

Improving Orphanage Adolescents' Meaning in Life through a Manhaj Tarjih-Based Tadabur Takdir Module

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ARTICLE INFO

Article history

Received August 02, 2026

Revised September 15, 2026

Accepted September 20, 2026

Keywords: Manhaj Tarjih;
meaning in life; orphanage
adolescents; tadabur takdir;
Wilcoxon test

ABSTRACT

Although adolescents in residential care are known to struggle with existential questions about divine decree (takdir), few structured learning interventions have been developed and tested for this population. This study asks whether a Tadabur Takdir module, structured contemplation of Qur'anic verses on divine decree built on Muhammadiyah's Manhaj Tarjih (bayani, burhani, irfani), can improve meaning in life among orphanage adolescents. The module was first produced through the ADDIE research and development stages (a needs analysis of 201 existential questions, a design of 25 verses in six themes, and expert validation averaging 94.45%), then evaluated using a one-group pretest-posttest design. Forty-eight adolescents (matched pairs) in a Muhammadiyah orphanage in Purworejo, Indonesia, completed the Meaning in Life Questionnaire before and after six 30–50-minute sessions. With non-normal score distributions (Shapiro-Wilk $p < .05$), a Wilcoxon signed-rank test showed a significant increase in meaning in life, from a pretest mean of 54.58 to 57.60 at posttest ($Z = -3.196$; $p = .001$; $r = .46$). The increase was carried mainly by the presence-of-meaning dimension (25.98 to 28.48), while search for meaning stayed stable (28.60 to 29.12); the greatest gains appeared in adolescents with the lowest initial presence scores. The module therefore shows promise as a preventive-educative intervention for strengthening meaning in life in residential care and demonstrates how Manhaj Tarjih can be operationalized as contemplative learning material.

I. INTRODUCTION

The search for meaning is a basic human motivation. Frankl placed the will to meaning at the center of human motivation and warned that its frustration produces an existential vacuum (Frankl, 2017). Building on this view, Steger et al. separated meaning in life into two measurable dimensions: presence of meaning and search for meaning (Steger et al., 2006). These questions intensify during adolescence (12–18 years), the life stage most densely occupied by identity formation (Santrock, 2019), particularly in middle adolescence (14–17 years) when abstract reasoning matures. Weak meaning profiles are consequential: they predict poorer mental health in adolescents and are linked to quarter-life crisis in orphaned young people (Chatarina Wibawa & Sahrani, 2026). Within Islamic thought, a meaningful life is lived as a trust (*amanah*) from God, yielding contentment (*ridha*) and trustful surrender (*tawakkal*), and is rooted in the human fitrah, the innate orientation toward the divine that education is meant to actualize. Self-concept-focused interventions are among the promising routes for raising adolescents' meaning in life (Liu et al., 2025). These questions weigh especially heavily on adolescents in residential care. Indonesia's Ministry of Social Affairs records more than 14,445 Child Social Welfare Institutions (Lembaga Kesejahteraan Sosial Anak, LKSA) (Indonesia, 2020), whose residents typically face limited individual stimulation, social stigma, and low self-esteem (Villanueva et al., 2025). Yet institutional care does not seal a child's fate: the Prophet Muhammad grew up orphaned and became the most

influential figure in human history (Lings, 2006). Field evidence at the Muhammadiyah Orphanage of Purworejo shows where the adolescents' anxiety concentrates: of 201 existential-spiritual questions they submitted, 102 (51.0%) concerned divine decree (takdir) in the broad sense, far above general theological questions (32.3%) and other questions (16.9%). The aqidah learning available to them, however, is still dominated by one-way lecturing and memorization that rarely reaches lived appreciation.

The theme that dominates their questions is doctrinally central. Faith in divine decree (*al-qada' wa al-qadar*) is the sixth pillar of faith in the hadith of Jibril (Al-Naisaburi, 2010). Ibn Qayyim al-Jauziyyah argued that every decree carries a wisdom that becomes the believer's source of tranquility (*thuma'ninah*) (al-Jauziyyah, 2019) and Al-Asyqar called faith in decree the foremost remedy for anxiety (al-Asyqar, 1995), a middle-path (*wasathiyyah*) theology echoed in contemporary Muhammadiyah scholarship on tolerant character among younger generations (Rizayanti et al., 2024). Psychology points the same way: positive religious coping correlates with better mental health (Pargament, 2007), and spirituality functions as the main psychological fortress of orphanage adolescents (Islamia, 2023). Such conviction, however, needs cultivation through engaged reading of the Qur'an. Al-Ghazali distinguished recitation by tongue, intellect, and heart; only the heart's recitation (*qira'ah qalb*) produces transformation (*taghyir*) (al-Ghazali, n.d.). This is tadabur, systematic contemplation of Qur'anic verses to grasp meanings, draw lessons, and apply them in life (al-Lahim, 2002). Qur'an engagement is associated with reduced anxiety, stress, and depression, tadabur in particular benefits mental and emotional well-being (Jaafar & Sipon, 2022), tadabur-based learning reaches affective-spiritual dimensions beyond textual methods, and Qur'an-based learning fosters religious and moral development (Aprida & Suyadi, 2022). The present module frames this contemplation with Muhammadiyah's Manhaj Tarjih, an integralistic methodology built on the complementary bayani (textual), burhani (rational-empirical), and irfani (spiritual-experiential) approaches (Council For Religious Opinion And Tajdid The Central Board Of Muhammadiyah Muhammadiyah, 2026).

Existing interventions leave the core need unmet. Islamic counseling improved orphanage adolescents' meaning in life but remains a service, not learnable material, self-acceptance and spirituality were shown to matter without a structured intervention. A general tadabur model built character but was neither theme-specific nor psychometrically tied to meaning in life, and the bayani burhani and irfani trilogy has been operationalized only in tertiary fiqh learning, although its epistemology has also been connected to mathematical thinking. No study has yet tested a structured contemplative module on divine decree, grounded in Manhaj Tarjih, as a psychometrically measured intervention for meaning in life among orphanage adolescents. Filling this gap, the Tadabbur Takdir module was first developed within a broader research and development project, a needs analysis of 201 existential questions, a design arranging 25 decree verses into six progressive themes elaborated through bayani, burhani, and irfani, and expert validation averaging 94.45% (very feasible). The present article evaluates the effectiveness of that module, with the main problem formulation how effective is the Manhaj Tarjih-based Tadabbur Takdir module in improving meaning in life among adolescents of the Muhammadiyah Orphanage of Purworejo? The null hypothesis states that there is no difference in meaning in life before and after the intervention, against the alternative hypothesis that a significant difference exists. The study is useful practically, offering orphanages a replicable learning intervention, and theoretically, in extending Manhaj Tarjih into the psychology of religious education.

II. METHODS

This article reports the effectiveness stage of a research and development (R&D) project, organized around the ADDIE model, Analysis, Design, Development, Implementation, Evaluation, a model with a strong track record in Islamic education material development (Mirza et al., 2026). Effectiveness was examined through a pre-experimental one-group pretest-posttest design, the meaning in life of the same participants was measured before and after six module sessions. A mixed-methods sensibility supplemented the test with a user-response questionnaire, observation, and brief interviews to interpret the quantitative pattern (Creswell & Plano Clark, 2018). Participants were drawn through purposive sampling from adolescents living at the Muhammadiyah Orphanage of Purworejo, Central Java. Eligible participants were active residents in middle adolescence (14-17 years), had lived in the orphanage for at least six months, agreed to attend all sessions and both measurements, and were approved by the orphanage management. The pretest was completed by 55 participants and the posttest by 50; the effectiveness analysis used the 48 participants who completed all six sessions and both measurements (matched pairs). Five purposively chosen respondents (four adolescents and one caregiver) filled in the post-intervention response questionnaire. The intervention was the Tadabur Takdir module, consisting of a facilitator master book and an adolescents' *mutaba'ah* (reflective follow-up) book. Its 25 verses on divine decree were selected through thematic exegesis (*al-tafsir al-mawdu'i*) (Musthafa Muslim, 2000) using *Al-Mu'jam al-Mufahras li Alfazh al-Qur'an*, and arranged into six themes that move from the nature of divine decree, the purpose of creation, and God's knowledge and record, toward divine will and human effort, trials and wisdom, and the believer's attitude and divine promises. Every verse is processed through the bayani burhani and irfani sequence. Text, translation, and brief exegesis, rational prompts connected to meaning-in-life psychology, and guided contemplation, remembrance, and prayer, and closes with a personal *mutaba'ah* column. The module satisfies the principles of self-instruction, self-contained, stand-alone, adaptive, and user-friendly and was rated very feasible by three experts (average 94.45%) before the trial.

The main instrument was the Indonesian adaptation of the Meaning in Life Questionnaire (MLQ) with 10 items, five for presence of meaning and five for search for meaning, on a seven-point Likert scale (1 = absolutely untrue; 7 = absolutely true), with one reverse-scored item. The original subscales show good internal consistency (Presence $\alpha = .86$; Search $\alpha = .87$) (Steger et al., 2006). Acceptance and practicality were measured with a 10-item yes/no response questionnaire, structured non-participant observation of the sessions, and brief interviews. The procedure ran the MLQ pretest preceded the first session. Six tadabur sessions (30–50 minutes each) then treated one representative verse per theme through the bayani burhani and irfani flow under trained facilitators. Then the MLQ posttest followed the sixth session, after which respondents completed the response questionnaire. Session observation sheets documented implementation; attendance exceeded 90% in every session. For the analysis, descriptive statistics summarize pretest and posttest scores, the Shapiro-Wilk test ($\alpha = .05$) checked distribution normality. Because the distributions were non-normal, effectiveness was tested with the Wilcoxon signed-rank test, complemented by the effect size $r = Z/\sqrt{N}$, using SPSS 25.0. Observational and interview material was analyzed qualitatively through reduction, display, and conclusion drawing. The study involved minors in residential care: permission came from the orphanage management as the legal guardian institution, informed assent was obtained from all participating adolescents, participation was voluntary, and responses were kept confidential.

III. RESULTS AND DISCUSSION

3.1. User Acceptance and Implementation Fidelity

Implementation fidelity was high. Every one of the six sessions took place as scheduled, with attendance above 90% throughout. The response questionnaire ($n = 5$: four adolescents and one

caregiver) returned “Yes” answers on all ten items; respondents found the module easy to comprehend, engaging, relevant to their recurrent questions, consistent with the Qur'an, Sunnah, and the Muhammadiyah creed, simple to follow, time-efficient, and safe, and judged it helpful for finding a clearer meaning in life. The module was therefore not merely tested but genuinely usable in the orphanage setting.

3.2. Descriptive Statistics of Meaning in Life

The descriptive results (Table 1) show a consistent upward shift. The total MLQ mean increased from 54.58 at pretest to 57.60 at posttest; the lowest score moved from 35 to 42, and the highest from 65 to 68. At the dimensional level, presence of meaning rose from 25.98 to 28.48, while search for meaning barely moved, from 28.60 to 29.12.

Table 1. Descriptive Statistics of the Pretest and Posttest MLQ Scores

	N	Minimum	Maximum	Mean	Std. Deviation
Pretest	48	35	65	54.58	7.901
Posttest	48	42	68	57.60	5.823
Valid N (listwise)	48				

3.3. Normality Test

Because the effectiveness test relies on score differences, distributional assumptions were examined first. Both the Kolmogorov-Smirnov test (with Lilliefors correction) and the Shapiro-Wilk test produced significance values below .05 for the pretest and the posttest (Table 2), indicating non-normal distributions; the analysis therefore proceeded with a non-parametric test.

Table 2. Tests of Normality

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Pretest	.150	48	.009	.895	48	.000
Posttest	.215	48	.000	.879	48	.000

a. Lilliefors Significance Correction

The Wilcoxon signed-rank test on the 48 matched pairs (Table 3) found 32 participants with higher posttest scores (sum of ranks = 800.00), 13 with lower scores (sum of ranks = 235.00), and 3 with no change. The test statistic reached $Z = -3.196$ with an asymptotic two-tailed significance of $p = .001$, below $\alpha = .05$. The null hypothesis is thus rejected: meaning in life increased significantly following the intervention. The effect size $r = Z/\sqrt{N} = .46$ falls within the medium-to-large range.

Table 3. Wilcoxon Signed-Rank Test of Pretest–Posttest Differences

		N	Mean Rank	Sum of Ranks
Posttest - Pretest	Negative Ranks	13 ^a	18.08	235.00
	Positive Ranks	32 ^b	25.00	800.00
	Ties	3 ^c		
	Total	48		

a. Posttest < Pretest

b. Posttest > Pretest

c. Posttest = Pretest

Note: Test statistics: $Z = -3.196$ (based on negative ranks); Asymp. Sig. (2-tailed) = .001; effect size $r = Z/\sqrt{N} = .46$.

3.5. Individual Response Patterns

Two response patterns add texture to the group result. First, gains in presence of meaning were largest precisely where they were most needed: one participant moved from 13 to 26, another

from 17 to 28. Second, one participant entered the program with an almost absent search score (5) and left it at 31, the largest total gain recorded, suggesting that the sessions can awaken a search for meaning that had not previously begun.

Discussion

Interpreting the Main Effect

The main effect, rising presence of meaning alongside a stable search dimension, matches what a successful meaning intervention should look like: as the need for meaning becomes satisfied, the urgency to keep searching tends to settle (Steger et al., 2006). The single contrary case, in which the search score jumped from 5 to 31, shows the reverse mechanism at work, a dormant search reawakened. That the largest presence gains clustered among the lowest initial scorers is consistent with developmental evidence that baseline meaning levels shape how presence and search evolve through adolescence (Meng et al., 2025).

Theoretical Underpinnings

The findings read naturally through Frankl's logotherapy: meaning is not handed down but discovered in the stance one takes toward one's fate, including unavoidable suffering (Viktor Emil Frankl, n.d.). Interview material collected alongside the trial captures this movement. Before the program, one adolescent recalled: "I cried; I used to feel anxious and could not sleep; every night I took two paracetamol tablets to sleep, and I even hit things. Worship and prayer now make me calm, but back then I had not yet found calm through worship and prayer" (Interview, July 7, 2026). The testimony shows doctrinal knowledge that had not been internalized, exactly the gap the module addresses. The reflective writing (*mutaba'ah*) component plausibly carried much of the internalization, in line with Bastaman's thesis on self-reflective writing and meaning (Hanna Djumhana Bastaman, 2007). The results also fit Al-Ghazali's levels of recitation, in which only recitation reaching the heart (*qira'ah qalb*) yields transformation (*taghyir*) (al-Ghazali, n.d.), and Ibn Qayyim's argument that divine decree tranquilizes only when grasped together with its wisdom (al-Jauziyyah, 2019). More broadly, Qur'an engagement benefits Muslims' mental health (Che Wan Mohd Rozali et al., 2022). Here, the module served as the pedagogical mediator turning such engagement into structured meaning-making.

Manhaj Tarjih as a Learning Scaffold

From the Manhaj Tarjih perspective, the bayani burhani and irfani sequence appears to work as a learning scaffold: textual mastery of decree verses, rational reflection on their wisdom in conversation with positive psychology, and personal spiritual appropriation through remembrance and reflection. Using the trilogy in adolescent aqidah learning extends it beyond its conventional home in legal reasoning, a modernist ijtiḥad tradition (Fanani et al., 2021) and beyond its prior operationalization in tertiary fiqh learning. The module also puts into practice the Tarjih Council's notion of functional tauhid: faith must move from abstract doctrine into a value system that drives attitudes and action, consistent with the Muhammadiyah guideline for an Islamic way of life (Pimpinan Pusat Muhammadiyah, 2015) and its wider discourse of progressive Islamic education (*pendidikan Islam berkembang*), and it answers calls to develop logotherapy within Islamic educational psychology.

Comparison with Previous Studies

Against earlier studies, the present findings carve out a specific niche. The result converges with Islamic counseling outcomes for orphanage adolescents' meaning in life (Pane, 2023), but the intervention here takes the form of structured, replicable learning material rather than a counseling

service. It supports the established roles of self-acceptance, akin to the Islamic *ridha*, and of spirituality as a correlate of meaning (Islamia, 2023), while moving from correlation to intervention. It also confirms the affective-spiritual reach of *tadabur* reported by character-focused models (Aulia et al., 2025), but specifies the theme to divine decree and quantifies the outcome with a psychometric instrument.

Implications, Strengths, and Limitations

For practice, the module can be embedded into orphanages' routine religious mentoring rather than treated as an occasional activity, provided facilitators are prepared to guide reflective *tadabbur*; for Muhammadiyah's Tarjih institutions, it offers a concrete channel for bringing Tarjih products into educational settings. The intervention is preventive-educative rather than clinical: adolescents with serious psychological disturbance need professional referral, as the self-medication disclosed by one participant warns. These strengths are bounded by several limitations: the one-group pretest-posttest design without a control group cannot rule out history, maturation, facilitator influence, the orphanage's religious climate, or peer support, so the gains cannot be ascribed to the module alone; only six of the 25 verses were trialed, at a single site, with self-report measurement, a small response sample ($n = 5$), and no follow-up. A forward agenda follows directly: controlled, multi-site trials of the full 25-verse module with follow-up measurement, multi-informant assessment, and an interactive digital version.

IV. CONCLUSION

The Manhaj Tarjih-based *Tadabur Takdir* module effectively improved the meaning in life of adolescents at the Muhammadiyah Orphanage of Purworejo. Across 48 matched pairs, scores rose significantly after six contemplative sessions (Wilcoxon $Z = -3.196$, $p = .001$, $r = .46$; mean 54.58 to 57.60), the increase was carried chiefly by the presence of meaning dimension, and the adolescents who began with the least meaning gained the most. Supported by high attendance, unanimous user acceptance, and prior expert validation (94.45%), the module stands as a feasible, practical, and preliminarily effective preventive educative intervention. As evidence that Manhaj Tarjih, this module can be operationalized into contemplative *aqidah* learning that turns the doctrine of divine decree into a lived source of meaning. Stronger designs, controlled multi-site trials, the full 25-verse sequence, follow up measurement, and digital formats are recommended for future research.

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