

The Effect of REBT Group on Developing the Meaningfulness of Self Life

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ABSTRACT

This research aims to examine the effect of religious music-based group counseling to develop the meaningfulness of teenagers' life. The single-subject design was used to obtain data from 40 teenagers, divided into four groups. Furthermore, a religious music-based Rational emotive behavior therapy (REBT) counseling intervention was administered on each group with a leader and co-leader. Data were collected by determining the scale of meaningfulness of life for oneself that had been tested for validity and reliability. It was also analyzed using the ANOVA repeated measures and SPSS. The results showed that REBT counseling based on religious music influences the development of meaningfulness of teenagers' life, which is higher in women.

Keywords: *meaningfulness of life, religious music, REBT, counseling*

1. INTRODUCTION

Every person has a different purpose in life, which they always wish to be achieved such as being rich, a scholar, having a prestigious and established job, achieving a high position, becoming a businessman, a reliable and well-known politician, athlete, judge, prosecutor, etc. There are also people that always try to find happiness in life, both in this world and hereafter.

Everyone has the ability to develop essential life goals by determining their meaning in life. A person's goal to live a meaningful life is basically spirituality. According to [7], spirituality is an individual effort to live meaningfully. Spirituality refers to the nature and process of finding meaning and purpose in life.

It encourages people to live peacefully, full of love, freedom, truth, awareness, and unity, in accordance with attitudes and behavior. Teenagers' spirituality is the act of taking something or the highest value to be transcendental and assert in dealing with others. It was further explained that spirituality is a construct that involves personal interest and attention to others.

Spirituality emphasizes the aspects of transcendence to the highest or noble value, such as attention to oneself and others. Based on this, it is stated that one aspect of spirituality is self-attention or the meaningfulness of oneself. Spirituality is seen in four (4) relationships, namely with oneself, others, nature or the environment, and higher powers.

The meaningfulness of life for oneself starts from the discovery of one's existence. Someone discovers and develops the meaning of life when they understand and accept their own condition. Britton [9] stated that when people have no idea of their characteristics, they are likely to find it difficult to determine the meaning of life. Furthermore, when people doubt their existence, they are likely going to be unable to determine their values in life. Humans realize their own existence starts from knowing

themselves in accordance with the creation of nature and its contents. The existence of nature does, and humans are not sudden, because the Almighty God created them. Therefore, people need to realize where they came from and for their purpose in life.

In Javanese philosophy, being aware of human origin is related to the "sangkan paraning dumadi". Supadjar [21] reported that sangkan paraning dumadi means the base, origin, and purpose of all events, used to describe a process continuously between the beginning and end. Based on this, it is stated that humans need to realize that their lives are from God.

Humans are essentially the best of God's creatures (Q.S At-Tin, 95: 4). When people are able to determine their meaning in life, they have the ability to realize they are the best creatures created by God, with various goals that need to be fulfilled. Every human being is motivated by 5 needs, namely physiological, security, affection, self-esteem and self-actualization.

The fulfillment of these needs is conducted by not forgetting nature as God's best creation and being given the mandate as a caliph on earth (Q.S Al-Baqarah, 2:30). As creatures that are the best and are believed to be caliphs, human beings need to be grateful through worshipping God and take care of themselves. Worship means obedient, submissive, humble, and self-serving. It is divided into general worship, which is the practice permitted by God and special worship in the form of details, behavior, and ways such as shahada, prayer, zakat, fasting, and hajj pilgrimage. Human gratitude by worshipping God is carried out concerning Him. The Prophet Muhammad S.A.W saw the excessive attitude of people through prayer and fasting, and reminded them that each member has their own rights. This hadith, therefore, explained that the performance of worship as a manifestation of gratitude to God does not need to be excessive.

Everyone needs to take care of their body by always maintaining their health and strength in an effort to fulfill their basic needs. Therefore, each individual needs to consume the right proportion of food for healthy living and

avoid greed. Allah SWT detects it when people eat and drink excessively, therefore, it needs to be minimal (QS Al-A'raf 7: 31). The Prophet advised people on their eating and drinking habit (HR Ahmad and Tirmidhi).

In accordance with dressing, worn clothes need to be clean and not excessive. Imam Ahmad and An-Nasa'i stated that the Prophet is not pleased when people put on dirty clothes because it tends to deteriorate the health and appearance worshippers. A meaningful self is also characterized by a continuous increase in knowledge. When someone possesses adequate knowledge, they tend to benefit themselves, and Allah tends to elevate their degree (QS Al-Mujadalah: 11). People that achieve the meaningfulness of life for themselves obtain happiness in this world and hereafter, which is the key to the mastery of knowledge. According to Prophet's hadith, those seeking for happiness in this world and the hereafter, need to master knowledge.

Based on the above description, it was concluded that the meaningfulness of life for oneself starts from the awareness of nature as God's best creation. It is also the act of caring for oneself, feeling valuable to oneself, and being able to hold the mandate from God. According to Britton [9], humans feel valuable to themselves and believe that life is valuable because it has important meaning for the person concerned. When people feel valueless, it means that life has no meaning.

Humans, including teenagers in an effort to determine and develop themselves, are either successful or unsuccessful. Those that fail to determine and develop meaningfulness deviate and experience disturbances that lead to destructive behavior. Some of these destructive behaviors include persecution, suicide, drugs, and alcohol consumption.

Teenagers need assistance to determine and develop themselves from experts, namely counselors and psychologists because spirituality is a slightly hidden aspect of each self. Fairholm [14] stated that spirituality implies an intangible relationship beneath humans. A unified human pattern or authenticity from within is not only related to the field of anatomy and physiology but also the most basic needs, desires, and psychological capacities. Authenticity from the inside is hidden, which is similar to the meaningfulness of life for oneself and needs help for someone to determine and develop their life.

The assistance needed in determining and developing meaningfulness for oneself is achieved through group counseling such as Rational Emotive Behavior Therapy (REBT), which is based on religious music and relaxation. Gladding [17] stated that REBT views humans as individuals dominated by systems of thinking and feeling that are related to an individual's psychological system, which is determined by thoughts, feelings, and behavior. REBT also focuses on helping people to realize that they have the ability to live more rationally and productively by changing self-destructive thinking or behavior habits and, therefore, being able to recognize emotional anatomy, by learning how feelings are related to thoughts.

When REBT is conducted as a group, leaders, and members are opportune to help each other to learn and apply its principles and procedures. The group provides many opportunities for the counselee to practice assertiveness, and take risks by participating in different behaviors, challenge

one's thoughts, learn from the experiences of others and socially interact with each other in groups.

The effectiveness of REBT counseling has been tested through various studies to examine the impact of anger management actions. In addition, it is used in public school settings with regard to social skills, anger management, and depression [16]. Eseadi [13] reported the effects of REBT training on depressed patients due to type 2 diabetes. It was used to help children and teenagers with emotional and behavioral disorders in educational settings.

Beara [8] stated that REBT helps people to reconstruct some of their beliefs radically and, therefore, make profound philosophical changes, to accept what is considered unacceptable, stop feeling horrified, and the ability to make decisions and behavioral changes.

Furthermore, group counseling is more effective when conducted with the accompaniment of religious music and relaxation. Soflau [22] conducted research using REBT counseling combined with classical music, which showed various emotional responses. In Indonesia, Arizona [5] conducted research by examining the instrumental music-based relaxation techniques to improve the self-efficacy of junior high school students through the development of group counseling models. The results effectively increased the self-efficacy of junior high school students.

Furthermore, due to the physical and psychological differences in both males and females, this research examines the meaningfulness of life between them. Girls develop intuition, empathy contact, and interdependence perception from birth and middle age. They possess the ability to recognize unfair relationships, sad things, and extraordinary moral development.

Based on the description, this research examines the effect of REBT group counseling based on religious music and relaxation on the meaningfulness of life for oneself.

2. RESEARCH METHOD

The quantitative approach with the experimental design was used in this research, with the aims of testing the idea, practice, or procedure to determine whether it affects the result of an independent variable [10]. This research uses single-subject design to examine the effect of the Rational Emotive Behavior Therapy counseling model based on religious music to improve the meaningfulness of teenagers' life and examine the difference between male and female teenagers.

The simple random sampling method was used to obtain data from 40 high school students aged between 16-18 years in Magelang City, Central Java.

The research instrument used was a questionnaire on the meaningfulness of life for oneself, which was tested for validity and reliability. Data on gender was revealed through respondents' identity data in the questionnaire.

The research was conducted by dividing the sample into 4 groups, with each consisting of 10 students. In addition, the application of the REBT counseling group was carried out 8 times for each group by trained and experienced leaders. Measurement of the meaningfulness of life towards group members was conducted before, during, and after the counseling intervention.

Furthermore, the research implementation was assisted by 4 counselors. However, this was preceded by conducting counseling and training. The trained students of the Faculty of Teacher Training and Education, Muhammadiyah University, Magelang, tabulated, and scored the questionnaire results, while the school counselors obtained data collection. Before analyzing the data to test the hypothesis, the analysis prerequisite test was first conducted. It includes a test for the normality of data distribution, which was conducted using the released SPSS 24 program.

3. RESEARCH RESULT

3.1. Analysis prerequisites test

Table 1 Data normality test

		Pre-test	Pos-test	Follow Up
N		40	40	40
Normal Parameters	Mean	39.3250	49.6500	50.8500
	Std. Deviation	2.11693	2.31550	1.98132
Most Extreme Differences	Absolute	0.125	0.136	0.116
	Positive	0.125	0.136	0.116
	Negative	-0.114	-0.095	-0.094
Kolmogorov-Smirnov Z		0.790	0/857	0.734
Asymp. Sig. (2-tailed)		0.560	0.454	0.654

Based on the results of the normality test using the Kolmogorov-Smirnov test, the pre, post a follow-up significance value were 0.560, 0.454, and 0.654, respectively. This research is normally distributed because the significance value is greater than 0.05 ($p > 0.05$).

Table 2 Levene's homogeneity test results

	F	Df1	Df2	Sig.
Pre-test	1.190	1	38	0.282
Pos-Test	0.115	1	38	0.737
Follow up	0.435	1	38	0.514

Table 5 Multivariate Technique test results

	Effect	Value	F	Hypothesis df	Error df	Sig.
Intercept	Pillai's Trace	0.966	12277.598	3.000	36.000	0.001
	Wilks's Lambda	0.040	12277.598	3.000	36.000	0.001
	Hotelling's Trace	1023.1333	12277.598	3.000	36.000	0.001
	Roy's Laargest Root	1023.133	12277.598	3.000	36.000	0.001
Gender	Pillai's Trace	0.238		3.000	36.000	0.001
	Wilks's Lambda	0.762		3.000	36.000	0.001
	Hotelling's Trace	0.313		3.000	36.000	0.001
	Roy's Laargest Root	0.313		3.000	36.000	0.001

Multivariate test results showed that the value of the F-test for the four types of tests had a significance value of 0.001, respectively. A significance value of less than 0.05 showed that REBT counseling based on religious music influences the meaningfulness of life for oneself.

Based on table 2, it is stated that the significance value of each treatment is above 0.05, this shows that the data from the pre-test, post-test, and follow-up based on gender have a homogeneous population variance.

3.2. Hypothesis test

Descriptive statistical results, presented in the following table:

Table 3 Descriptive Analysis

Gender		Mean	Std. Deviation	N
Pre-test	Male	38.9500	2.28208	20
	Female	38.7000	1.92217	20
	Total	39.3250	2.11693	40
Post-test	Male	48.7500	2.19749	20
	Female	60.5500	2.11449	20
	Total	49.6500	2.31550	40
Follow up	Male	49.9000	1.58612	20
	Female	51.8000	1.90843	20
	Total	50.8500	1.98132	40

Table 4 Variance similarity test results

Box's	7.800
F	1.188
Df1	6
Df2	10462.189
Sig.	.309

The results of the variance similarity test with the Box's M test showed its value was 7,800, and the F test was 1,188 with 0.309 significance. Based on the results of the analysis, it is stated that the value of the meaningfulness of life for oneself from the results of the pre-test, post-test, and follow-up have the same covariance matrix.

3.3. Hypothesis testing

Next, the Tests of Within-Subject Effects are performed, and presented in the table below:

Table 6 Within-Subject Effects Test Results

Source	Dependent Variable	Type III sum of square	Df	Mean Square	F	Sig
Gender	Pre-test	5.625	1	5.625	1.264	0.268
	Post-test	32.400	1	32.400	6.968	0.012
	Follow up	36.100	1	36.100	11.725	0.001

Based on the results in the table, the following was stated
 a. The pre-test based on gender obtained Fcount results of 1.264 with 0.268 significant value greater than 0.05. Therefore, it is concluded that in the pre-test results, there were no differences in the average score of

meaningfulness of life for oneself between male and female gender groups.
 b. Post-test based on gender obtained F-count value of 6.968 with 0.012 sig value less than 0.05. Therefore, it is concluded that the results of the post-test were different in the meaningfulness of life for oneself between male and female gender groups.
 c. Follow-up based on gender obtained an F-count value of 11,725 with 0.001 significant values, which is less than 0.05. Therefore, it is concluded that the results of the follow-up had differences in the score of meaningfulness of life between male and female gender groups.
 Further analysis of the influence of religious music-based REBT group counseling is presented in table 7:

Table 7 Testing Results from Advanced Hypothesis

Source	Treatment	Type III Sum of Square	Df	Mean Square	F	Sig
Treatment	Linear	2656.513	1	2656.513	933.474	0.001
	Quadratic	555.104	1	555.104	324.432	0.001

Table 8 Pairwise Comparisons Test Results

		Mean Difference			95% Confidence Interval for Difference	
(I) Treatment	(J) Treatment	(I)-(J)	Std. Error	Sig.	Lower Bound	Upper Bound
1	2	-23.850	0.854	0.001	-25.989	-21.711
	3	-31.425	1.071	0.001	-34.107	-28.743
2	1	23.859	0.854	0.001	21.711	25.989
	3	-7575	0.790	0.001	-9.555	-5.595
3	1	31.425	1.071	0.001	28.743	34.107
	2	7.575	0.790	0.001	5.595	9.555

Table 8 provides information on the average increase in Teenagers' Spirituality values. Figure 1 shows the time of assessment at pre-test, number 2 shows time of evaluation at post-test and number 3 indicates assessment at follow-up. The results are as follows:

- a. The average value of meaningfulness of life for teenagers at the pre-test compared with the post-test increased by 23,850, and their difference in spirituality was real because the significance value was 0.001 (p <0.05).
- b. The average value of meaningfulness of life for teenagers at the post-test compared with the follow-up increased by 7,575, and their difference in spirituality was real because the significance value was 0.001 (p <0.05).
- c. The average value of meaningful life for teenagers during pre-test compared with follow-up increased by 31.425 and their difference in spirituality was real because the significance value was 0.001 (p <0.05)

3.4. Difference in Meaningfulness of Life for oneself between Male and Female Teenagers

Analysis of differences in meaningfulness of life between male and female teenagers is presented in the following table 9.

Table 9 The results of differences in teenage spirituality based on gender

Gender	Mean	Std. Deviation	95% Confidence Interval	
			Lower Bound	Upper Bound
Male	45.867	0,359	45.141	46.593
Female	47.350	0,359	46.624	48.076

The average value of life meaningfulness for female teenagers is greater (47,350) compared to males (45,867).

Table 10 Test results of the Differences in meaningfulness of life for oneself between the male and female teens

Source	Type III Sum of Square	Df	Mean Square	F	Sig
Intercept	260680.408	1	260680.408	33779.558	0.001
Gender	66.006	1	66.008	8.554	0.006
Error	293.250	38	7.717		

Based on table 10, it is stated that there are differences in the meaningfulness of life between male and female teenagers, with an F value of 8554 at p <0.05. Subsequently, the testing using pairwise comparison showed the results in the table 11.

Table 11 Pairwise Comparison Test Results

Gender		Mean Difference			95% Confidence Interval	
(I) Gender	(J) Gender	(I-J)	Std. Error	Sig.	Lower Bound	Upper Bound
Male	Male	-1.483	0.507	.006	-2510	-0.457
Female	Female	1.483	0.507	.006	0.457	2.510

The test results show that there are significant differences $p < 0.05$, which is in line with the previous study, which stated

that there are differences in the meaningfulness of life for oneself between male and female teens.

Table 12 Test Results of Differences in gender and treatment

Gender	Treatment	Mean Difference		95% Confidence Interval for Difference	
		Mean	Std. Error	Lower Bound	Upper Bound
Male	1	38.950	0.472	-25.989	-21.711
	2	48.750	0.482	-34.107	-28.743
	3	49.900	0.392	21.711	25.989
Female	1	39.700	0.472	-9.555	-5.595
	2	50.500	0.482	28.743	34.107
	3	51.800	0.392	5.595	9.555

The results of data analysis on differences in meaningful life for oneself between male and female teens are graphically presented in Figure 1.

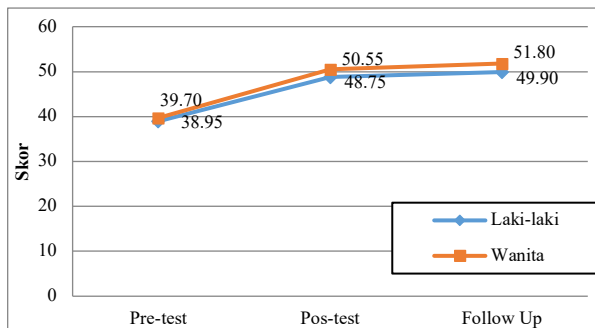


Figure 1 Data analysis on differences in meaningful life by gender

4. DISCUSSION

The use of religious music-based REBT group counseling, help teenagers to determine and develop a meaningful life because every human has unlimited spiritual needs to religion, and secular. However, these hidden potentials need the help of an expert for its determination and development. However, teenagers that are able to determine and develop their meaningfulness of life are known to be spiritually intelligent. This is a concept that is related to the ability to manage and utilize the meanings, values, and qualities of spiritual life. It is, therefore, the desire to live meaningfully, which motivates human life to always seek meaning in life. Individuals able to determine their meaningfulness of life by themselves show the existence of self-awareness, self-acceptance, ability, wisdom, and self-actualization. Porada [19] stated that self-acceptance predicts forgiveness attitude on self, others, and situations. Someone able to determine and develop meaningfulness of life for themselves after receiving the assistance of religious

music-based REBT group counseling showed that counseling is effective in helping teenagers. This is in line with the findings of Southam-Gerow [23], which stated that CBT had become an effective intervention for some psychological disorders of children and teenagers.

The successful application of REBT group counseling is supported by the use of religious music, which is rhythmic and contains Godly-values. The use of music with slow rhythm helps to reduce the release of catecholamines into blood vessels, therefore its concentration in plasma is low. The decrease in catecholamines affects the physiology of organs by lowering heart and respiratory rates, with muscle tension capable of causing a feeling of comfort. Soft rhythmic music with a low volume, which contains the value of religion, help the counseling process, therefore, it makes teenagers feel relaxed. In a state of perfect relaxation (rest), all cells in the body experience re-production, with natural healing in the body's hormone production, which is balanced, thereby refreshing the mind [11].

The results also showed that female teenagers developed better meaningfulness of life than males. Females rely more on feelings and affection than males, which provides more excellent opportunities for them to determine their meaningfulness in life.

5. CONCLUSION

Based on hypothesis testing results, it was concluded that REBT group counseling based on religious music helps teenagers develop their meaningfulness of life, which is greater in females than males.

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