The 'Thaharah Bermakna' Training Through The Logo Analysis Model to Build Students' Positive Characters

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Abstract

This experimental study aimed to investigate the effect of the 'thaharah bermakna' *(meaningful purification)' through the logo analysis model to build students' positive characters. The experiment employed the one-group pretest-posttest design involving 22 students of SMP Diponegoro Yogyakarta. The data were collected through a positive character scale (r_i = 0.316-0.651, α = 0.929) and a monitoring sheet for the* 'thaharah bermakna' *independent practice. The results of the within subject test showed that the* 'thaharah bermakna' *training and the independent practice for a week were capable of significantly improving students' positive characters with F = 0.578, p = 0.005 (p<0.010). Before the treatment, the subjects' mean score was 186.91 and after the treatment their mean score improved to 193.91. The study concluded that the* 'thaharah bermakna' *training through the logo analysis model and an independent practice for a week significantly improved students' positive characters. In other words, it could be said that the* 'thaharah bermakna' *training was effective to build students' positive characters.*

Penelitian eksperimen ini bertujuan untuk melihat pengaruh pelatihan 'thaharah bermakna' *menggunakan model logoanalisis untuk membentuk karakter positif siswa. Eksperimen menggunakan desain tes awal-tes akhir satu kelompok eksperimen ini melibatkan 22 siswa SMP Diponegoro Yogyakarta. Data dikumpulkan dengan menggunakan skala karakter positif (r_i=0,316-0,651, α=0,929) dan lembar monitor praktek mandiri* 'thaharah bermakna'. *Hasil uji with-in subject menunjukkan bahwa pelatihan* 'thaharah bermakna' *dan praktek mandiri selama satu minggu, signifikan meningkatkan karakter positif siswa dengan t=0,578 p=0,005 (p<0,010). Sebelum diberi perlakuan, skor rerata subjek sebesar 186,91 dan setelah diberi perlakuan skor rerata subjek meningkat menjadi 193,91. Dalam kajian ini disimpulkan bahwa pelatihan* 'thaharah bermakna' *dengan menggunakan model logoanalisis dan praktek mandiri selama satu minggu signifikan meningkatkan karakter positif siswa. Dengan demikian dapat dikatakan bahwa* 'thaharah bermakna' *efektif digunakan untuk membentuk karakter positif siswa.*

Keywords: thaharah bermakna; logoanalysis; positive characters

A. Introduction

Education has lately been shaken by sad phenomena due to deviant behaviors such as drug abuse, sexual harassment, aggressive behavior, fights, and various immoral acts such as rape, theft, robbery, or motorcycle gang which ends with fight with other gangs using lethal sharp weapons. Many people criticize that education in Indonesia highlights more in the cognition but less in the emotion and moral. Observers and educational actors have tried to fix the education system by offering a variety of solutions, one of which is a character-based education. This work is done through the provision of educational subjects of moral, ethics, or character. This mission is carried out by two basic subjects, e.g., Religious Education and Civic Education. However, both of these subjects seem incapable of bringing learners to have a noble character as expected.

The government policies to promote character education have already been implemented widely in various levels of education in Indonesia; however, the results have not been adequate. The results of a study by Marzuki, Murdiono and Samsuri on character building based on religion in Yogyakarta Province, Indonesia, with a sample of 10 elementary and 10 junior high schools indicated that the formation of character given in elementary and junior high schools in the province was still merely character developments as in schools in general, and had not developed a model specialized in the development of Religious Education-based character building. [1]

The results of this study indicated that the not maximal results of the Religious Education-based character building in schools were due to methodological factors. Therefore, it is necessary to conduct an in-depth study which is then tested through experiments to find effective religious learning methodologies able to give birth to noble attitudes and behaviors.

Islam tells us that prayer is the pillar of religion, and it is confirmed in the Qur'an that prayer can prevent indecency and unjust (Q.S. al-Ankabut: 45).[2] However, the fact shows that not all Muslims performing prayers always do good deeds; even many still do destructive and sinful

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[1] Marzuki, Samsuri, and Murdiono, *Religious Education-based student character coaching,* Volume 41 No 1, May 2011, 51-53.

[2] Ministry of Religious Affairs of R.I., *Al-Qur'an and its translation* (Jakarta: Cahaya Qur'an, 2008), p. 401.

things. This fact also indicates that there is something wrong in the methodology of the establishment of the prayer as cited in the Qur'an that Muslims are forbidden to perform prayers when drunk since those who perform prayers should understand what is being said (Q.S. an-Nisa': 43).[3]

Islam regulates that when a person wants to pray, it must be preceded by *thaharah* or purification (Q.S. al-Maidah: 6). [4] Prayers (*shalat*) are invalid if a person is not clean from minor and major *hadats*, including being clean from all *najis* (things or persons regarded as ritually unclean in Islamic laws). This implies that prayers are as an encounter between human spiritual and God that this transcendently brings human nature with the nature of God. Consequently, this must start with physical and spiritual purity through *thaharah* media. This implies that *thaharah* is able to bring human beings to the purified beings both inner and outer with commendable natures and behaviors.

Based on this assumption, *thaharah* with washing symbols on the parts of body is predicted to be able to produce a positive character and nature, if done in a proper way. Since positive character issues are closely related to the meaning of life, or in the world of psychology it is known as a method to achieving meaning in life through logoanalysis, *thaharah* when implemented together with a logoanalysis model is assumed to effectively shape positive nature and character. Due to this assumption, this experimental research was conducted to test the effectiveness of the training of '*Thaharah Bermakna*' or 'meaningful purification' using a logoanalysis model in building the positive character of the students.

The problem to be addressed in this study is "Is the training of '*Thaharah Bermakna*' effective to build the positive character of the students?"

This study aimed to prove the effectiveness of the training of '*Thaharah bermakna*' to form the positive character of the students. The results of this study academically developed a religious teachings-based character education theory, especially religious teachings of *thaharah* including *istinja* (cleaning away whatever has been passed from the urethra or anus with water, or toilet paper or both, the necessary here is to completely remove impurity), *wudu* (ablution), and janaba bath (an

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[3] *Ibid.*, p. 85.
[4] *Ibid.*, p. 108.

Islamic term meaning ritually impure due to sexual intercourse or seminal discharge; a person in such a state needs to take a bath in order to become ritually pure and be able to perform his prayers), which is methodologically formatted using a logoanalysis psychological approach and Islamic jurisprudence (*fiqih*). If '*Thaharah bermakna*' proves to be effective in building positive character of students, the results of this study can be used by educators of all levels of education, especially teachers of Islamic religion, to form Muslims' positive character. If all levels of education and the environment simultaneously apply this model in the underlying Muslim worship, the positive character of the community and the nation will be formed.

This research was done with an experimental approach using a pre test-post test in one experimental group design.[5]
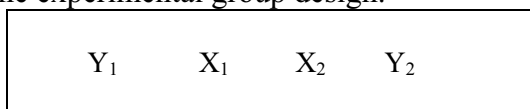
$$Y_1 \qquad X_1 \qquad X_2 \qquad Y_2$$

Figure 1.1 Experimental Design

This experimental study was conducted at Diponegoro Islamic Junior High School (SMP) located in Maguwoharjo, Depok, Sleman. The research subjects involved in the experiment were the second graders of the school in the academic year of 2014/2015.

Research Variables

The dependent variable of this study was a positive character that was operationally measured using a scale of positive characters. High scores described a character that led to positive and the low scores portrayed the character that led to negative. The independent variable of this study was the training of '*Thaharah bermakna*' defined operationally as providing a package of training and practice of *thaharah*.

Procedures

One week before the experimental session, initial measurements were taken. After the contract with the selected students, experimental sessions outside teaching hours were then conducted. The experiments were conducted in the same class both in session one or session two in one room provided with LCD, computers and other teaching and learning facilities.

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[5] Ghozali, Imam, *Experimental Research Design* (Semarang: Badan Penerbit Universitas Diponegoro, 2008), p. 53.

The first session contained three main agenda which were a technical description of the experimental rules, training of '*Thaharah bermakna'* followed by filling the research instruments, and ending with the provision of independent tasks to be done during the week as a form of practice. One week after training, the second session was conducted with the main agenda that the subjects were asked to submit a task monitor sheet and refill the research instruments. Furthermore, the scale scores obtained by the subject before and after treatment were compared with-in subject model.

Manipulations

Manipulation of these experiments for the provision of training of '*Thaharah bermakna*' provided a training package containing *istinja*, ablution, *janaba* and *tayamum*; it was intended to train the subjects to have positive behaviors in accordance with the meaning contained in *thaharah* that is clean and pure. The explanation of the meaning and procedures of *Thaharah* was given by jurisprudence (*fiqih*) collaborated with logoanalysis models in psychology and Sufism tazkiyatunnafs in order to obtain a deeper meaning, especially to do with the purification symbolized with part of body washed in *istinja*, ablution, *janaba* and *tayamum*.

Treatment manipulation was divided into two parts. Session one (X1) was the Training of '*Thaharah bermakna'* containing a description of the nature of *thaharah* accompanied by demonstrations and simulated practice in the classroom. Session two (X2) was the practices of '*thaharah bermakna*' (*istinja*, ablution and *janaba* bath) assigned by the experimenter to the subject independently for a week and the subjects did a self-evaluation or *muhasabah* every night to fill the monitoring sheet as evidence of the implementation of the tasks. The time required was one week experiment for practice independently and 150 minutes in the experimental room.

In order to see whether the manipulation given to the subjects of the experiment was really '*thaharah bermakna'*, manipulation checks were carried out by asking the subjects to respond to the questions. Manipulation check results showed that the whole subjects stated that the training followed really explained about ablution, bathing, and going in and out of toilet used to form a positive attitude and behavior.

Measurements

1. **Scale**

A positive character was measured with a scale that was compiled by the researcher referring to aspects of the character of the Ministry of National Education which consisted of 18 aspects, following the Likert scale model of the five categories. The results of the analysis with the SPSS version 15.0 showed that the scales of positive character that originally numbered 72 items became only 57 items, meaning that 15 items were not used because they had a total correlation coefficient of less than 0.30. The scale that numbered 57 items after retested had a total correlation coefficient of 0.316 to 0.651 and had a Cronbach alpha coefficient of 0.929, meaning that the scale had a high level of reliability.

2. **Practice monitoring sheets**

The monitoring sheets contained two parts, namely the implementation table of *istinja*, ablution and *janaba* bath which were meaningful in the minimum limit done in one day during a period of one week, and the second part when the subjects were asked to evaluate and describe the experience daily on the results obtained from the practice of '*thaharah bermakna'*.

Validity and reability scale

The validity test of the measuring scale was done by using the construct validity by arranging the items of the scale based on the aspects contained in the variables measured. This validity test of the content was conducted by the researcher based on rationality, and also by two peers as a professional judgment.

Furthermore, scale testing was done for screening the items taking into account the total item correlation, and reliability test was performed using alpha internal consistency. Items used in the minimal scale reached a correlation coefficient of 0.30[6] and had reliability coefficients from 0.60 to 0.70.

Analysis

Analysis of the data to see the significance of differences in the character of the students before and after the treatment was done with different test 'with-in subject' using a repeated measures t test. Quantitative data analysis was conducted by using SPSS version 15.0. Acceptance or rejection of the hypothesis was based on a significance

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[6] Azwar, S., *the Making of Psychological Scale* (Yogyakarta: PT Pustaka Pelajar, 2005), p. 31.

level of 5%. The data on the implementation of *thaharah* practice, self-evaluation and experience was described in a narrative to interpret the research findings.

B. *Thaharah* to Form Positive Character

Thomas Lickona defines a character as "A reliable inner disposition to respond to situations in a morally good way". Lickona also expresses "Character so conceived has three interrelated parts: moral knowing, moral feeling, and moral behavior"[7]. Based on Lickona's view, the noble or positive character (good character) includes the knowledge of good (moral knowing), then generating a commitment or intention to goodness (moral feeling), and finally actually doing the good (moral behavior). In other words, a character refers to a series of knowledge (cognitives), attitudes, and motivations, as well as behaviors and skills.

The government of the Republic of Indonesia formulates a character as good-typical values (know the value of goodness, will do good, be real in living in good, and have good impacts on the environment) which are inscribed inside and embodied in behaviors. Coherently, a character emanates from the result of a thought, deep thinking, sports, as well as feeling and intention of a person or group that has values, capabilities, moral capacity, and perseverance in the face of difficulties and challenges. [8]

From this the concept of character, the concepts of character education has come up introduced by Thomas Lickona since the 1900s when he wrote a book entitled 'The Return of Character Education and Educating for Character: How Our School Can Teach Respect and Responsibility. Character education contains three main elements, namely knowing the good, loving the good, and doing the good. [9]

Character education in the world of education is defined by Sudirman et al.[10] as a system of behavioral value investment (character) to the people of the school or college, which includes knowledge,

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[7] Lickona, Thomas, *Educating for Character: How Our School Can Teach Respect and Responsibility* (New York: Bantan Books, 1991), p. 5.

[8] The Goverment of R.I., *National Policies on Character Building of the Nation year 2010-2025* (Jakarta: Pusat Kurikulum Balitbang Kemendiknas, 2010), p. 7.

[9] Lickona, T., *Op. Cit.*, p. 5.

[10] Sudirman, et.al., *Manual Book for Character Education Courses* (Yogyakarta: Faculty of Social and Economic Sciences UNY, 2010), p. 4.

awareness or willingness and action to implement the values, either to the Almighty God, ourselves, others and nationality so that all of this becomes a whole (perfect man).

In principle, the goal of character education is to form positive character or a noble character. Research and Development Agency, Curriculum Center of the Ministry of National Education[11] theorizes that positive character built through character education includes 18 values; (1) Religious, (2) Honest, (3) tolerance, (4) Discipline, (5) Hard Work, (6) Creative (7) Independent, (8) Democratic (9) Curiosity (10) The spirit of Nationality, (11) Love the country, (12) Appreciate Achievement, (13) Friendly / Communicative, (14) Love Peace, (15) Joy of Reading, (16) Environmental Care, (17) Social Care, and (18) Responsibility.

Thaharah in jurisprudence (*fiqih*) is interpreted as purification of minor *hadats* by way of performing *wudu* (ablution) and major *hadats* by way of *janaba*, and also rid themselves of dirt and *najis* which can be seen such as urine and blood, and which cannot be seen and smelled such as mental sins and sins committed by the limbs. [12]

The essence of thaharah is revealed in a Q.S. al-Baqarah 222 that:

$$إِنَّ ٱللَّهَ يُحِبُّ ٱلتَّوَّٰبِينَ وَيُحِبُّ ٱلْمُتَطَهِّرِينَ ﴿٢٢٢﴾$$

"Indeed, Allah loves those who are constantly repentant and loves those who purify themselves".[13]

Thaharah itself could also be analogous to the traditions of ablution of Abdullah ash-Shunabaji r.a that the Messenger of Allah said:

"When someone takes ablutions and then rinse his mouth, the sins are out of his mouth, if he cleans his nose then his sins will come out from the nose, likewise when he is washing his face, his sins will be out of his face up on the edge of the petal eyes. Until washing hands, head and feet, his sin will be out up to what that contains in the bottom of the nails

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[11] Research and Development Agency, Curriculum Center of the Ministry of National Education, *Development of Character Cultural Education of the Nation* (Jakarta: Badan Penelitian dan Pengembangan, 2010), p. 9-10.

[12] Ayyub, Syaikh Hasan, *Fikih Ibadah (Worship Fiqih)*, translated. Abdul Rosyad Shiddiq (Jakarta: Pustaka Kautsar, 2011), p. 5.

[13] Ministry of Religious Affairs of R.I., *Op. Cit.*, p. 35.

.... then go to the mosque and perform prayer as they become the purified reward for him." H.R. Malik, Nasa'i, Ibn Majah and Hakim. [14]

Based on the inspirational verses and hadith, the research by Nurjannah about the aspects of Islamic Guidance and Counseling in *thaharah* found that *thaharah* contains the nature of human beings that a human being is 'purified' and the essence of life is being meaningful in life symbolized as 'the rightists' while the dirty human beings with sins that are destructive to life are symbolized as 'leftists'. Ablution is a medium to build awareness that human beings are prone to error and sin mainly carried out by limbs washed in ablution such as the eyes, mouth, nose, ears, head, hands and feet. Therefore, these limbs must be purified so that people do not fall to 'leftist' but to creative and productive 'rightists' instead. *Janaba* bath builds awareness that human dirtiness and sins can emerge from the whole body from head to toe and from the inner and outer nature. Therefore, all parts of the body must be cleansed. *Tayamum* (an Islamic act of dry ablution using sand or dust, which may be performed in place of ritual washing (*wudu* or bath) if no clean water is really available or if one is suffering from moisture-induced skin inflammation or scaling) as a substitute dispensation for ablution and bath is a symbol of the love of God who demands human purification just limited to individual capabilities based on situations. This study suggested that the meaning contained in the *thaharah* can be used by religious counselors to intervene to counselees to build a positive self-image, the meaning of life, control and internal motivation. Some cognitive-behavioristic and logoanalysis techniques can be used with modifications as necessary.[15]

Thus, it can be said that *thaharah* is an upbringing from God to man to remain purified through symbolic meanings of the limbs and speech. If the meaning and nature of *thaharah* is completely internalized and implemented, the man will then be a positively and productively purified man because he avoids indecency and unjust as mentioned in al-

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[14] Sabiq, Sayyid, *Fikih Sunnah*, translated. Nor Hasanudin (Bandung: Pena Pundi Aksara, 2007), p. 84.

[15] Nurjannah, *the aspects of Islamic Guidance and Counseling in the Fiqih of Thaharah, A Research Report* (Yogyakarta: Faculty of Dakwah, 2012), p. iv.

Quran that prayer (which must start with *thaharah*) prevents indecency and unjust (Q.S. al-Ankabut: 45). [16]

James C. Crumbaugh, in his book Everything to Gain: A Guide to Self-Fulfillment through Logoanalysis,[17] creatively develops a training model of personal growth called 'Logoanalysis'. Logoanalysis is an attempt to help someone find and be more aware of the meaning and purpose of his life. It is done by exploring and learning his own life experiences, especially experiences relating to the activities of work, appreciation on various impressive events, and his attitudes facing inevitable circumstances.

Logoanalysis is not only intended for those who are experiencing severe emotional problems (neogenic neurosis) or feel emptiness and meaningless (existential vacuum), but also intended for those who are healthy and have a good life and want to raise awareness of the meaning and purpose of life clearer and wish for a more meaningful life. Logoanalysis applies methods: Self-evaluation, Action as if, Establishing an encounter (personal & spiritual), and Searching for meaningful values.

The four logoanalysis methods are then modified by H.D. Bastaman into five various methods called "Five Ways to Find Meaning"[18]:

1) Understanding Self (in line with the Self-evaluation): objectively identifying strengths and weaknesses of self.
2) Acting Positive (in line with Action as if): trying to implement things that are good and useful in everyday behavior.
3) Making the Relations Closer (in line with establishing a personal encounter): improving good relations with certain individuals such as parents, teachers and friends.
4) Deepening Four Values (in line with exploring human values for personal meaning): trying to understand and meet the four values of the source of the meaning of life, e.g., the value of creativity, the value of appreciation, the value of behaving, the value of hope.

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[16] Ministry of Religious Affairs of R.I., *Op. Cit.*, p. 401.

[17]Crumbaugh, J.C., *Everything to Gain: a guide to self-fulfillment through Logoanalysis* (Chicago: Nelson-Hall Company, 1973), p. 13.

[18] Bastaman, H.D., *Logotherapy: Phycology to Find the meaning of Life and Achieve a Meaningful Life* (Jakarta: PT Raja Grafindo Persada, 2007), p. 154-156.

5) Worship (in line with establishing with Higher Being): trying to understand and carry out the things that are commanded by God and leave things which are prohibited.

Based on the way of working of logoanalysis, *thaharah* is then relevant to be combined to explore and discover the meaning of life. Through the parts of body that must be washed in ablution, *janaba* and *tayamum*, as well as the manners in the bathroom/toilet with certain prayers, *thaharah* can be a source of evaluation and meaning so that the doers find the meaning in life.

C. Results

Results of Quantitative Data Analysis

With-in subject different test was conducted to see the effect of the treatment of the positive character of the student whether it raised or lowered the score. This different test was performed using t-test and saw the differences between the means.

Before the t-test, normality test and homogeneity scale were done as requirements using parametric statistics. Distribution normality test results used the One-Sample Kolmogorov-Smirnov program both at the initial test and the end of the test; both were otherwise normal. Z_{K-S} test results to see homogeneity at the initial tests showed the value of 0.570, and at the final test showed 0.575. All of these numbers were greater than alpha (0.05), meaning insignificant or homogenous.

Before treatment, the subjects of the experiment had a mean score of 186.91 and after the treatment was given in the form of training of '*thaharah bermakna*' using a logoanalysis model and independent practice for one week, the average score increased to 193.91. T-test results obtained figure of 0.578 with a significance of p = 0.005 (p <0.010), which means there was a significant difference between before and after treatment, or in other words it can be said that the treatment in the form of training of '*thaharah bermakna*' using a logoanalysis model and independent practice for one week significantly increased the score of positive character of the subject. Based on the results of the statistical test, the hypothesis which stated: "If a number of students are trained '*Thaharah bermakna*', the character of some of these students will then become more positive" was accepted.

Results of Qualitative Data Analysis

This section reported data obtained from monitoring sheet given to the subjects of the experiment as the reports of independent practice of '*thaharah bermakna*'. The data captured included (1) positive attitude/ behavior done every day for a week, (2) negative attitude/behavior done every day for a week, (3) experience managing positive-negative attitudes/behaviors through '*thaharah bermakna'*, and (4) a statement of training effect. The result is as follows:

1. **Positive attitudes/behaviors done by the subjects in a daily basis**

   Here are some positive attitudes and behaviors done by the subjects during independent practice from the experimenter in one week after training. The data are presented in sequence from the most widely performed by the subject. Positive attitude and behavior carried out by the subjects included the following:

   a. Help mothers in carrying out household tasks such as burning trash, drying clothes, folding clothes, washing dishes, sweeping the floor and yard, making the bed, etc..

   b. Help others, especially families such as helping younger sister with homework, helping sister, aunt and so on.

   c. Study, do homework and work on school assignments together with friends.

   d. Help a school friend who needs school supplies for example lending pens, rulers, etc.

   e. Be willing to sacrifice and give, for example, giving food to a friend in need, lending money to a friend in need, buying goods for family with personal allowances and so on.

   f. Be honest, be patient, restrain anger, be willing to apologize and forgive, be grateful and so on.

   g. Recite the Qur'an, teach the Qur'an, read prayers, perform pre-dawn prayers in congregation, give alms etc.

   h. Be more disciplined and independent as washing own shoes, getting up early, being not too late to school, not spending pocket money.

   i. Do good to others and teachers, advise sisters/brothers and friends, massage the tired mother and so on.

2. **Negative attitudes/behaviors done by the subjects in a daily basis**

Here are some attitudes and negative behaviors noted from the subjects during independent practice by the experimenter in one week after training. The data were presented in sequence from the most widely performed by the subjects. The negative attitudes and behaviors carried out by the subjects include the following:

a. Be angry, for example, to sisters/brothers and friends;
b. Do ignorant, for example to friends and sisters/brothers;
c. Lie and or say slovenly;
d. Hit, including slapping, kicking and pinching;
e. Insult and ridicule, especially to friends;
f. Argue and be rebellious, for example to the mother;
g. Hide items such as friends' shoes, *mukena*, pens and so on;
h. Be lazy to study, not do homework or be slow in doing homework;
i. Be emotional by banging stuff;
j. Be not discipline, for example, being late waking up, not performing the dawn prayer, being late for school, sleeping in class, chatting in class, chatting during a lesson, not paying attention when the teacher is teaching, cheating, not going to the courses, making the class dirty and so on;
k. Do Negligent act, such as gossiping about, huddling, hurting friends, offending friends, taking something that is not his/her belonging and so on;
l. Be tricked by technologies such as watching TV, and playing facebook and cell phone until late at night; etc.

3. **The subjects' experience in managing positive-negative attitudes/behaviors**

Here are some subjects' experiences in managing attitudes and behavior to be positive ones done for one week in implementing independent practices from the experimenter after training. The subjects' experiences in managing behavior and attitude to have positive ones were:

a. Doing positive attitudes and behaviors is encouraged and motivated by several things, among others (1) being asked by the mother, (2) putting a pity on others such as the mother, brother and sister, (3) doing the task of schools, (4) wanting to help, (5) experiencing to feel pleasure (good) when doing something

positive and feel uncomfortable when doing negative things, (6) wanting to get a reward from Allah, (7) the obligation of the Islamic religion, (8) determination to change, (9) being more careful when speaking and more respectful toward others, (10) being able to control the emotions, (11) being able to know which ones are good and which are bad then compelled to be good, (12) having the pleasure able to do good to others, (13) being more disciplined and polite, (14) due to care about others eg mother, siblings and friends, (15) reply of gratitude for the kindness of others, (16) wanting a happy afterlife and becoming better, (17) changing little by little.

b. Doing negative attitudes and behaviors is encouraged and motivated by several things, among others (1) being carried away by emotions, (2) being offended, (3) having desire to be alone, (4) being forgetful, (5) having fads, (6) being lazy, (7) being bored (8) wanting to play around, (9) disliking being told, (10) following friend, (11) joking, (12) accidentally.

4. **The subjects' statements about the effects of training on attitudes/behaviors**

In order to determine the effect of training on the attitudes / behavior of the subject, two written questions were given to the subject. The first question was 'The training that you follow a week ago, for you' (useful, less useful, not useful). Only one person gave the answer 'less useful', others said 'useful', and none of them answered 'not useful.'

The second question was 'The training that you follow a week ago,' there was only one person who said 'less able to improve attitudes and behavior', others said 'able to improve attitudes and behavior towards the positive ones', and none chose the answer 'not able to improve my attitude and behavior' and answer 'worsen my attitude and behavior'.

From the subjects' answer to those two questions, it can be concluded that the subjects felt the benefits of the training '*thaharah bermakna*' using logoanalysis model given by the experimenter. The benefits obtained by the subject were in the form of the subjects' ability to improve the attitudes and behaviors that led to the positive ones. This means that the practice of everyday *thaharah* performed each time carrying out ablution, *janaba* bath, and going in and out of the bathroom became a medium of learning and control of the subjects' daily attitudes and behavior.

D. Discussion

The objective of this study was to see the effect of the training '*thaharah bermakna*' using logoanalysis model to form positive character of the students. The results of theoretical studies informed that *thaharah* consisting of ablution, *janaba*, *istinja* and *tayamum* could form the doers to be clean and purified in the sense of having positive attitude, behavior and character. An experimental study had been conducted to prove this thesis by proposing a hypothesis.

The results of data analysis both quantitative and qualitative research were combined to answer questions in order to get the full and thorough study. Here is the discussion on the results of the research with an explanation.

The results showed that the hypothesis which stated: "If a number of students are trained '*Thaharah bermakna*', the character of some of these students will then become more positive" was accepted. Acceptance of the hypothesis was based on the difference in mean score obtained in the subjects before and after being treated. Before treatment, the subjects of the experiment had a mean score of 186.91 and, after the treatment was given in the form of training of '*thaharah bermakna*' using a logoanalysis model and independent practice for one week, the average score increased to 193.91. T-test results obtained a figure of 0.578 with a significance of $p = 0.005$ ($p < 0.010$), which means there was a significant difference between before and after treatment, or in other words it can be said that the treatment in the form of training of '*thaharah bermakna*' using a logoanalysis model and independent practice for one week significantly increased the score of positive character of the subject.

The result of this hypothesis was corroborated by the data of daily self-evaluation in the subjects which carried out activities that were positive or negative. By practicing '*thaharah bermakna*', e.g., ablution, *janaba* bath and going in and out of the bathroom / toilet with certain ways as taught in training, the subjects learned to control their attitudes and behavior. Negative attitudes and behaviors were attempted to be minimized or even eliminated and were directed towards the positive attitude and behavior maintained and developed in line with the positive attitude and behavior that already existed. The subjects were able to evaluate and analyze the factors that caused both positive and negative attitudes and behavior, and try little by little to direct them towards positive ones. The subjects stated that the training of '*thaharah*

bermakna' was beneficial to them and was able to change their attitudes and behavior to become more positive.

The results of this study strengthened the theory of Crumbaugh[19] that logoanalysis can help someone find and more be aware of the meaning and purpose of their life by digging and learning their own life experiences, especially experiences relating to the activities of work, their appreciation over a wide range of events, and their attitudes to face a variety of circumstances.

The results of this research also strengthened the theory of Bastaman which offers five diverse methods "Five Ways to Find Meaning" that include (1) Self Understanding (in line with self-evaluation), (2) Acting Positive (in line with Action as if), (3) Making Relations Closer (consistent with establishing personal encounter), (4) Deepening Four Values (in line with exploring human values for personal meaning), and (5) Worship (in line with establishing with the Higher Being)[20].

Thus, the results of this study proved scientifically that the worship of God, in this case *thaharah*, contains a great benefit especially in shaping positive character of the doers. Therefore, *thaharah* which means clean and pure is not only physical but also mental and spiritual nature expressed in the clean and pure attitudes and behavior. This gives a scientific explanation that prayer must be preceded by *thaharah* that is able to dispel negative attitudes and behavior and to establish positive attitudes and behaviors, as mentioned in the Qur'an:

اتْلُ مَآ أُوحِىَ إِلَيْكَ مِنَ ٱلْكِتَٰبِ وَأَقِمِ ٱلصَّلَوٰةَ ۖ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ

ٱلْفَحْشَآءِ وَٱلْمُنكَرِ ۗ وَلَذِكْرُ ٱللَّهِ أَكْبَرُ ۗ وَٱللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

"Recite from this Book (Al-Qur'an) which has been revealed to you and establish Salah (Islamic prayers). Surely Salah keeps one away from shameful and evil deeds; and surely the remembrance of Allah (during your prayers and Allah's mention of your name in response to your prayers) is the greatest of all deeds, Allah knows what you do." Q.S. al-Ankabut: 45.[21]

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[19] Crumbaugh, J.C., *Op.Cit.*

[20] Bastaman, H.D., *Op. Cit.*

[21] Ministry of Religious Affairs of R.I., *Op. Cit.*, p. 401.

Procedures for worship in Islam include *thaharah* both in ablution, *janaba* bath, and going in and out of the bathroom/toilet by regulating the movement of the right and left limbs to do something with reading certain prayers. The results of this study proved that *thaharah* was effective enough to dispel the negative attitude and behavior and fostered positive attitude and behavior for its doers. Thus, it can be said that the basic teachings of Islam as worship contains a greater theory that requires more detailed explanation by using smaller theories generated by various fields of science, such as social sciences, humanities and others. Specifically *thaharah* issues in association with the formation of positive attitudes, behavior and character, it requires knowledge of psychology to package the methodology and its technique application to cultivate positive character, attitude and behavior.

E. Conclusions

The results of t-test show that the hypothesis which states: "If a number of students are trained '*Thaharah bermakna'*, the character of some of these students will then become more positive" is accepted. This shows that the treatment in the form of training '*thaharah bermakna*' using a logoanalysis model and independent practice for one week significantly increases the subjects' positive character scores.

The results of this hypothesis test are corroborated by the data in the daily self-evaluation in which the subjects perform activities that are positive or negative. By practicing '*thaharah bermakna'* that includes ablution, *janaba* bath and going in and out of the bathroom/toilet with certain ways as taught in training, the subjects learn to control attitudes and behavior. Negative attitudes and behaviors are attempted to be minimized or even eliminated and are directed towards the positive attitude and behavior maintained and developed in line with the positive attitude and behavior that already exist. The subjects are able to evaluate and analyze the factors that cause and underlie both positive and negative attitudes and behavior, and try little by little to direct them towards positive ones.

The results of this study are very useful for scientific realm of Islamic Guidance and Counseling in building attitudes and behaviors toward a person's positive personality, character, attitude and behavior.

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