or question and answer between the teacher and the residents of Darul Anisah both inside and outside the classroom on topics that are not understood. This method is also used when there is a group presentation and all residents participate in giving pertinent questions and answers. The disadvantage of using this method is if there are some residents who are less responsive in the question and answer session because they have problems in terms of learning but they understand every lesson given.

Next is the method of giving advice, which is an explanation of the truth and benefits with the aim of preventing the person being advised from harm and pointing him to the path that leads to happiness and benefits. Pembimbing not only provides an explanation of the material but also interspersed with giving advice to residents. Good advice is a good warning and admonition that prevents a person from bad behaviour. Giving this advice is an important thing to do to the coach because by giving advice the coach will be aware of his mistakes and try to introspect himself to a better one. Giving advice is often given to residents in order to realise motivation in residents to change into better human beings. This advice is not only given by Darul Anisah but even if there are programmes with residents, the committee also provides advice.

In addition, there is a lecture method, which is a way of delivering a lesson by means of oral narration in conveying religious material to trainers directly or indirectly. The delivery of material face-to-face is a direct method of lecture while showing videos related to religion is an indirect method of lecture. The delivery of lectures at the Darul Anisah house is carried out every day at 9:00 am after the sunat dhuha prayer is performed. The title of the lecture given is more focused on aqidah and followed by current developments. After the completion of the lecture, the mentor will hold a question and answer session where all issues that are not understood and the teaching obtained will be asked. The lecture speaker who is often shown visually to residents is Ustaz Badli Shah (Hidayat, 2018).

As for Dahlan (2009) in (Mubasyaroh, 2017) suggests several methods of religious guidance are first, strengthening habits and developing attitudes in believing and fearing God. Second, understanding of self-ability and the direction of its development through creative and productive channeling activities. Third, understanding personal talents and interests as well as channeling and developing them through creative and productive activities. Fourth, recognition of personal weaknesses and efforts to overcome them. Fifth, recognition and understanding of problems. Finally, strengthening the ability to accept and express opinions and argue dynamically, creatively and productively (Mubasyaroh, 2017).

The material taught to residents of the Darul Anisah house is related in terms of tawhid, sirah, tahsin Quran, fiqh, aqidah, morals and law or sharia. The purpose of the religious guidance material provided is for residents to understand and practice religious teachings correctly so that they are able to become fully human and achieve happiness in life in this world and the hereafter. Among the materials provided is aqidah. In Islam, aqidah is the main key and binder between the soul of the creature and its creator, which is related to the beliefs of every Muslim and has been included in the teachings of the pillars of faith. Among the sciences that study aqidah is the science of monotheism, kalam science or macrifat science.

Next is morals or morals. Morals are an attitude that is instilled in the soul, from which simple actions arise without requiring spiritual considerations. Moral guidance is very important and must be instilled from an early age because it involves the attitudes and behaviour carried out by a Muslim in life both personally and socially. The content of the moral material provided includes first, behaving well towards God by increasing gratitude. Second, behave well towards fellow human beings and behave well towards the environment (Elhany, 2017).

Finally, there is law or sharia, which is the regulations prescribed by Allah for the guidance of mankind, both in detail and globally and regulates the relationship between creatures and their God. Sharia rules that regulate human relations with Allah are called worship (Khahar, Religious Guidance Against Criminal Acts (Preman), 2020). Worship is a manifestation of faith for Muslims which is based on the Al-Quran & hadith and the consensus of ulama (Elhany, 2017).

One of the important aspects in Islam is realizing self-respect and maintaining self-respect. In life, maintaining self-respect is also a very important thing. There are 3 words in Islamic teachings which in meaning complement each other in the sense of realizing self-respect, namely first, Izzah which means self-glory. Izzah must be in the heart of every individual by drawing closer to Allah SWT, namely piety. Secondly, iffah which means restraining oneself or taking care of oneself. According to Ibn Maskawaih in his book Tahdzibul Akhlaq, the characteristic of iffah is the ability that humans have to restrain themselves from the urges of lust. Iffah is divided into 2 categories, namely restraining or protecting oneself from genital lust and abdominal lust (Nurulhaq et al., 2021). Third, muru'ah which means maintaining one's honor. Imam Mawardi, who is an Islamic cleric, is of the opinion that muru'ah is a way of maintaining behavior and trying not to bring harm intentionally or not (Kharismawati, 2021). So women must practice these three meanings in order to protect themselves from committing jinayah acts which may violate Sharia law and Allah's punishment.

The religious guidance carried out to some extent has provided an impression and benefit to the trainer. Based on the research results obtained, there are benefits that can be obtained from implementing religious guidance at Darul Anisah's home, including: first, it can help them to understand religion and increase their faith and devotion to Allah. The religious guidance carried out can help trainers in their religious life to always comply with Allah's provisions and instructions to learn the true religion so that they can realize themselves as human beings and achieve happiness in this world and the hereafter. At Darul Anisah's house, they carry out congregational prayers to discipline young women in upholding religious pillars and always provide advice and positive words that can motivate the trainers to change for the better.

Second, it can provide awareness of religious responsibilities and oneself. Religious awareness is the overall behavior of an individual who remembers, feels and practices all religious teachings in order to dedicate himself to Allah, so that all his actions become religious actions and are beneficial for his spiritual needs. The religious guidance provided can help and foster a responsible attitude in oneself so that one can train oneself to avoid doing things that bring harm to oneself. At Darul Anisah's house, a responsible attitude is implemented by holding individual picket times and each trainer has a plant that they are responsible for looking after.

Obstacles in providing religious guidance services at Darul Anisah

In the process of implementing religious guidance services, it does not always run smoothly. There will definitely be obstacles faced by the Darul Anisah shelter in providing guidance to women with problems. Among the obstacles that arise are first, the attitude of the trainer who finds it difficult to accept advice. Advice is an explanation of the truth and benefit with the aim of preventing the trainer from repeating actions that bring sin and danger. With advice, the trainer can motivate themselves and introspect themselves in a better direction. Most trainers at the Darul Anisah house accept and do not argue with the advice given, but there are also trainers who are indifferent to accepting advice.

Second, the trainer's dishonest attitude in telling about the problems they are facing. This makes it difficult for the trainer to know in full what problems the trainer is experiencing. Returning to the principles of counseling guidance where the trainer needs to be open to expressing everything they feel related to the problems they are experiencing. With an open attitude from the trainer, the trainer can find out and examine the factors related to the trainer's problems. Due to this, the Darul Anisah house carries out individual deep talks and follow up sessions twice a month in stages.

Third, there is interference from outside parties. The function of the safe house is to provide protection to individuals and protect them from outside parties who may have a negative impact on the coach. Outsiders are prohibited from meeting the coach except family members only. There was a

case at Darul Anisah's house where they were terrorized by a man who was one of the coaches. The boy did not accept that his girlfriend had been put in the house so the boy kept trying to call to find out the location of the house. After finding out the location of the house, the boy made a fuss, disturbing the peace and safety of the residents. Because of this, Darul Anisah's house kept the location a secret by not placing or raising any signboards.

Fourth, run away from the safe house. To enter a safe house you must be voluntary without any coercion from other people and have a strong determination to change into a better Muslim following the religious teachings given. However, there are also some of the residents who are placed in the house who are in a state of compulsion, even though their mouths say they are willing, but in reality they refuse to be given guidance. So if something like this happens, the Darul Anisah house will provide another counseling session to the residents and discuss with the residents' parents to make a decision and take further action.

The world in the future is gradually moving towards ignorance. In the future, what was forbidden during the golden age of Islam until now will be made lawful. For example, what is currently forbidden is drinking *khamar* (alcoholic drinks) which Muslims drink, such as beer. While committing adultery by Muslims is now considered normal, this is actually *jinayah* and gambling in all its disguised forms as if it were entertainment.

Turning one's soul to God is an obligation in religion because no matter what religion each adherent believes in, it always stipulates that God is the one who controls the life of every human being. He is the Absolute, the Almighty and the Most Perfect in all his virtues. Belief in divinity seems to demand concrete proof, both naturally and in one's mind and heart (STIK Library, 2020).

4. CONCLUSION

Religious guidance is carried out based on the Koran and hadith. Providing religious guidance is carried out to restore the trainer's identity and provide encouragement for the trainer to change into a useful human being. Some of the guidance methods applied at the Darul Anisah house include the dialogue or *hiwar* method, the lecture method and the method of giving advice. At the Darul Anisah house there are also several materials that have been taught to the residents, including *aqidah*, morals or *akhlak* and law or *sharia*. The religious guidance carried out has provided some benefits to the residents of Darul Anisah's house, including, firstly, helping them to understand religion and increase their faith and devotion to Allah. Second, it can provide awareness of religious and self-responsibility. The journey in the process of providing religious guidance services does not always go well, there will definitely be obstacles faced, including first, the trainer's attitude which is difficult to accept advice. Second, is the coach's dishonest attitude in telling about the problems he is facing. Third, there is interference from outside parties and fourth is running away from the safe house. It is expected that the trainer can imply every religious teaching given so that their religious life is always in accordance with the rules and instructions of Allah and so that they do not commit crimes that can lead them to sin. It is also hoped that further researchers will be able to study more broadly about religious guidance services. towards women in trouble.

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