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Adolescent at Risk and Prevention Stigma from Hadith Perspective

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ABSTRACT

Social support is an important factor for a successful intervention process. The social community can assist in preventing adolescents from engaging in risky behaviour and charged with a crime or committing recurring offenses in the case of a relapse or recidivism. The threat of stigma must be addressed and reduced in the social community to protect the psychosocial wellbeing of at-risk adolescents. This qualitative study aimed to examine the significance of minimizing stigma against at-risk adolescents based on the hadith. Secondary data sources, such as articles, papers, symposia, and theses, were combined with primary sources, such as hadith scriptures and relevant lectures, to create a data set for the document analysis. Findings indicate that the hadith contains advice on how to avoid stigmatizing former offenders. The hazards of stigma and effective measures to counteract against it were extensively explored by Islamic thinkers. Consequently, this study examined a strategy for preventing stigma in the hadith to be utilized as a technique specified in the intervention and integration process involving at-risk adolescents. This study anticipates that stigma prevention strategies applied to at-risk adolescents based on the Hadis perspective can enhance their psychosocial wellbeing and enlighten intervention techniques for managing these adolescents.

Keywords: *At-risk adolescents, hadith, integration, intervention, psychosocial wellbeing.*

According to the definition of psychology, stigma is defined as a discernible mark or characteristic present on the physical body. In a broader context, stigma can be defined as the cognitive or emotional response arising from unfavorable beliefs or evaluations held by individuals towards

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those who possess physical or personal attributes that are deemed degrading. The term "stigma" has been widely adopted by Western sociologists, notably Goffman (1963). Its etymology can be traced back to ancient Greek, when it denoted a physical mark or brand that served as a means of identifying individuals to be shunned, such as slaves, criminals, or sinners.

In the domain of vulnerable adolescents, the study conducted by Tharshini et al. (2018) characterizes stigma as a multifaceted phenomenon arising from the convergence of adverse and distressing circumstances. This process encompasses various essential components, including stereotyping, labeling, diminished self-esteem, segregation, and discriminatory practices, which manifest within the interplay between societal groups and juvenile delinquents. Stigma poses a significant risk to the psychological well-being of vulnerable adolescents and hinders the progress of ongoing remedial efforts. According to many scholars (Crocker et al. 1998; Jones 1984; Link & Phelan 2001; Major & Brien 2005), there is a consensus that stigma can have detrimental impacts on an individual's psychology and self-concept.

Islamic psychology experts have shown a keen interest in exploring the concept of stigma within the field, particularly in relation to its association with mental illnesses. In the writings of Al-Mawardi (450 H), it is seen that biased perspectives and attitudes are manifested through the expression of unjustified accusations. These accusations arise from underlying sentiments of distrust and hostility towards some individuals (al-Mawardi 1995:181). According to Najati (2005), there exists an interconnectedness between perception and negative reactions that is influenced by uncontrolled intentions and emotions. In a study conducted by Saleh and Haridi (2016), it is proposed that individuals may effectively manage these emotions by fostering a profound sense of devotion to Allah within their inner being.

Therefore, it has been found through studies that the execution of preventative interventions is crucial for achieving the psychological well-being of adolescents within the broader social context. The primary objective of this study is to investigate techniques for reducing stigma from a psychological perspective. Specifically, the study will analyze the Hadith of the Prophet's approach to individuals who have committed offenses. The literature review conducted by researchers from Western and Islamic viewpoints introduces the idea of stigma. The objective of examining Hadith literature is to put out a preventative methodology that is firmly rooted in the psychological concepts derived from the teachings of the Prophet.

Methodology

This study adopted a qualitative approach by using the library research method to collect research data. A content analysis on primary and secondary sources focused on research related to Nabawi's approach in Sahih al-Bukhari and Muslim to present psychosocial well-being enhancement methods when dealing with the threat of stigma on the psychological health of at-risk adolescents. Primary data sources that were analysed involved the hadith, scriptures and books that discussed psychological concepts related to the hadith, which were the main references for this study. Meanwhile, theses, dissertations, journals, proceeding papers, and scientific materials were secondary sources, which were analysed and examined to obtain information related to the concept of stigma in psychosocial health issues and Islamic psychological intervention methods.

FINDINGS AND DISCUSSIONS

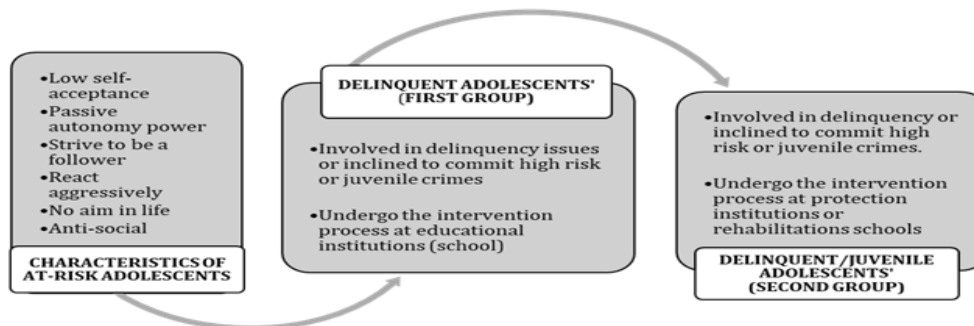
The At-Risk Adolescent Concept

Adolescents are at a developmental stage or in transition between two phases, which begins at the final phase of childhood around the age of 10 to 12 years and ends at the age of 18 to 22 years or the beginning stage of youth (Santrock 2008; Mohd Nuri 2016). At-risk adolescents, or also known as delinquents, refer to underaged individuals, with some researchers saying they are 13-year-olds (Forsyth et al. 2011). However, the majority of researchers believe that they are

individuals under the age of 18 who are involved in deviant behaviour, or their actions violate societal norms and tolerance limits (Pereira & Da Costa Maia 2017; Young et al. 2017). In general, at-risk adolescents or delinquents refer to part of a group of children or adolescents who are in early and secondary education institutions (primary and secondary schools) and involved in risk-related issues.

The primary delinquent behaviors commonly linked to teenagers at risk include engagement in disciplinary issues through educational institutions, tobacco and alcohol use or addiction, sexual misbehavior, theft, and bullying (Azyati et al. 2013; Gupta et al. 2006). It can be inferred that teenagers who are at risk can be categorized into two distinct groups. The initial cohort consists of teenagers who are considered at-risk due to their early-stage social symptoms or involvement in delinquent behaviors, hence increasing their susceptibility to engage in high-risk or criminal activities. The second cohort consists of adolescents engaged in high-risk delinquent behaviors or juvenile offenses.

In Malaysia, throughout the 1980s, schools' institutions began incorporating guidance and counseling services as a means of early-stage intervention for at-risk adolescents, with a specific focus on addressing drug involvement (Willie & Bakar 2019; Siti Fatimah et al. 2021). However, in cases where the intervention of the court is invoked under Section 2(1) of the Children Act 2001 (Act 611), the responsibility will be transferred to relevant agencies such as the Social Welfare Department (JKM) and the Prisons Department (JPM). In addition to governmental entities, registered non-governmental organizations (NGOs) are also engaged in establishing intervention centers for vulnerable youth populations.



Stigma and the Psychological Well-Being Concept of At-Risk Adolescents

The stigma concept was introduced at the end of the 20th century by the western sociologist Goffman (1963). However, development of stigma studies began earlier by other sociologists, Emile Durkheim, with reference to the social deviation concept. Based on the definition explicitly by (Goffman 1963: 3) Stigma is defined as a "attribute that is deeply discrediting" and that reduces the bearer "from a whole and usual person to a tainted, discounted one". The famous researchers of were (Stafford & Scott 1986: 80) proposed that stigma was a response behaviour towards the social community due to a person's characteristics that are contrary to pre-existing social norms. Crocker et al. (1998: 505) said that a person who is stigmatized has a trait or characteristic that causes society to look down on the person's self-identity. However, Jones' (1984) opinion was closest to the definition given by Goffman when he linked signs with stereotypes when describing stigma. According to him, stigma occurs because a particular marker connects a person with undesirable characteristics (stereotypes).

Circumstances that are often faced by this stigmatised group during social interactions is prejudice, stereotypes, labelling, exclusion, and worse still, receiving discriminatory treatment (Corrigan & Watson 2002; Jasni et al. 2021; Tharshini et al. 2018). Stigma against individuals with a high-risk case background will undoubtedly affect their psychological well-being regardless of age group, including children and adolescents. Furthermore, this social support phase is critical for at-risk adolescents involved in the intervention and integration process. This is because adolescents are at risk of experiencing twice the stress since they had experienced stress during

the development phase as well as their life crisis phase (Beck 2015). Thus, if not dealt with prudently, stigma will lead to stress, which according to Fariza (2005), is due to past events, experiences or extreme burdens that will lead to these individuals becoming emotionally stressed and at risk of negatively impacting one's health and achievement (Najah Nadiah & Haziyah 2020).

The reaction towards rejecting the presence of ex-offenders in the middle of society is one form of stigma that challenges the social service of transitioning ex-offenders into society. Subsequently, some ex-prisoners are stranded in the integration process and this leads to a high level of recidivism (Mohd Alif et al. 2021). Conversely, Cohen and Wills (1985) stated that social support will help overcome the negative effects of stress and improve psychological well-being and self-motivation. Hence, if this support is received, it will help former at-risk adolescents to maintain appreciable behavioural changes in social institutions because the support creates self-esteem. While the Islamic faith places significant emphasis on relying upon God, it is also recognized that individuals experiencing stress may benefit from seeking emotional support from their loved ones (Noor Izzati et al. 2019). According to Baumeister and Leary (1995), psychological well-being will be affected if the community rejects these individuals, which will then cause feelings of loneliness, inferiority, depression and eventually lead to low self-esteem.

Maintaining psychological well-being is important in the intervention and integration of at-risk adolescents. Guaranteed psychological well-being greatly aids the recovery process and prevents the repetition of offenses because individuals who achieve psychological well-being will realize or develop their own abilities. In conclusion, the ability of an individual, community or the environment to respond in sync with the development of an adolescent's psychological well-being during the recovery process will help determine the future development of an individual's personality.

The Nabawi Prevention Concept for Nurturing the Psychosocial Well-Being of At-Risk Adolescents

There are various theories and approaches by Islamic and western scholars that help understand the identity and formation of human behaviour to build a more prosperous human self-identity (Muhammad Hilmi & Mohd Yusof 2017). The western psychology concept slightly differs in the study on understanding human behaviour because it is only limited materialistically and separated from religion. Conversely, Islamic psychologists use the Quran and hadith as references when discussing psychology by complementing it with spiritual elements, which are lacking in western psychology. Nevertheless, it does not mean that western psychological methods cannot pose an advantage because there are some similarities in western psychology that conforms with Islamic principles, thus, not the whole concept is lacking (Fariza 2016; Aryani 2018). According to Zulkipli et al., (2023), the science of Islamic Psychology should be considered and applied as well as harmonized with modern psychology.

The method used by Islamic psychologists for developing a psychological approach is based on three aspects, namely the use of scriptural, philosophical and Sufistic approaches (Abdul Mujib & Jusuf 2002). The scriptural approach prioritizes revelations (al-Quran & hadith) for understanding psychology, the philosophical approach prioritizes reasoning, and the Sufistic approach highlights intuition in the study of psychology. Although the three approaches have different priorities when studying the human mind, they still hold firmly to the holy texts (Al-Quran & Hadith), which are the main religious references for Muslims. Among the studies based on the hadith scriptural approach by famous Islamic psychologists in-relation to human behaviour are *Tahzib al-Akhlaq* by Miskawayh, *al-Thibb al-Nabawi* by Ibn Qayyim, *Thibb al-Ruhani* by al-Razi, *Taj al-'Urus al-Hawi li Tahzib al-Nufus* by Ibn 'Atha' Allah al-Sakandari, and *al-Hadith wa 'Ulum al-Nafs* by Uthman Najati. Among the contemporary scholars who adopted the Prophet's approach in Islamic psychological discourse was Hamdani Bakran Adz-Zakiey (Abidin 2013). He introduced prophetic psychology by recognising the Prophet as a source for developing the science of psychology. Moreover, his prophetic psychology was based on prophetic intelligence, which has the potential or ability to interact, communicate, use spiritual and physical

intelligence, understand, and learn lessons from life on this earth and in the sky related to worldly and afterlife issues with guidance from Allah (Zulkipli et al. 2023; Abidin 2013; Mukodi 2009).

Intervention methods in the form of prevention is one of the branches of psychology that helps solve behavioural problems. According to Rosni (2020), preventive education is part of an effective approach strategy to protect, delay, implement the intervention process or stop deviant acts or behaviours in the long term. Stigma prevention has greater efficacy if it is implemented for the first group of at-risk adolescents, namely those who receive counselling intervention, because they are involved in delinquent offenses and tend to be involved in high-risk or juvenile offenses. The prevention of stigma on adolescents from this group aims to prevent them from becoming involved in high-risk offenses (Adams & Evans 1996; Creaney 2012).

Meanwhile, the prevention of stigma involving the second group, which has undergone the intervention process at the protection or rehabilitation institute, refers to adolescents embroiled in delinquent or juvenile issues. This stage requires a holistic intervention method or model as suggested by Mohd Alif et al. (2021), which aims at arresting, eliminating, or preventing the repetition of offenses or recidivism or relapse by complementing them with protective elements (Vartiainen, Fallon, McAlister & Puska 1990; Rosni et al. 2020). However, according to Rosni (2020), preventive measures as an initial control mechanism against involvement in risky behaviour are more effective than preventive measures for adolescents who have undergone an intervention process at a rehabilitation centre (Wazir et al., 2020). This view was further strengthened based on some studies (Alif et al. 2021; Mohd et al. 2019), which found that juvenile offenders who undergo an intervention process are more likely to become re-involved in risky behaviour. However, it is established that both groups need social support during the process of strengthening and forming their self-identity by controlling their psychosocial well-being. Therefore, this study will present a stigma prevention intervention based on prophetic psychology as a control mechanism for psychosocial well-being in today's at-risk adolescents.

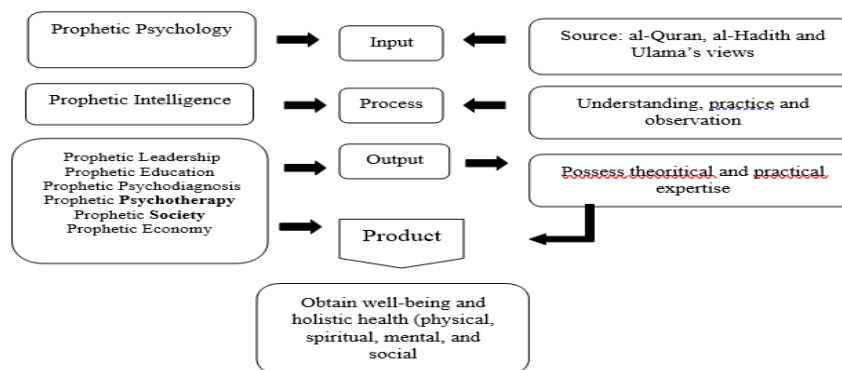


DIAGRAM 2. Psychology Prophetic Model according to Hamdani Bakran (Abidin 2013)

The Prophet was sent as a guiding messenger when dealing with social problems, including interacting with offenders. The attitude and teachings conveyed by the Prophet in all matters were aimed at preaching and urging people to return to Allah. When dealing with the issue of at-risk adolescents, there are numerous guidelines highlighted by the Prophet SAW that can be applied for managing problems associated with contemporary adolescents. Some previous studies have found that the community's stigma on ex-juvenile offenders does threaten psychosocial well-being during offenders' integration phase. Some of the main elements of stigmatisation against ex-offenders are labelling, prejudice, stereotyping, exclusion and discrimination (Creaney 2012; Jasni et al. 2021; Tharshini et al. 2018). This stigma process has already been discussed in several hadith that had described the Prophet's interaction with offenders involving the community, and His initiatives to prevent this stigma from interfering with an offender's psychosocial well-being.

Labelling Attitude

Stigma can affect at-risk adolescents under several circumstances, for example when delinquent behaviour is clearly demonstrated or when the justice process has been implemented or the wrongdoing has been publicised to the community. When information about an at-risk adolescent's offense is spread among the community, it stereotypes the adolescent's image as a "bad boy" or "criminal" (Goffman 1963; Lemert 1967). According to Tannebaum (1971), a labelling theorist, the initial process of an individual becoming involved in a delinquent or criminal activity begins with the labelling process. Once the label is attached it creates a stigma, which leads to the exclusion of the at-risk adolescent. From an at-risk adolescent's perspective, they are individuals who have violated the norms, and the surrounding society will then begin to label and address them with titles, such as "bad boy", "problem boy" or "ex-convict", which leads to the community looking down on them. The labelling encourages early-stage at-risk adolescents to accept the label and begin engaging in delinquent behaviour (Diana 2013). Whereas for ex-juvenile offenders, they will choose the same problematic group and start distancing themselves from society in order to avoid unwanted name calling (Kotlaja & Wylie, 2023). The Prophet SAW first talked about the problem of labelling by using the *tarhib* or *inzar* method to prevent the act of labelling. A hadith of the Prophet mentions:

"Narrated by Abu Dzar RA, that he heard the Prophet SAW saying, "If somebody accuses another of Fusuq (by calling him 'Fasiq' i.e., a wicked person) or accuses him of Kufr, such an accusation will revert to him (i.e., the accuser) if his companion (the accused) is innocent." (Riwayat al-Bukhari 6045)

According to al-Asqlani in his *syrah* called *fathu al-Bari*, if an individual intends to embarrass the accused in public due to the nature of the latter or his offences, then, this is prohibited because it humiliates and leads to enmity (ibn Battal). Al-Tabari, when interpreting the meaning of prohibition of labelling based the exhortation of Allah (*Do not address your neighbour by names*) (al-Quran, Surah al-Hujurat 49:11), depicted the views of Ikrimah, Qatadah and other *mufassirin* when interpreting this prohibition. For example, calls of, "*O wicked person! O hypocrite!*", even if that person has a *fasiq* attitude, let alone if the individual has already repented. This action should be avoided so that the effects of being stigmatized, such as low self-esteem, stress, and depression, do not affect the stigmatized individual's mental health. Studies (Bernburg et al. 2006; Creaney 2012) have shown that early-stage at-risk adolescents who have been victims of labelling due to some delinquent issues have a greater potential to be involved in high-risk delinquent cases or juvenile offenses, which than encourages involvement with delinquent peers or adolescent groups.

Prejudicial Attitude

Prejudice and bias (preconceived notions) are like the images or shadows of any individual or group found in a person's heart or mind, in other words, it is an impression or perception. Mar'at (1981) and David O. Sears (1991) agreed that prejudice can be a perception that could have either a positive or negative value, but Mar'at (1981) opined that prejudice is usually negative in nature. In Islam, prejudice or bias is called *su'u al-zon* (سوء الظن). According to al-Mawardi, prejudice or bias is an attitude that encourages distrust towards someone who has the capability, which will then lead to false accusations of an inappropriate nature against other people (Ibn Kathir 7: 352). An analysis of the hadith found that the Prophet strictly forbade feelings of prejudice. This prohibition is found in a hadith narrated by Abu Hurairah RA, where the Prophet exhorted: "Distance yourself from prejudice because prejudice is the greatest of lies" [al-Bukhari, Sahih al-Bukhari, al-Adab Scripture, Chapter: *Ma Yunha a'n al-Tahasud wa al-Tadabur*, 81:5717:253] Prohibition against prejudice is also found in Surah al-Hujurat verse 12 where Allah exhorted:

"O, you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother

when dead? You would detest it. And fear Allah, indeed, Allah is Accepting of Repentance and Merciful". (Al-Quran, al-Hujurat 49:120).

Ibn Battal (2003), when lecturing on the hadith about prejudice, mentioned the views of Imam al-Qurtubi when interpreting verse 12 in Surah al-Hujurat, which reads, "*prejudice is an accusation that has no reason or cause, it is an impression that a person has committed a mistake but does not produce evidence regarding the supposition*".

The act of insulting and criticizing the offender is part of an action that manifests due to prejudice. The prohibition to exhibit rudeness by criticizing or reviling offenders is abundant in the hadith related to hudud. The Prophet exhorted:

"By Umar bin al-Khattab Radhiyallahu 'anhu, who iterated: During the lifetime of the Prophet (ﷺ) there was a man called `Abdullah whose nickname was Donkey, and he used to make Allah's Messenger (ﷺ) laugh. The Prophet (ﷺ) lashed him because of drinking (alcohol). And one-day he was brought to the Prophet (ﷺ) on the same charge and was lashed. On that, a man among the people said, "O Allah, curse him! How frequently he has been brought (to the Prophet (ﷺ) on such a charge)!" The Prophet (ﷺ) said, "Do not curse him, for by Allah, I know for he loves Allah and His Apostle." [al- Bukhari, Sahih al- Bukhari, al- Hudud Scripture, Chapter: *Ma Yakrahu min La'nin Syarib al-Khamr wa Annahu laisa Bikhori al- Millah*, 89:6398/6780:489].

Al-Bukhari quoted this hadith when discussing the *makruh* law concerning the cursing of alcohol drinkers, and the prohibition of cursing or reviling. According to al-Asqalani and based on the theme of the hadith by al-Bukhari in his Sahih scripture, al-Bukhari hinted that the form of prohibition is *karahiah al-tanzih*, which is better left if the reproach means that the perpetrator will gain Allah's mercy. Conversely, if the reproach or cursing is intended to deny the perpetrator Allah's mercy, then it is something that is forbidden. The act of cursing an offender, as mentioned in the hadith above, is inappropriate or uncalled for if the perpetrator is a believer, loves Allah and the Prophet and has served his punishment (al-Asqalani 1999). It is even encouraged to pray for the offender to repent and be forgiven of his sins.

In another hadith, the Prophet forbade the act of criticizing the offender after being sentenced to avoid leaving a stigma on the offender, namely a feeling of inferiority and the eventual withdrawal from society.

"From Abu Hurairah RA, A drunk was brought to the Prophet (ﷺ) and he ordered him to be beaten (lashed). Some of us beat him with our hands, and some with their shoes, and some with their garments (twisted in the form of a lash). When that drunk had left, a man said, "What is wrong with him? May Allah disgrace him!" Allah's Messenger (ﷺ) said, "Do not help Satan against your (Muslim) brother." [al- Bukhari, Sahih al- Bukhari, Chapter: *ma yakarahu min La'ni syarib al-Khamr wa Annahu laisa bikhori al- Millah*. 89: 6399/ 6781:489]

In this hadith, the Prophet prevented the act of cursing offenders who had been sentenced by warning the cursors not to help the devil defeat the evildoers. The help referred to in this hadith is for the community to sow despise against the offender for his immoral act (al-Asqalani (1999).

Stereotyping Attitude

Negative stereotyping is related to prejudice. Individuals with high levels of prejudice are more likely to judge someone with a negative stereotype. The stereotyping attitude stems from an excessive evaluation of an act committed by a person or an ethnic group (Sorby & Kehn, 2021). Thus, due to the nature of stereotyping inherent in people and society against ex-offenders, some offenders are denied the right to interact with family members or the community and are isolated. This is consistent with Simmon (1969), who said that stereotyping forms deviant behaviour that leads to social classification. This was supported by several studies (Alif 2021; Tharshini 2020 & 2022; Harper & Hicks 2022), which found that the stigma disrupts former juvenile offenders'

efforts to integrate into society and they tend to form a negative perception of themselves, such as disappointment or loss of hope to stop repeating the offence.

In efforts to restrain offenders from repeating their offence and preventing society from stigmatising them, the Prophet exhorted a story of a man from Bani Israel who faced stereotyping as an example.

From Abu Sa'id al-Khudri Radhiya Allah A'anh - There was a person before you who had killed ninety-nine persons and then made an inquiry about the learned persons of the world (who could show him the way to salvation). He was directed to a monk. He came to him and told him that he had killed ninety-nine persons and asked him whether there was any scope for his repentance to be accepted. He said: No. He killed him also and thus completed one hundred. He then asked about the learned persons of the earth and he was directed to a scholar, and he told him that he had killed one hundred persons and asked him whether there was any scope for his repentance to be accepted. He said: Yes; what stands between you and the repentance? You better go to such and such land; there are people devoted to prayer and worship and you also worship along with them and do not come to the land of yours since it was an evil land (for you). So, he went away and he had hardly covered half the distance when death came to him and there was a dispute between the angels of mercy and the angels of punishment. The angels of mercy said: This man has come as a penitent and remorseful to Allah and the angels of punishment said: He has done no good at all. Then there came another angel in the form of a human being in order to decide between them. He said: You measure the land to which he has drawn near. They measured it and found him nearer to the land where he intended to go (the land of piety), and so the angels of mercy took possession of it. Qatada said that Hasan told him that it was said to them that as death approached him, he crawled upon his chest (and managed) to slip in the land of mercy (Muslim, Sahih Muslim, al-Taubah Scripture, Chapter: *Qobulu Taubah al-Qatil waIn Kathura Qotlahu*, 49:2766:118).

Based on the opinion of the *jumhur ulama*, a murderer is considered as a perpetrator of a major sin, which will be forgiven if he repents. According to al-Nawawi (1392), this hadith claims that the breadth of Allah's mercy and the sincerity of the subject who repents, although it is a major sin, will allow the subject to be forgiven as long as he does not consociate Allah. Musa (2002) explained in his lecture that the lesson to be learned is how knowledgeable people deal with offenders. Errors committed by preachers, in particular, and society in general, when interacting with offenders can lead to greater damage to the offender. For example, the story of a man who continued the sin of killing because he felt there was no chance for him to change. This hadith reveals the *targhib* method employed by the Prophet for motivating wrongdoers to repent and build a positive perception about change. In addition, this hadith indicates that the Prophet educated preachers and the community by telling stories about previous individuals and events as a *tarhib* or *inzar* instead of stereotyping offenders.

The Exclusion and Discrimination Attitude

The act of exclusion or discrimination by society is the final phenomenon faced by former juvenile delinquents in the stigmatization process. Discrimination threatens the psychosocial well-being of ex-offenders and contributes to low self-esteem due to the stress they encounter. Abu Umamah R.A narrated a hadith, which depicts the prevention of prejudice and exclusion by the Prophet on adolescents who tend to commit immoral activities.

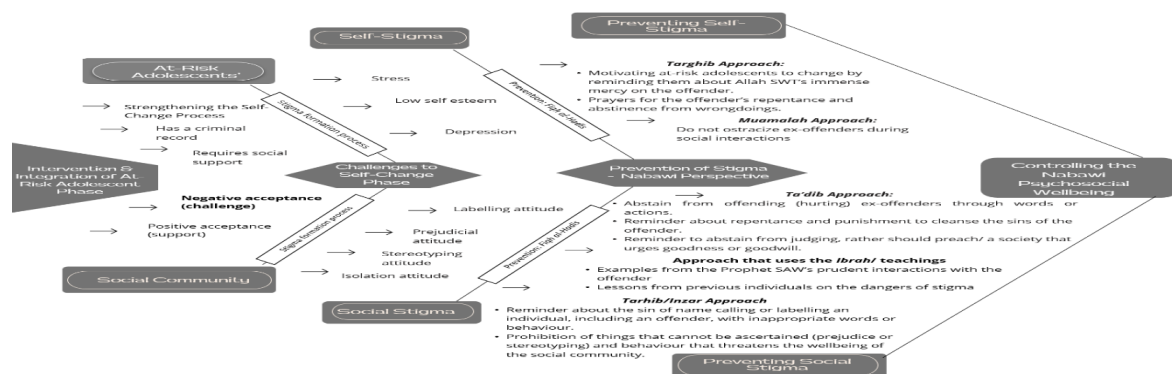
Verily, a young man came to the Prophet Muhammad SAW and said: "O Messenger of Allah, allow me to commit adultery". The people around the Messenger of God rushed to approach him and scolded him saying: "Enough, shut up!". The Prophet SAW then said: "Come closer!", then the young man approached the Prophet SAW and sat next to him. The Prophet SAW then asked him: "Do you like it if your mother committed adultery?" The young man replied: "No! for God's sake, O Messenger of Allah". The Prophet SAW replied: "That's how other people are, they also don't like it if their mother is raped". Then he asked again: "Do you like it if your daughter is raped?" The young man replied: "No! for God's sake, O Messenger of

Allah" then the king replied: "That's how other people are, they also don't like their daughters to be adulterated." His Majesty SAW asked again: "Do you like it if your sister commits adultery?" The young man then replied: "No! for Allah SWT's sake, O Messenger of Allah". The Prophet SAW replied: "That's how other people are, they also don't like their sisters to be adulterated." The prophet SAW asked again "Do you like it if your paternal aunt is committed adultery?" The young man replied: "No! for God's sake, O Messenger of Allah" then the Prophet SAW replied: "That's how other people are, they also don't like it if their paternal aunt is committed adultery." Then the Prophet SAW asked the young man again, "Are you willing for your maternal aunt to be adulterated?" The young man replied: "No! for the sake of Allah SWT, O Messenger of Allah SWT". Then the Prophet SAW replied, "The same goes for other people, they also do not want their maternal aunts to be adulterated". The Prophet SAW then put his hand on the young man's chest and prayed: "O God! Forgive his mistakes, purify his heart and protect his genitals." After that episode, the young man never wished to commit adultery again" (Musnad al-Imam Ahmad bin Hambal, *Tatimmah Musnad al-Ansar*, Narrated by Abi Umamah al-Bahili, 22211, 36, 545).

Prevention of the exclusion and discrimination attitude against at-risk adolescents who might be involved in adultery is mentioned in this hadith. It is a depiction of social stigma through prejudice and exclusion. Reprimand against the prejudice and exclusion attitude held by the community is reflected in the Prophet's interactions. This hadith is very clear about the Prophet's preaching and psychological approach towards adolescents who are at a very high risk of committing adultery based on the adolescent's testimony and request made to the Prophet. The Prophet used the reverse psychology approach by applying the confrontation method to deal with forbidden behaviours when questioning what if the adulterous act had afflicted the offender's close family member (Asmah 2012). This clearly describes the Prophet as being an educator or counsellor who provides guidance and not acting as a judge. Hence, the guidance and counselling methods employed by counsellors today were actually first applied by the Prophet, such as the confrontation method (Asmah 2002).

One example of dealing with at-risk adolescents was shown by the Prophet SAW through the motivational interaction method and spiritual strengthening, which sees the session ending with a prayer for the adolescent's goodwill and well-being so that his dignity is preserved, and further inappropriate behaviour is avoided. The Prophet's attitude and approach helped the offender build a positive perception about the Prophet through the show of a caring attitude and the offering of prayers for the well-being of the offender. According to (Hajaroh et al. 2023) The character furthermore encompasses the cognitive and affective aspects of self-assurance and endorsement, fostering the motivation and dedication to achieve exemplary outcomes. The preaching (*dakwah*) approach will affect the offender who wants to make a change through prayers offered directly immediately after the offender commits an offense. Hence, this is a valuable lesson learned from this hadith regarding the preaching (*dakwah*) approach and the Prophet's psychology applied to offenders.

DIAGRAM 3. Elements of Stigma and the Intervention for Preventing Stigma Based on *Fiqh al-Hadis*.



To conclude, prevention of stigma based on the hadith presented in this study is a general guide by the Prophet that acts as a lesson for helping mould an individual's psychosocial well-being. The Prophet had personally introduced teachings concerning mercy and well-being, especially when building interpersonal relationships and developing a prosperous and stable society that not only focuses on the spiritual aspects but also human emotions. Problems faced by at-risk adolescents in the community can be effectively managed if the right solutions are identified for overcoming these problems. The hadith-based prevention method for dealing with some elements of stigma can be used as a general guide, especially when dealing with social stigma, for preventing the formation of stigma against at-risk adolescent.

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