

CONFERENCE PROCEEDING

Quranic Assistance Model Against the Depression Phenomenon of The Young Generation in Wonosobo, Indonesia

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ABSTRACT

The spike in the number of mental health disorders was not seen in people over the age of 26. Meanwhile, teenagers and young adults who are now in their early 20s are even more at risk of experiencing severe mental health problems. Why is this condition only experienced by Generation Z and young millennials? The researchers theorize this problem is triggered by access to smartphones, and reduced sleep time. This study uses a mix method approach with a quantitative-qualitative thinking model with a phenomenological paradigm. This research variable uses data sources from cases of depression among the younger generation in the Wonosobo area, Indonesia. The results showed that the level of major depression that occurred in the Wonosobo area in the younger generation segment rose by more than 50 percent in their teens. From 8.7 to 13.2 percent. At the age of 18-25 jumped more than 60 percent. From 8.1 percent to 13.2 percent. At the age of under 26, the number of people with suicidal thoughts increased by almost 50 percent. From seven percent to 10.3 percent. With the Quranic mentoring model and religious approach, the younger generation in the Wonosobo area becomes more enthusiastic in their daily behavior and decreases their level of depression. This Quranic mentoring model is carried out by stimulating daily curriculum packages with patterns of living together with the Qur'an such as one day one juz, one day zikr and one day ten verses in the study of understanding the verses of the Qur'an.

Keyword: *depression, Quranic mentoring model, younger generation, Wonosobo, religious society*

INTRODUCTION

In this modern era, with all the acceleration that occur due to technological advances and globalization. Hedonic orientation and lifestyle and tend to only measure worldly pleasures, make most people unable to adjust and follow the acceleration. Which ultimately causes a lot of modern society to suffer from depression (Kunzmann *et al.*, 2005). Talk about depression in Wonosobo Indonesia. There are still many people with mental illness (Corrigan *et al.*, 2014) who are poorly cared for and undetected, with very few receiving proper treatment. Psychological or psychiatric therapy services from professionals which are relatively expensive, are currently only accessible to the upper middle class (Di Lorenzo *et al.*, 2020). Even if the patient has self-awareness of the illness. As for the lower middle class, access and public facilities for treating people with depression are still very minimal and difficult to find. One of the reasons is because there is still a lack of attention and a lack of public understanding about depression and mental illness (Apóstolo *et al.*, 2011).

Misconceived myths or stigma about depression in society makes people who suffer from depression feel as if they have a disease that is embarrassing and often even considered a disgrace (Solms, 2020). Which is a failure as a human being being unable to manage his emotions properly. This belief causes people with depression to be less inclined to communicate their pain with others or even to consult an expert

such as a doctor or a psychologist. This makes depression sufferers more difficult to detect let alone treat (Panksepp, 2010).

As a result of the stigma in society and the difficulty of accessing treatment and mental health services, it seems that people with depression have no room to find the right way to heal (Smith & Hughes, 2014). This often makes a person with depression look for an escape or an answer to all the problems he is experiencing in the wrong way. To vent with deviant associations, alcohol, drugs or misguided associations that often even plunge and worsen his mental condition (Mota & Assunção, 2020).

In conditions like these, religion should be a fortress, a solution as well as a cure for depression sufferers. People who have strong religiosity have a big role to directly help people with mental disorders especially depression to find emotional control (Koch *et al.*, 2018) and clear thinking patterns by getting closer to Allah SWT. Provide assistance to strengthen the quality of worship and facilitate the process of spreading the Qur'an as way of life to make people with depression know God better. So that people with depression can fortify themselves from depression by strengthening their religiosity and improving their relationship with God.

METHODOLOGY

This paper contains opinions based on analysis of data and field study on how the Islamic community and clerics should be able to play an active role in helping the treatment of depression sufferers with such religious approaches as mentoring the Qur'an and strengthening worship such as prayer, dzikir and study of the Qur'an (Haracic & Yusoff, 2019). So that communities can help one another to prevent and fortify one another from depression by strengthening faith in Allah and appealing to good.

This study uses a qualitative thinking model with a phenomenological paradigm (Irrázaval, 2020). This is a paper about field studies where data collection is obtained by field observation and the study of documentation. The nature of this research is descriptive analytic by collecting data that then provides interpretive analysis. With primary data sources that include people with depression in Wonosobo and secondary data sources as reference materials that support this study namely books, journals, and scientific writings on depression and related discussions (Hamilton & Finley, 2020). At the final stage after the data has been collected, then a content analysis is carried out with an induction pattern (generalization).

RESULT AND DISCUSSION

Depression Factor: Internal-External

As estimated by WHO, depression shall become the second largest illness in terms of morbidity by another decade in the world, already one out of every five women, and twelve men have depression (Linden *et al.*, 2008). Not just adults, but 2% percent of school children, and 5% percent of teenagers also suffer from depression, and these mostly go unidentified (Bortolini *et al.* 2016). Depression has been the commonest reason why people come to a psychiatrist, although the common man's perception is that all psychological problems are depression (Kessler *et al.*, 1994).

In this modern era, there are many reasons that can cause a person to experience depression. Both external and internal factors (Olsen *et al.*, 2003). External factors from a wider external scope such as globalization, technological sophistication,

advances in civilization, natural disasters, social media, lifestyle, social society and also the demands of the times put greater pressure on today's young generation, making them more vulnerable to depression (Van Voorhees *et al.*, 2013). Additionally, the personal internal factor of individual are also very influential, such as broken home, divorce, friendships, misassociations, bullying and many things that are directly related to individual emotions. If a person experiences individual problems coupled with external pressure at the same time, he or she may be at great risk for depression whether long-term or short-term (Prociuk *et al.*, 1976).

The research showed that the level of major depression that occurred in the Wonosobo area in the younger generation segment rose by more than 50 percent in their teens. From 8.7 to 13.2 percent. At the age of 18-25 jumped more than 60 percent. From 8.1 percent to 13.2 percent. At the age of under 26, the number of people with suicidal thoughts increased by almost 50 percent. From seven percent to 10.3 percent. Percentage data were taken from closed interviews with 100 respondents from teenagers and students in the Wonosobo area. Data collection was carried out with a qualitative approach, namely by providing a measurable questionnaire (Aen, 2021).

From the data on depression sufferers in Wonosobo above and from many factors that cause depression, we will discuss one factor that causes depression that we should be able to turn together into a healing factor (Ashika *et al.*, 2019). That is the social factor of society. Indonesian people, especially Wonosobo, the majority still think that depression is an imaginary thing. Education about mental illness, especially depression, is still very minimal and rarely socialized. So public awareness of depression is still very low. People don't really understand that mental illness is the same as physical health (Alabaf *et al.*, 2019). Which is also painful and requires special care and treatment. It's just that the difference is that physical illness can be observed with visible symptoms while mental illness is not (White *et al.*, 2008). Lack of education also causes various stigmas about depression to develop misguided in society. The stigma that thinks that mental illness such as depression is a disease of people who disturb the devil, which is caused by weak faith, lack of gratitude or even being considered a human being who is far from God, is still widely believed in the community. this is what we as a social community should straighten together to prevent the number of people suffering from depression (Loechner *et al.*, 2020).

A part from the lack of education and public stigma circulating about depression. Technological advances, the development of the times and globalization that is happening so quickly are now also making our social society experience a humanitarian crisis (Aro *et al.*, 2019). Technology that allows everyone to do things on their own makes people tend to be individualistic and less empathetic to one another (Cherry, 2017). People tend to be indifferent and do not want to meddle in other people's business. We are experiencing what is called a humanitarian crisis. Where people no longer care about each other. we are required to be a super duper strong human being, able to do everything on their own and as resilient as a robot. Where complaining becomes like a very sinful and useless thing. people who complain will be considered as humans who can't adapt and grow.

Today's society is oriented only to worldly matters and the progress of the times assumes that a great person is a person who is anti-complaining, a great person is one who is anti-showing the weak side of his life to the world and focuses on all the good in the future. Humans are considered to have productive lives if their days are filled with work and various agendas that fulfill their daily lives (Gilli *et al.*, 2018). Good indeed, but this also brings another dark side. As human beings who are given by Allah

to be the most perfect creatures, we have reason and conscience at the same time. Not only does it give the mind to think and the body to work, but humans are also given the heart to feel. Feeling Happy, excited, sad, angry, tired, disappointed and all other feelings. which is normal (Smith *et al.*, 2017). All feelings are normal and real. As humans, it is these feelings that distinguish us from other creatures of God. So, how can we in this modern world struggle to always be strong and ready while we have feelings as human beings? It can't, and never will. Why? because of course the demands of that era pressured humans, either directly or indirectly, to eliminate their own sense of humanity (Williams, 2021). That's why today so many people are depressed.

The increasingly heavy demands of life without the readiness to manage taste make many people trapped in their own confusion. Added to this is the ignorance of the community and various growing stigmas. This adds to the pressure, which in turn causes depression in sufferers to get worse (Abramson *et al.*, 1989). For this reason, many people with depression finally choose to remain silent and do not want to spike up on people around them to seek help. Because society does not provide space for people with depression in particular to really recognize and feel the pain as a whole, then help them to be released and heal from their illness. This is of course very dangerous, because if people with depression are not accompanied, they can actually fall into bad things that increase depression. Having no space in society to help their illness, people with depression can find a way out of their illness through promiscuity, alcohol, drugs, underground music or even cults that may accept open conditions that make the sufferer feel recognized and accompanied (Elmhirst, 2015). Of course, this condition cannot be left alone. Because if people continue to ignore it, we will lose the bright young generation of future leaders. we will lose the younger generation who have weak faith in Allah, because his soul is sick or his ideology is filled with a distorted understanding due to depression.

Quranic Assistance Model Against for Depression Solution

In addition to the impact that is prone to destroying the ideology of depressants, at a certain point severe depression can also cause a desire to end one's life which leads to suicide, the desire to commit a crime or even make the sufferer go 'crazy' because the mind can no longer accommodate it and control the thoughts in his head. Yaps, of course depression is a very serious problem. Because of that danger, the WHO mentions that depression is a second most common disease (Bond, 2019). As part of society, we should be aware of this phenomenon and no longer take it lightly. One of the weapons we can use to fight depression is Religion (Braam & Koenig, 2019). There have been many studies on the relationship between a person's religiosity and susceptibility to depression. That is, people with a strong religion are less likely to be at risk of depression than people whose religion is low or even non-religious (Persen, 2019). Therefore, helping people with depression is not only available to a doctor or psychiatrist, but we as religious people as well as educated people are obliged to provide help and recovery for people with depression. As part of an educated social society, we are obliged to speak up and remain silent about this depressive phenomenon (Yumatova, 2020). Erase and improve the stigma of society and provide an understanding of the phenomenon of depression in a truly achievable social scope. Then regenerate a sense of humanity, care for each other, work hand in hand and help build a healthy and supportive circle of society for the sake of a better life.

As part of a social community that is religious and believes in God, we can help reduce the impact of depression by building a system that contains various assistances for approaching God and methods of studying the Qur'an, with a specific purpose to assist people with depression to get to know Allah (Baynal, 2018). Finding a clear purpose in life and helping to unravel the wounds that cause depression. This assistance must be gentle, constant and mindfulness, that is, slowly and continuously carried out with full assistance from the heart. This assistance is carried out with various religious activities such as guidance for one juz of Al Quran murojaah, morning and evening dhikr, and study of 10 verses of the Qur'an a day. That way, over time, people with depression will be able to explain their own problems as closeness to God begins to awaken. Apart from these methods. We must also take an emotional approach built on truth and truth to help (Hoyt *et al.*, 2020). Therefore, with the help of Allah will succeed with the hardness of a broken heart. which, from the field study that we conducted on depression sufferers in Wonosobo. After special religious assistance was given make sufferers becomes more enthusiastic in their daily behavior and decreases their level of depression. So that with the role of a religious community who cares about their surroundings, people with depression can be helped in finding a cure, and this is expected to reduce the number of people suffering from depression, especially for the younger generation in Wonosobo.

CONCLUSION

As a religious social community, we can participate directly in helping people with depression reduce the stresses of their lives and find a way out and healing from their illness with religious and Qur'anic mentoring. To help in the form of emotional support wholeheartedly with an open understanding to provide a special space for people with depression. then provide assistance with various religious activities that make sufferers feel safe, protected and receive life direction so that they can be free from depression. like what has been done with depression sufferers in Wonosobo With the Quranic mentoring model and religious approach. From the Quranic mentoring model wich carried out by stimulating daily curriculum packages with patterns of living together with the Qur'an such as one day one juz, one day zikr and one day ten verses in the study of understanding the verses of the Qur'an. the younger generation in the Wonosobo area becomes more enthusiastic in their daily behavior and decreases their level of depression.

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