Psychodrama Based on Al-Qur'an and Hadith to Improve Students' Emotional Stability

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Abstract

This conceptual article writing aims to develop science in one of the group counseling techniques that is psychodrama based on Islamic teachings. This conceptual development is based on past research. The existence of the basis of religious teachings are expected to be more understanding and able to instill religious values in adolescents who experience emotional instability. The result of conceptual assessment is psychodrama technique based on Al-Qur'an and Hadith with emphasis on giving verses of Al-Qur'an and Hadith in every treatment. There are 3 steps of psychodrama technique that are; 1) warm-up, 2) action, and 3) Sharing and discussion phase with the provision of reinforcement or study of the Verses in the Qur'an and Hadith.

INTRODUCTION

Adolescents as individuals have characteristics that are different from other times in terms of physical, psychological and social. One of the adolescent development tasks is to achieve independence in terms of emotions. Hurlock said that the age of 13-17 years is the early adolescence and the age of 17-18 years is the late adolescence that declared mature legally (Hurlock, 2011). Based on that opinion generally individuals at junior high school and high school/vocational school level. Early adolescence is a period of transition that arises some physical, psychological and social changes. One of the psychic developments in adolescence is the heightened emotions that resulted in frequent uncontrollable. For example, easily grumble, suddenly silent, irritable and yelled, sometimes with a loud and strong voice against the person who makes uncomfortable. In Islam, it is taught to restrain emotion according to Imam Muslim narrated from Abu Hurayra that one day there was a man who came to the Messenger of Allah for advice. He also said, "Lâ taghdhab (Do not be angry)!" When the question was repeated, he gave the same answer. Thus, holding anger is a commendable virtue that is commanded. In return, the doer is promised a huge reward. Sahal bin Muadz, from Anas al-Jahni, from his father, said that the Messenger of Allah shallallahu 'alaihi wa sallam ever said:

مَنْ كَظَمَ غَيْظًا وَهُوَ يَسْتَطِيعُ أَنْ يُنَفِّذَهُ دَعَاهُ اللهُ يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ حَتَّى يُخَيِّرَهُ فِي أَيِّ الْحُورِ شَاءَ

If anyone suppresses anger when he is in a position to give vent to it, Allah, the Exalted, will call him on the Day of Resurrection over the heads of all creatures, and ask him to choose any of the bright and large eyed maidens he wishes (at-Tirmidhi, Abu Dawud and Ibn Majah).

In regards to anger, Islam not only orders the people to hold it. Moreover, sharia also

teaches methods to assuage anger. Messenger of Allah shallallahu 'alaihi wa sallam said that:

فَلْيَتَوَضَّأْ أَحَدُكُمْ غَضِبَ فَإِذَا بِالْمَاءِ النَّارُ تُطْفَأُ وَإِنَّمَا النَّارِ مِنْ خُلِقَ الشَّيْطَانَ وَإِنَّ الشَّيْطَانِ مِنْ الْغَضَبَ إِنَّ

Anger comes from the devil, the devil was created of fire, and fire is extinguished only with water; so when one of you becomes angry, he should perform ablution (Abu Dawud from Athiyah).

The early adolescence of an individual undergoes a process of increased emotional fluctuations characterized by an unstable emotional state, that is when one feels excited but one moment later looks moody. According to Santrock (Santrock, 2003) emotion is a feeling or affection that arises when a person is in a condition or an interaction that is considered important. Emotion is shown in the behavior of comfort or discomfort from the condition or interaction that is being experienced. It shows if emotion is affected by the interaction and circumstances around at a certain time and quickly change.

Stable emotion is shown by an emotion that does not easily change from one mood to another. Meanwhile, emotional instability that is shown by anger that explosive, irritable, easily moody, being rude and moody. The condition often changes in a relatively fast time. The emotional instability that is shown in everyday behavior can cause problems in personal and social development.

Semiun said there are two kinds of emotional qualities: positive emotions and negative emotions (Yustinus, 2006). Positive emotions are expressed in behaviors that can cultivate a sense of happy, such as love, hope, passion, and excitement. Negative emotions are unpleasant emotions for students, such as fear, anger, anxiety, despair, disappointment, dirty talk, cursing, and sadness. Negative emotions can disrupt the concentration of learning, causing laziness, causing fights, misunderstandings, uttering dirty words and decreasing motivation to learn. Therefore anxious and similar things should get a practical solution so that students are able to perform adaptive behavior patterns.

Each student has different abilities in managing emotions, there are students able to manage their emotions steadily and there are students who are lacking or even unable to manage their emotions appropriately. Students who have emotional stability are able to manage their emotions appropriately shown by controlling their emotions well, controlling the emotions of anger and trying to express naturally. Students who have high emotional stability will not exaggerate in expressing emotions that exist inside themselves (Najati, 2000). In the teachings of Islamic religion explains that in a saheeh hadith, the Messenger of Allah *shallallahu 'alaihi wa sallam* said,

الْغَضَبِ عِنْدَ نَفْسَهُ يَمْلِكُ الَّذِى الشَّدِيدُ إِنَّمَا ، بِالصُّرَعَةِ الشَّدِيدُ لَيْسَ

Th*e* strong man is not one who is good at wrestling, but the strong man is one who controls himself in a fit of rage.

Based on the above words it can be understood if a strong person is a person who is able to control himself. Whereas in developmental psychology Hurlock stated that emotional stability is indicated by not changing rapidly from one emotion or mood to another, thinking before acting, not exploding the emotion in front of others but waiting for the right moment and place to express the emotion (Hurlock, 2011).

Based on some experts it can be concluded that the low emotional stability resulted in: less concentration in learning, belittled by friends, fights, misunderstandings, changeable moods, uncomfortable friends, easily yelled and said rudely, and formed groups with friends.

Based on these facts emotional instability needs to be overcome by controlling emotions. To achieve a stable emotional state needs to be given guidance in the management of emotions. If emotions can be controlled in the right way then emotions will become stable.

One way that can be used to improve emotional stability is by psychodrama based on the Qur'an and Hadith. Psychodrama technique is one of the techniques used to overcome personal problems related to psychological problems. Psychodrama aims as therapy and healing. Psychodrama is a dramatization of the inner conflicts so that students can feel comfortable and can change their role as expected in real life (Yustinus, 2006). In psychodrama, individual plays the dramatic situation experienced in the past, present and anticipated for the foreseeable future. Psychodrama technique is performed by playing roles so that students express feelings, anger, aggression, sadness, resentment, happiness and guilt.

Students freely express everything that is in themselves. After playing the role, given the reflection and input from students who witnessed the role played, so that becomes a picture of the state of self. In the reflection, is given a piece of verse in the Qur'an or hadith from Allah subhanahu wa ta'ala which is used to establish and understand students that what is done is not right. It is clear that Al-Qur'an al-Karim and hadith of the Prophet Muhammad *shallallahu 'alaihi wa sallam* are the sources of Islamic teachings as well as guidelines for the life of every Muslim who must be held. In the teachings of Islam, the Qur'an is commonly referred to as the main source and hadith as the second source of Islamic teachings after the Qur'an. The Qur'an is kalam or the word of Allah that is revealed to the Prophet Muhammad *shallallahu 'alaihi wa sallam* which read it is a worship (al-Qaththan, 1994). While the hadith or commonly called the sunnah is all words, deeds and things related to the Prophet Muhammad *shallallahu 'alaihi wa sallam*. (Al-Khatib, 1989). In the capacity as a guide for the life of Muslims, between the Qur'an and the hadith cannot be separated because the Qur'an as the main source is explained by the hadith, so the hadith is referred to as Bayan against al-Qur'an, Surah al-Nahl verse 44. Referring to the above description, then as a guide of life, the Qur'an and hadith must be "Imam" in daily life so that both sources are obeyed, referenced and carried out the orders and stopped the restrictions.

The existence of previous research on psychodrama to improve students' emotional stability in SMKN 1 Trucuk resulted: In the implementation of cycle I has not increased by 22.01%, and implementation in cycle II increased by 53.31%. Thus in this conceptual article combining psychodrama based on Al-Qur'an and Hadith to improve students' emotional stability in vocational school (SMK) (Sholikhah, 2013).

DISCUSSION
Emotional Stability

One of the characteristics that distinguishes early adolescence with late adolescence is the start of emotional stability in late adolescence. Emotional stability is a relatively fixed individual state and is not easily influenced because of persuasion (Al-Mighwar, 2006). Stable individual is individual who can solve the problem quite well (Hurlock, 2011). Individual address the problem with the right emotions and rational thinking.

Based on the expert opinion above, it can be concluded that emotional stability is an individual emotional state that is not easy to change, relatively fixed, not easily influenced by the environment so as to be able to deal with problems and solve problems appropriately.

Psychodrama Technique

Psychodrama is one of the approach acts for group therapy where clients explore their problems through role playing, by enacting dramatic situations using various tools to gain insight, discover their own creativity, and develop behavioral skills. The scenes they play seem to happen here and now, though they may come from a memory or an anticipated event. Group members practice roles without training first (Gladding, 2012). The other technique of

drama in counseling is sociodrama (Maba, 2017). Group members give feedback to the protagonist (counselee) or perform the role as protagonist (counselee).

In psychodrama, the client portrays the dramatic situations experienced in the past, present, and anticipated to be experienced in the future, in order to gain a deeper sense of self and release the pressures experienced or cathartic. Psychodrama involves the director (counselor), the main cast or protagonist (counselee), auxiliary egos (opposite of protagonist/counselee), group member, and stage (psychodrama place) (Corey, 2012).

Psychodrama consists of three phases: (1) warm-up phase, (2) action phase, and (3) sharing and discussion phase (Corey, 2012). These phases are not absolute, but are general intellectual conceptions that help practitioners build spontaneity, apply them, and integrate them with group processes. Can be described as follows:

The Warm-Up Phase

Warm-up consists of some initial activities required for gradual improvement in engagement and spontaneity. It aims to encourage maximum engagement. This includes the director's preparation, building trust and group cohesiveness, identifying group themes, finding the protagonist, and moving the protagonist to the stage. It is important that the participants are helped to prepare some of the methods used during the action phase. The readiness is motivated enough to formulate someone's goals and feel secure enough to trust others in the group.

Initially, the things that should be done are as follows: a) the counselor gives a brief discussion of the characteristics and purposes of the psychodrama, and the participants are asked to ask questions, b) each member is briefly interviewed by the counselor. A key question might be, "Are there any current or past relationships you want to understand better?", c) members can form multiple partners and spend a few minutes sharing a conflict that they experience and want to explore in the session, d) traveling techniques, in which each member is asked to make some brief comments on what is experienced at the time, so as to facilitate group interaction. Doing a rotation can also center members on the personal work they want to do during the session, e) in a long-term group with functional people, a non-directive warm-up is often used to prepare members for a session. Preparing readiness for the next session.

A successful warm-up is when members actively participate and all member contributions are rewarded. The warm-up is intended to create an atmosphere of spontaneity that facilitates resistive trends within members. During the warm-up phase, members need to be reassured that this activity is a safe place, they decide what they will reveal and when they will reveal, and they can quit whenever they want. These techniques are less important than the spirit and purposes of the warm-up; something that facilitates group cohesion, establishes trust, and enhances the spontaneity of individuals and groups are useful tools for the early stage of psychodrama.

The most important task during the warm-up phase consists of creating an atmosphere that fosters spontaneity. In this view, these four conditions are necessary for spontaneous behavior to occur: a) trust and safety, b) acceptance of intuition, images, and feelings, c) playful elements, d) the willingness to take risks and engage in new behaviors.

Warm-up as a major factor in creating an atmosphere that encourages spontaneous behavior. During the warm-up periods develop their own spontaneity (Blatner, 1996). By communicating sincerity and warmth, they foster confidence and trust. Similarly, risk taking, self-disclosure, humor, spontaneity, creativity, empathy, and the ability to accept emotional expressions and model contribute to group cohesiveness. A theme may begin to emerge, and the protagonist can be selected and move to the stage for action.

The Action Phase

The action phase includes a demonstration and works through past or present situations or an anticipated event. The purpose of this stage is to assist members in expressing the basic thoughts, attitudes, and feelings that they are not fully aware of. In doing so, the leader can draw important cues given by the protagonist in presenting the situation, including facial expressions, speech, and posture. The counselor helps the protagonist gain a clear focus on a particular problem. Instead of asking the protagonist to give long details and the risk of losing this psychodrama's energy, the counselor can ask the protagonist to focus on some questions or make statements like this a) with whom in this life where you have the greatest difficulty right now? [Choose the one with which you need to do some work. Show us a scene.] B) be your father [your mother]. What will he usually say to you? [Show us a scene.] C) show us how you want to respond to your mom [dad] d) show us a scene about how you want your partner to behave e) give us a few lines of words you want your child to hear, f) tell us what you most want to hear from your daughter.

The purpose of this intervention is to avoid commenting and instead of dropping the protagonist back to the live meeting and trying out some alternative approaches in action. Once the protagonist has a clear understanding of what protagonist wants to explore, it is possible to create a scene and train a supporting cast. After this focus process, protagonist model the problems and relationships on stage. A single action phase can consist of one to several scenes. Some scenes are arranged and exhibited in relation to the protagonist's problem.

Such problems may be interpersonal or intrapersonal and usually develop from trivial problems (problem presentation) to more central issues (real or deeper problems). For example, if a member identifies when feels left out, the leader can say: "Let's do a scene from a previous time when you felt isolated and abandoned. Let's set it up. "The demonstration will then follow. Ultimately, the scene may be suggested by the protagonist or director that the protagonist plays a different role in the same scene to determine whether the protagonist can respond more effectively. Another suggestion is that the protagonist fantasizes about the future by demonstrating how things may go a year later, thus sharing personal experiences with the audience. The duration of the action phase varies and depends on the director's evaluation of the protagonist's involvement and level of group involvement.

At that time most sessions can be devoted to the group as a whole job through interpersonal issues among members. Other times, common themes such as loneliness, fear of intimacy, or feelings of rejection seem to touch everyone in the group. With skillful facilitation by group leader, the work of many group members can be linked and a common theme can be achieved.

At the end of the action phase, it is important to help the protagonist obtain closure for everything achieved. One useful way to facilitate closure is to regulate behavioral practices that help the protagonist translate group learning into everyday life. The function of behavioral practice is to create a climate that allows experimenting with new behaviors. Then the person can implement some new behaviors with other significant people outside the group and handle the situation more effectively. To facilitate behavioral practices, the protagonist presents the situation as it was originally presented in the action stage and then tried alternative ways of behaving. Role reversal, future projections, reflections, and feedback are often used to help the protagonist gain a clearer idea of the impact of the new behaviors.

The Sharing and Discussion Phase

The third phase of psychodrama involves sharing and discussion. Sharing, which comes first, consists of a non-judgmental statement about yourself; the next is the process of group discussion. After the scene is exhibited, the psychodrama leader invites all group members to reveal how the show affects them personally. Those who take on the role of supporting cast

(the auxiliary ego) can share in two ways. First, they can be encouraged to share what they feel or think about their roles. Secondly, they can eliminate further roles and share something from their own lives that touched by the demonstration.

Members and leader need to be taught to have an open heart, not just an open mind (Moreno, Bloomkvist, & Ru'tzel, 2000). Sharing is a very personal process, not a cognitive reflection, and Moreno had some excellent guidelines for making sharing session becomes a therapeutic experience namely a) group members do not have to give advice or analysis to the protagonist but talk about themselves and how they are affected by the show, b) the protagonist has engaged in sharing openly, and the protagonist deserves more than analysis or criticism, c) sharing has a healing effect. Disclosure of other people's experiences give people the feeling that they are not alone and cause a bonding, d) interpretation and evaluation comes later when the protagonist is not so vulnerable.

During the sharing phase of psychodrama, the counselor's function is to initiate and lead a discussion that includes many participants to maximize feedback. If they have opened up and express deep feelings, they should be able to rely on group support to integrate through the sharing and exploration of the meaning of the experience. If there is no chance available, the protagonist can leave the session feeling rejected and lost instead of feeling more free and more focused.

The director should reinforce the type of sharing that requires self-disclosure, support, and emotional involvement of members. This sharing is well structured so members discuss how they are affected by the session, and in this way, their own involvement, transparency, and growth are fostered. If participants try to analyze or provide solutions, the director needs to intervene.

The importance of the director in helping the protagonist, supporting cast (auxiliary egos), and other members get closure after a piece of work (Leveton, 2001). The closure does not necessarily mean that a problem is solved, but all involved in psychodrama should have an opportunity to talk about how they are affected and what they learn. The main aspect of closure is the process of debriefing the role of protagonist and supporting cast.

Closure depends on clients, situations, and groups. The length of the session, the degree of cohesiveness, and the intensity of the work are other factors that determine the proper type of closure. If the group will not meet again, closure is very important. One discussion period can be useful for "dampening" the emotional level to a more cognitive level and helping the protagonist and audience combine the key aspects of the session.

Although the emotional aspect of a demonstration is great therapeutic value, the degree of cognitive integration will maximize the value of emotional experience. The protagonist can be asked to reveal what have learned from certain demonstrations and insights. It is also a good practice to encourage the protagonist to talk about personal meaning to revive a situation. The protagonist can be stimulated to think of some possible actions that will help to cope with feelings of distress and practical ways of handling situations of similar problems more effective in the future.

It is important to deal with the unfinished matters during the final stages of the psychodrama (Moreno et al., 2000). Before concluding the session, the counselor usually encourages members to express each of the spoken feelings that have developed during the psychodrama. After a successful sharing session, a new job is likely to be formed when other members identify what they have just experienced.

Members need to warn of the danger of attempting early and forcible closure of an issue. It is important that protagonists have enough opportunity to express their feelings, experience their conflicts, and explore the meaning of their emotional release. Clinicians, from their own anxiety who want to see the problem resolved, sometimes suggest behavioral

practices and action plans before members have the opportunity to disclose and identify personal concern areas.

Some practitioners expect perfection. Unless everything is resolved, these leaders feel they have failed (Leveton, 2001). To avoid such feelings, they may try to force closure in situations where the participants better stop if they continue to reflect on what has happened. One of the most challenging tasks for counselor is learning to create a session closure without limiting further member self-exploration, which is necessary for a thorough resolution to their problems.

Psychodrama based on Al Qur'an and Hadith to Improve Students' Emotional Stability

The differences between the psychodrama model and the psychodrama model based on the Qur'an and the Hadith are as follows:

Implementation phase	Psychodrama	Psychodrama based on Al-Qur'an and Hadith
1	Warm-up phase	Warm-up phase
2	Action phase	Action phase
3	Sharing and discussion phase	Sharing and discussion phase, provision of reinforcement/study of the Verses in the Qur'an and Hadith

Table 1. The differences between the psychodrama model and the psychodrama model based on the Qur'an and the Hadith

Based on the above theoretical study then compiled a hypothetical model of psychodrama implementation based on Al-Qur'an and Hadith to improve emotional stability. The model is as follows:

The Warm-Up Phase

A gradual increase in engagement and spontaneity. It aims to encourage maximum engagement. These include the preparation of counselor, building trust and group cohesiveness, identifying group themes, finding the protagonist, and moving the protagonist to the stage.

As for the counselor, a) the counselor gives a brief discussion of the characteristics and purposes of the psychodrama, and the participants are asked to ask questions, b) the counselor gives an understanding that the activities in psychodrama are kept confidential. This means that the group members are more open, confident and comfortable in following the psychodrama activities, c) the counselor asks the light questions to be answered by the group members. To improve spontaneity, self-disclosure, empathy, interactivity and interaction, d) the counselor asks what counselor wants to understand and improve past behaviors, e) members can pair up and spend a few minutes sharing a conflict they experience and want to explorations in the session, f) traveling techniques, in which each member is asked to make some brief comments about what is experienced at the time, g) the counselor asks members readiness to proceed to the next stage.

The Action Phase

The purpose of this stage is to assist members in expressing the basic thoughts, attitudes, and feelings that they are not fully aware of. The counselor can ask the protagonist to focus on some questions or make a statement.

As for the counselor, a) the counselor asks the biggest problems and difficulties in life. The counselor asks the counselee to demonstrate a scene experienced by the counselee, b) the counselor asks follow-up questions to explore the counselee's problem by asking the counselee to demonstrate a scene, c) the counselor asks the counselee to demonstrate the

scene, how the other person should behave, d) the counselor asks the counselee say what counselee hopes and wants, e) the counselor asks the counselee to say what counselee hopes in the future, f) the counselor asks the counselee to reverse the role, the future projection, reflection, and feedback are often used to help the protagonist get the idea more clearly about the impact of new behaviors, g) the counselor asks the counselee to demonstrate a suitable new alternative.

Sharing and discussion phase, provision of reinforcement (study of the Verses in the Qur'an and Hadith)

Sharing what comes first, consists of a non-judgmental statement about yourself; group discussion is the next process. As for the counselor, a) after the scene is demonstrated, the psychodrama leader invites all members of the group to reveal how the demonstration affects them personally. Those who take on the role of a supporting cast can share in two ways. First, they can be encouraged to share what they feel or think about their roles. Second, they can eliminate further roles and share something from their own lives that touched by the display, b) the counselor explains the group members should not give advice or analysis to the protagonist but talk about themselves and how they are affected by the demonstration; c) the counselor asks the group members to criticize and diagnose the behavior of the counselee, d) the counselor invites other members to expose the problems they are experiencing, in order to realize that not only themselves experience problems, e) the counselor gives one verse of the Qur'an and hadith related to the problem they are experiencing, f) the counselor asks counselee and members of the group to understand the meaning of the verse, g) the counselor asks the counselee to establish the behavior to be corrected, h) the counselor encourages the member to express any spoken feelings developed during the psychodrama, i) evaluation and feedback of the psychodrama process.

CONCLUSION

Psychodrama consists of three phases: (1) warm-up, (2) action, and (3) sharing, provision of reinforcement/study of the Verses in the Qur'an and Hadith as well as discussion. At the 3rd stage, the counselor gives verses of the Qur'an and hadith related to the problems of the counselee. It is useful to give an understanding that in the Islamic religion has been arranged and God's promise is certain. In the implementation of psychodrama it would be nice to be given an Islamic approach in accordance with the Qur'an and Hadith.

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