**ICONPSY 2015**

INTERNATIONAL CONFERENCE ON ISLAMIC PSYCHOLOGY

# BOOK OF ABSTRACT

THE CONTRIBUTION OF

# ISLAMIC PSYCHOLOGY

TO THE WORLD CIVILIZATION

## THE 2ND INTERNATIONAL CONFERENCE ON ISLAMIC PSYCHOLOGY

YOGYAKARTA, 9-16 OCTOBER, 2015

# PAPER PRESENTATION SCHEDULE

| Room 1-Session 1 | TOPIC : AKHLAQ, PERSONAL CHANGES AND TRANSFORMATION | | |
|---|---|---|---|
| **Time** | No | Presenters | Institution | Title |
| **13.00 – 15.00** | 1 | M. Muhib Alwi | | The Role of Ruhaniya Education in Developing Religious Awareness among Prisonners |
| | 2 | Dito Aryo Prabowo | Universitas Indonesia | Application Of Mau'idzatul Hasanah for Gay Muslim Intervention: A Case Study Of Gay Treatment Methods In Peduli Sahabat Community |
| | 3 | Ridwan Haris | International Islamic University Malaysia | The Islamic Psycho-Spiritual Therapy On Recovered Adolescent Addicts |
| | 4 | Yahdinil Firda Nadirah | IAIN Sultan Hasanuddin Banten | Religious, Moral Values And PreMarital Sexual Behavior In Late Adolescents |
| | 5 | Yuni Lestari | UIN Sunan Kalijaga | The Role of Youth Parenting among Parents with Unwanted Pregnancies in Yogyakarta |
| | 6 | Gazi Saloom | UIN Syarif Hidayatullah | Repentance (Taubah) and Personal Transformation |

| Room 1-Session 2 | TOPIC :  MUSLIM YOUTHS, LIFE STYLE AND THE MEDIA | | |
|---|---|---|---|
| **Time** | No | Presenters | Institution | Title |
| **15.30 – 17.30** | 1 | Fadillah Medianta Tarigan | Institut Teknologi Bandung | Self Image And Perception About Using Muslim Fashion In The Eyes Of Indonesian Women |
| | 2 | Mustika Rengganingrum | UPI Bandung | Religiosity and Consumptive Life Style: A correlational Study among Hijabers Community in Bandung. |
| | 3 | Fadillah | Institut Teknologi Bandung | Looking Beautiful Or Feeling Beautiful?: Beauty Concept In Muslim Products Advertisement |
| | 4 | Hendro Prabowo | Universitas Gunadarma | Riya Of Muslim Young Leader In Social Media And Virtual World |
| | 5 | Aftina Nurul Husna | Universitas Gadjah Mada | On Living Not Materialistically: A Qualitative Study about Anti-Materialistic Life Attitude among University Students |
| | 6 | Asri Diana Kamilin | | The Meaning Of Love among Young Hafidzah |

| Room 2-Session 1 | TOPIC: ISLAMIC PRINCIPLES AND VALUES IN WORK AND ORGANIZATION CONTEXT | | | |
|---|---|---|---|---|
| **Time** | No | Presenters | Institution | Title |
| **13.00 – 15.00** | 1 | Makmuroh Sri Rahayu | Universitas Islam Bandung | Correlation between Character Strength and Patience among Satpol PP Bandung in Enforcing Law for Street Vendors |
| | 2 | Nosan Feri | Thuma'ninah Excellency | The Role of Spiritual Capital in Drilling Energy Resources |
| | 3 | Annisaa Miranty Nurendra | Universitas Islam Indonesia | Does the Nature of Work Influence Islamic Work Ethic? Examining External Factors of Islamic Work Ethics |
| | 4 | Dewi Sartika | Universitas Islam Bandung | Group Counseling Model for Section Heads In Performing Their Islamic Leadership Role |
| | 5 | Tri Rahayu Ningsih | Universitas Abdurrab Pekanbaru | The Relationship Between Prophetic Leadership And Organizational Culture With Organizational Commitment |
| | 6 | Nur Pratiwi | Universitas Islam Indonesia | Gratitude Training To Reduce Job Stress Among People With Work-Family Conflict |
| | 7 | Lilim Halimah | Universitas Islam Bandung | The relationship of Shabr and Self Actualization in Elementary School Teachers. |

| Room 2 - Session 2 | TOPIC : MUSLIM COMMUNITY INITIATIVES AND IMPACTS | | | |
|---|---|---|---|---|
| **Time** | No | Presenters | Institution | Title |
| **15.30 – 17.30** | 1 | Yuliati Hotifah | Universitas Negeri Malang | The perception of Peer Counseling among Santri in Pesantren (Religious School) |
| | 2 | Deasy Indra Ria Novikasari | Universitas Ahmad Dahlan | Religious Journey Of A Santriwati In Searching for The Existence Of God |
| | 3 | Zainal Abidin | Universitas Airlangga | Islamic Work Ethic For Pesantren Graduates Who Become Entrepreneurs |
| | 4 | M. Ken Adi Irwansyah | UIN Malang | The Impact Of Performing Tahajjud On Santris' Self Confidence |
| | 5 | Pramudika Hapsari | Universitas Gadjah Mada | The Experience Of Reciting Al-Qur'an On People Who Join "One Day One Juz" Program |
| | 6 | Nina Zulida Situmorang | Universitas Ahmad Dahlan | Religiosity and Subjective Well Being Among Members of One Day One Juz Community |

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THE 2ND INTERNATIONAL CONFERENCE ON ISLAMIC PSYCHOLOGY
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| Room 3- Session 1 | | TOPIC: MARRIAGE, FAMILY AND PARENTING | | |
|---|---|---|---|---|
| **Time** | No | Presenters | Institution | Title |
| **13.00 – 15.00** | 1 | Moordiningsih | Universitas Muhammadiyah Surakarta | Family Climate and Islamic Mindfulness Parenting |
| | 2 | Marty Mawarpuri Naidi Faisal | Universitas Gadjah Mada | Family Strength Factors in Conflicts Regions |
| | 3 | Santi Lisnawati | Universitas Ibn Khaldun | Family Education Framed in Islamic Education |
| | 4 | Chairani Wulandari | Universitas Diponegoro | Father's Affection Method (FRAME): The Method Of Educating And Parenting Designed For Fathers Based On As Sunnah. |
| | 5 | Wanadya Ayu Khrisna Dewi | Universitas Islam Indonesia | Promisquity Among Teenage Girls : Prophet Muhammad's Practice In Paternal Involvement As Protective Factors |
| | 6 | Ahyani Radhiani Fitri Sri Wahyuni | UIN Sultan Syarif | The difference of Amana among Fathers and Mothers. |
| | 7 | Roihan Moh Aziz | UIN Jakarta | Hahslm Psychology in Family System |

| Room 3- Session 2 | | TOPIC: MARRIAGE, FAMILY AND PARENTING | | |
|---|---|---|---|---|
| **Time** | No | Presenters | Institution | Title |
| **15.30 – 17.30** | 1 | Emi Zulaifah | Leipzig University | Gratitude and Acceptance as Element of Family Strength |
| | 2 | Sri W Rahmawati | Universitas Tama Jagakarsa | Holistic Parenting: Religious Parenting Based On Islamic Concept |
| | 3 | Arika Zulfitri Karim | Universitas Diponegoro | Marriage And Love: What does Islam teach us about Love? |
| | 4 | Hasma Septyaninda | Universitas Muhammadiyah Surakarta | Parenthood Preparedness in Muslim Young Family |
| | 5 | Yudiana Ratnasari | Universitas Indonesia | A Comparison Of Marital Commitment And Satisfaction Between Couples With Pre Marriage Taaruf And Dating |
| | 6 | Zahira Rahmatika M Novvaliant Filsuf T | Universitas Islam Indonesia | Religious Dynamic Among Wives Whose Husband Had Extramarital Affairs |
| | 7 | Ade Wijaya | Universitas Pakuan | When The Prophet (SAW) Gave His Blessings: Is There a Family Ark That Stays Endlessly Harmonious? |

| Room 4 - Session 1 | TOPIC: THE BIOPSYCHOLOGY OF IBADAH (ISLAMIC RITUALS) | | |
|---|---|---|---|
| **Time** | **No** | **Presenters** | **Institution** | **Title** |

| Time | No | Presenters | Institution | Title |
|---|---|---|---|---|
| **13.00 – 15.00** | 1 | Setiyo Purwanto | Universitas Muhammadiyah Surakarta | The Intensity of Dzikr Nafas and Sleep Latency |
| | 2 | Ambar Sulianti | UIN Sunan Gunung Djati | The Miracle of Dzikr To Reduce Depressive Disorder:  A Two-Way Blade Of Epileptic Seizure |
| | 3 | Aufa Lidinullah Ambar Sulianti | UIN Sunan Gunung Djati | Wudlu and Shalat as a Comfort Rehabilitation to Reduce Vertigo |
| | 4 | Resnia Novitasari Hazhira Qudsyi Nur Widiasmara | Universitas Islam Indonesia | The Dynamics Of Dzikr: A Chronobiology Approach In Single Case Study |
| | 5 | Libbie Annatagia Nita Trimulyaningsih Endah Puspita Sari | Universitas Islam Indonesia | Psychophysiological Aspects Of *Shalat*: The Implementation Of Smardwatch In Chronobiology Measurement |
| | 6 | Nur Habibah | Universitas Muhammadiyah Sidoarjo | Being Grateful And Quran Recitation To Improve Subjective Wellbeing Among Diabetics. |

| Room 4 - Session 2 | TOPIC: RELIGION, ADJUSTMENT AND WELL BEING: CONCEPT AND APPLICATION | | |
|---|---|---|---|
| **Time** | **No** | **Presenters** | **Institution** | **Title** |

| Time | No | Presenters | Institution | Title |
|---|---|---|---|---|
| **15.30 – 17.30** | 1 | Ros Mayasari | IAIN Kendari | Contribution of Islamic Teaching  To Understand About Resilience Character In  Psychology |
| | 2 | Dona Eka Putri | Universitas Gunadarma | Psychological Factors That Build Post Disaster Resilience Among Muslims. |
| | 3 | Quratul Uyun | Leipzig University | Shabr (Patience) And Shalat (Prayer) For Reducing Psychopathological Symptoms After Merapi Eruption 2010 |
| | 4 | Subhan El Hafiz | UHAMKA | Creating New Psychological Theory Based On Islamic Value: the Case Of "Shabr" |
| | 5 | Diana Setiyawati | Universitas Gadjah Mada | Understanding Culture and Belief in Indonesian Mental Health |
| | 6 | Musdalifah | STAIN Kudus | Mental Health: Islamic perspective |

| Room 5 - Session 1 | TOPIC: RELIGION, ADJUSTMENT AND WELL BEING: CONCEPT AND APPLICATION | | | |
|---|---|---|---|---|
| **Time** | **No** | **Presenters** | **Institution** | **Title** |
| **13.00 – 15.00** | 1 | Diah Puspasari | UIN Sunan Gunung Djati | The Description Of Spiritual Well Being For The Aged Individuals Who Decide To Stay In Boarding Houses |
| | 2 | Nada Shobah | UIN Maulana Malik Ibrahim | Readiness to face Death: A Phenomenological Study among Women Member of Majlis Taklim. |
| | 3 | Fatma Laili Khoirun Nida | STAIN Kudus | Contribution Of Meaningful Life For Individual's Attitude Towards Death |
| | 4 | Rima Olivia | | Mindfulness And Shalawat-Effect On Emotional Well-Being |
| | 5 | Endang Fouriana | Universitas YARSI | Spiritual Wellbeing And Mindfulness Among Assembly Of Shalawat Friends |
| | 6 | Mohammad Sholeh Ika Setya Mahanani | Universitas Muhammadiyah Surakarta | Effectiveness of Smart Empowerment Technique (SET) Training In Reducing Stress and Enhancing Spirituality |
| | 7 | Rumiani | Universitas Islam Indonesia | Gratitude Training for Decreasing Stress Level for Diabetes Mellitus Type 2 Patients |

| Room 5- Session 2 | TOPIC: RELIGION, ADJUSTMENT AND WELL BEING : CONCEPT AND APPLICATION | | | |
|---|---|---|---|---|
| **Time** | **No** | **Presenters** | **Institution** | **Title** |
| **15.30 – 17.30** | 1 | Herlina Siwi Widiana | Monash University Australia | Religious Items In Screening Depression |
| | 2 | Endang Fouriana Riselligia Caninsti | Universitas YARSI Jakarta | Mindfulness Technique for Reducing Pain among Students |
| | 3 | Nafisatul Wakhidah Yulia Solikhatun | UIN Maulana Ibrahim Malang | Psychological Well-Being Among Caregivers of Terminally Ill patients in Malang |
| | 4 | Zakwan Adri Rahmad Hidayat, Taufik Hidayat | Madani Islamic School | The Subjective Burdens And Coping Strategies In Parents Of Children With Special Needs |
| | 5 | Ella Suzanna | | Religiosity As An Effective Way To Cope With Difficulties Among The Orphans In Aceh |
| | 6 | Ambar Sulianti | UIN Sunan Gunung Djati | The Power Of Belief To Cope with Psychosocial Pressures among Short Stature People (Dwarfism) |

| Room 6 - Session 1 | TOPIC: CONSTRUCTS AND THEORY DEVELOPMENT IN ISLAMIC PSYCHOLOGY | | |
|---|---|---|---|
| **Time** | **No** | **Presenters** | **Institution** | **Title** |
| **13.00 – 15.00** | 1 | Moh Bahrun Amiq | UIN Maulana Malik Ibrahim | Cognitive Psychology: A Study on Al Farabi. |
| | 2 | Uly Gusniarti Fani Eka Nurtjahjo Susilo Wibisono | Universitas Islam Indonesia | Conceptualization Of Positive Thinking In Islamic Perspective |
| | 3 | Fridayanti | Universitas Padjajaran | Formative Measurement Model of The Construct of Islamic Religiosity |
| | 4 | Ananda Sevma | Universitas Gadjah Mada | Muraqabah: A Psychological Concept |
| | 5 | Retno Hanggarini Ninin | Universitas Padjajaran | The Servant Self - The Ideal Personality for Health and Happiness.: A study on Related Verses in the Quran. |
| | 6 | M. Syamsul Arifin | Universitas Islam Indonesia | The Psychology of Happiness according to Imam Al Ghazali: Its Relevance in Understanding Today's Human Happiness |

| Room 6- Session 2 | TOPIC: THOUGHTS, IDEAS AND REFLECTION ON ISLAMIC PSYCHOLOGY AND SPIRITUALITY | | |
|---|---|---|---|
| **Time** | **No** | **Presenters** | **Institution** | **Title** |
| **15.30 – 17.30** | 1 | Tika Faizatul Siti Dewi | Universitas Gadjah Mada | Islamization of Psychology in Public Secular University: Between Possibility and Improbability. |
| | 2 | Jihad Wafda | Universitas Gadjah Mada | From Adab to Civilization |
| | 3 | Zulmi Ramdani | UIN Sunan Gunung Djati | Shadaqa: From Habit To Happiness |
| | 4 | Tri Satria | UIN Syarif Hidayatullah | Diaspora Psikologi: Proliferasi Konseling Islam |
| | 5 | Arif Ainur Rofiq | Universitas Negeri Malang | Sufism Method And Its Application In Islamic Psychotherapy |
| | 6 | Agnes Irawati | Universitas Bunda Mulia | Meditation: Modern Man In Search Of His Origin |

| Room 7-<br>Session 1 | TOPIC: CHARACTER EDUCATION (CONCEPTS and INTERVENTION) | | | |
|---|---|---|---|---|
| **Time** | No | Presenters | Institution | Title |
| **13.00 – 15.00** | 1 | Marjan Karimipour | International Islamic University of Malaysia | Scrutinizing The Effect Of Spirituality On Huffaz Students Mental Health In Itqan Institute |
| | 2 | Sri W Rahmawati | Universitas Tama Jagakarsa | Altruism At School: The Influence Of Value Based School Climate On Altruism |
| | 3 | Charyna Ayu Rizkiyanti | Universitas Pancasila | The Effect Of Empathy On Behavioral And Emotional Strength Among Islamic Preschoolers': Parents As Respondents |
| | 4 | Nur Aziz | Universitas Trunojoyo | Coping Behavior based on the Teachings of Al-Ghazali among Psychology Students. |
| | 5 | Muna Erawati | IAIN Salatiga | Why Parents' Religiosity Does Not Influence Directly on Academic Motivation Among Muslims Students? |
| | 6 | Lisnawati Ruhaena Suad Jauharoh | Universitas Muhammadiyah Surakarta | Early Literacy Stimulation Of Preschool Children Using Instructional Media |

| Room 7-<br>Session 2 | TOPIC: CHARACTER EDUCATION (CONCEPTS and INTERVENTION) | | | |
|---|---|---|---|---|
| **Time** | No | Presenters | Institution | Title |
| **15.30 – 17.30** | 1 | Sri Nurul Milla | International Islamic University of Malaysia | Empathetic Joy (Expressing Happiness Towards Others' Fortune) to Reduce Hassad Tendency Among Muslim Students |
| | 2 | Pihasniwati | Universitas Sunan Kalijaga | The Shidiq Personality Training Module As A Program for Character Development (The Application of The Thought Of Imam Al-Ghazali). |
| | 3 | Nurindah Fitria | Universitas YARSI | Correlation Between Religious Coping And Self-Forgiveness In Individual With Wrongdoing In The Past |
| | 4 | Farida Hidayati | Universitas Diponegoro | Compassion: An Islamic Values As The Basis For Improving Empathy. |
| | 5 | Alivermana Wiguna | Universitas Muhammadiyah Yogyakarta | Character Strength and Virtues in Islamic Psychology Perspective. |
| | 6 | Fenti Hikmawati | UIN Sunan Gunung Djati Bandung | Pyschoeducation of Local wisdoms on Personal Characters of Sundanese for the Internalisation of Religious Commitment Through Islamic Counseling. |

**ROOM 1 SESSION 1**
**TOPIC : AKHLAQ, PERSONAL CHANGES AND TRANSFORMATION**

## APPLICATION OF MAU'IDZATUL HASANAH IN GAY MUSLIM INTERVENTION: CASE STUDY OF GAY TREATMENT METHODS IN PEDULI SAHABAT COMMUNITY

**Dito Aryo Prabowo**
Faculty of Psychology Universitas Indonesia, Depok, Indonesia
dito.a.prabowo@gmail.com

**ABSTRACT**
Mau'idzatul hasanah is a term that can be defined as a goodly exhortation to dakwah object. However, its application can be interpreted differently based on each person's or communities' problems and situations. An application of Mau'idzatul hasanah is developed to gay Muslims, by Peduli Sahabat (PS) community. PS is an online-based community that concerned in helping Muslims with homosexuality problems (called as SSA or same-sex attraction), to cope from their distress and facilitated to averse the feelings to be heterosexual again. This research using case study method by literature review as its data sources, cross-checked by interviews with the founder, Sinyo Egie. The result of the review, Sinyo figured how gay Muslims feel rejected, guilty, yet don't have anyone to talk with. PS treatment started by collects clients' data about their childhood and relationship pasts. After that, client will be asked of his commitment to this program, which contains several tasks, also avoiding contact with the same-sex partner, until prohibition of pornography access. Hundreds of them now feel better and some of them can marry with opposite sex. Based on the data, it can be assumed that PS treatment is same way as client-centered therapy. Clients' will be asked about their problems, realize the consequences, and complete the tasks. However, counselor's role in the treatment is important to exhort the clients' to obey and realize the advantages of Islam's worldview. The community form itself can be seen as another variable. The conclusion, Peduli Sahabat as an online-based community, although only started based on experiences and data, it can developed and compared to professionals' methods. Correlations between gay Muslim characteristics in the world, also the treatment, need to expand in quantitative or qualitative research, along with its introduction to psychologists or counselors concerned in Islam.
Keywords: homosexuality, *online community, muaidzatul hasanah, gay treatment*

## THE ISLAMIC PSYCHO-SPIRITUAL THERAPY ON RECOVER ADOLESCENT ADDICTS

**Ridwan Haris, Prof. Dr. Nik Ahmad Hisham Ismail, Dr. Zahiri Awang Mat**
International Islamic University Malaysia
ridwan200182@gmail.com

**ABSTRACT**
The therapeutic intervention on drug addiction with spirituality approach is interesting to pursue since many studies have done with a variety of results. The focus of this study is psycho-spiritual problem on the person who has experienced drug addict such as loss of awareness and mind (Beck & Weishaar, 2000), physical and mental weakness (Sussman & Ames, 2001), anti-social behavior (Sarell & Sarel, 1990), and problems in the school (Storr, 2012). Thus, a more in-depth study of the role of spirituality on this problem is required in order to increase mentality, conscious mind, and behaviour as a normal personality. To accomplish this, the researchers intent to explore four persons who recover from addiction and undergo Islamic therapeutic intervention at Inabah Centre in Tasikmalaya and Madani Health Care in Jakarta, Indonesia. The finding revealed that they get enlightened mind, consciousness, reflections and regret feeling (or feeling of regret), self confidence, and persistent of doing good deeds after go through a period of recovery process. All the aspects of the findings were generated in the three themes, i.e. reflection feeling (RF), insight awareness (IA), expression attitude (EA), and brightness image (BI). Some psycho-spiritual aspects from Islamic perspective also explainded in the discussion to make it a valuable force in preventing, treating, and handling the addiction in society.
*Keywords : Addiction, Islamic Therapy, Spirituality, Adolescence, Qualitative*

## THE ROLE OF PARENTING TEENS IN THE ELDERLY WITH UNWANTED PREGNANCY

**Yuni Lestari**
Psychology Department, Universitas Islam Negeri Sunan Kalijaga Yogyakarta
yhun.psi@gmail.com

**ABSTRACT**
The family is the closest person in the process of education, it will be like what the quality of a child can be observed by looking at the condition of the family or parenting adopted parents.The condition occurs in the later teens DIY within 2011-2014 has increased in terms of juvenile delinquency to lead acts of criminality. Rising juvenile delinquency behavior can be caused by two things, namely the circumstances of family or parenting parents and surroundings. The family as a perpetrator of caregiving expected to give education the norm of educational norms, but it is reasonably difficult obtained when parenting is done not balanced. The role of parents as caretakers of a key moral growth of children, parenting role capacity so that the old attitudes and control is expected to be the growth of children. Past condition of older people when performing caregiving affects the process of parenting itself, both with backgrounds of marriage caused a pregnancy is not desired or not. Unwanted pregnancy experience is

an experience that not everyone is ready to keep that in mind for the behavior that occurs is the manifestation of a breach of the values or norms of religious, moral and social sector in the applicable region. Be it that looks difficult when parenting a child against treading teens do older people who have experience of pregnancy is not desired. Requires the strengthening of various sides in order for every child to become better human beings from his parents. In this study, researchers ideas meant to uplift the roles of parenting teenagers parents do with a pregnancy is not desired, how the process of nurturing old people are doing, and how Islamic parenting became factor in doing the parenting teens in the elderly with unwanted pregnancy.

*Keywords : the role of parenting, parenting teens, unwanted pregnancy, Islamic parenting*

## REPENTANCE (TAUBAH) AND PERSONAL TRANSFORMATION

**Gazi Saloom**
UIN Syarif Hidayatullah Jakartaa
gazi@uinjkt.ac.id

**ABSTRACT**
Personal transformation is initial step for social transformation. Social transformation history of all nations all over the world cannot be separated from personal transformation process. Everyone has right to transform and contribute to social transformation in local, national and global levels. Al-Quran Surah Ar-Raad verse 11 stated that Allah will never change a social group unless they change their psychological matters in particular their mind. Instruction to transform personally has been stated by Prophet Muhammad in one hadis. Main message of the hadis is that personal transformation to be better is luck; personal transformation that has not yet done by individual would be harm; and personal transformation to be worst is malediction. In psychological perspective, personal transformation is learning process that is done by everyone in order for his/her behavior in consistency with demand and need of life. Personal transformation from bad condition to good condition is experienced by bad people. Personal transformation in bad people is something unique and not often studied by experts in the field of psychology including Islamic psychology. This study aimed at understanding how bad people transformed into good people through remorse. This process was colored by difficulty and challenges, it was because they had to choose between keepings as bad people or transformed into good people. This study used qualitative method with in-depth interview, observation and documents review including social media as instruments in collecting data. Two former robbers in last time ago asked to be main informants who would be interviewed and their life story will reviewed. In order this study to be completed, five people from their relatives and families interviewed to get most relevant crucial information with life experiences of the main informants. Data and information was analyzed by content analysis and thematic techniques. This study found that personal transformation in bad people was preceded by effort to make remorse that full of challenges and difficulties. Recommendations are discussed.

*Keywords: Transformation, personal, social, learning, remorse*

**ROOM 1 SESSION 2**
**TOPIC: MOSLEM, YOUTH, LIFE STYLE AND THE MEDIA**

**SELF IMAGE AND PERCEPTION ABOUT USING MUSLIM FASHION IN THE EYES OF INDONESIAN WOMEN**

**Medianta Tarigan**
Indonesia University of Education, Indonesia
medianta.tarigan@gmail.com

**Fadillah**
Bandung Institute of Technology, Indonesia
fadillah.rec@gmail.com

**ABSTRACT**
The results of the 2010 population census showed that the number of Muslims in Indonesia reached 209.12 million people or 88 percent of the population, which then makes Indonesia as the largest Muslim country in the world. Today Indonesia establishing itself as one of the fashion centers of Muslims in the world. In line with technology advances and modernization in the last two decades, Muslim fashion which in the past was considered too rigid and outdated, now being a main stage in the world of fashion and commerce. Nowadays, the meaning and function of Muslim fashion is not only related to the demands of religious doctrine anymore but also has become part of the fashion trend that is easily accessed by woman in Indonesia. This study aims to see how the self-image of women when using Muslim wear and how they perceive other women who also uses the Muslim wear. Using quantitative methodology, by using open-ended questionnaire as data collecting pool, this study collected data from 393 female in Indonesia, aged between 21-42 years. Subjects' tabulated responses after content analysis showed that: first, the self-image of women when using Muslim wear are elegant, religious, and confident. At the other side, they perceive other women who also uses the Muslim wear as beautiful, make proud and religious. Overall, the use of Muslim wear affects the formation of the self-image. And also affects how they perceive other women image. But this two things are not always in line, although it gets the same positive credit.
*Keywords: self-image, Muslim fashion, women*

**RELIGIOSITY AND THE CONSUMPTIVE LIFESTYLE. A CORRELATIONAL STUDY ON *HIJABERS* COMMUNITY BANDUNG**

**Mustika Rengganingrum, Ita Juwitaningrum, Dyah Zaleha Wyandini**
Indonesia University of Education, Bandung, Indonesia
mustikarengganingrum@gmail.com

**ABSTRACT**
This correlational study aims to empirically observe the relationship between religiosity and the consumptive lifestyle on *Hijabers* Community Bandung. This study uses

Tilliouine and Belgoumidi's theory of religiosity (2009) and Sumartono's theory of consumptive lifestyle (2002). The data collection process wasconducted by employing both the Islamic Religiosity Scale and the Consumptive Lifestyle Scale, compiled using summated rating model by Likert. Total of 92 subjects consisted of members and active committee of *Hijabers* Community Bandung. Sampling was taken by purposive sampling technique. The results of Spearman's rank data analysis show that there is a positive relation between religiosity and the consumptive lifestyle on the 92 members of *Hijabers* Community Bandung (r=0,079), and that religiosity contributes only by 0,62% ($R^2 = 0,62$) to the consumptive lifestyle. The correlation's level of religiosity and consumptive lifestyle of *Hijabers* Community Bandung is at a very low category. For further research, it is advisable to increase the study sample because of the countless number  Muslim and an ever-increasing  number of *Hijabers* Community Bandung members may lead to obtaining  better research findings and can be generalized to the entire Muslim urban areas, especially in Bandung.
*Keywords: religiosity, consumptive lifestyle, Hijabers Community Bandung*

## LOOKING BEAUTIFUL OR FEELING BEAUTIFUL? : BEAUTY CONCEPT IN MUSLIM PRODUCTS ADVERTISEMENT

**Fadillah**
*Institut Teknologi Bandung*
*fadillah.rec@gmail.com*

**ABSTRACT**
Religion gives the greatest influence in the lives of individuals to determine how they behave. Religion to some extent determine the way people live, the choices they make, what they eat and with whom they interact. Media is an important part in shaping social behavior. Advertising is a prototype of public image. Advertising serves to bridge between the idea that occurs in real life with the products that being advertised. Currently, Muslim women has become one of the most promising market in the product business. The high number of Muslim women who choose to use hijab resulted in high demand for Muslim clothing and other products. Ads use this trend to create a picture of a particular model that can be used as a reference for Muslim women to build their image. The study aims to determine which ads are becoming top of mind when it comes to Muslim products. This study also aimed to get an idea of beauty that is seen by the consumers of the Muslim women product advertisement, and how is the perceived character of Muslim women in the ads. Using quantitative methodology, by using open-ended online questionnaire as data collecting pool, this study allowed 204 respondents (female in Indonesia, aged between 21-42 years) to fill out the name of advertising they consider as muslim product advertising. The survey then asked respondent to describe the physical appearance they think as beautiful in that model ads and also the character of the model. All qualitative responses was classified using coding scheme for the quantitative analysis of data. Subjects' tabulated responses after content analysis showed that: first, cosmetics product and muslim fashion ads become the most remembered ads in presenting muslim women. Second, physical beauty was described as sharp-edged nose, sharp eyes and thin face shape, white and bright skin color, slim body shape, dressed in courteous and modern trends, natural make-up and use of pastel

colors. The perceived character of Muslim women in the ad was friendly, humble, feminine, modern and clean. The study shows that the costumers' perception of physical description are not much different from the description of the ideal woman displayed on the other ads in general. The unique markers only the way model dressing courteously and the use of pastel colors. But the advertising is capable of displaying a distinctive character of the picture of Muslim women. Humble and clean characters rarely appear in the image of female in advertising. The ad is still difficult to show the concept of looking beautiful but it has begun to create the concept of feeling beautiful.
*Keywords: advertisement, beauty, muslim women*

## RIYA OF MOSLEM YOUNG LEADER IN SOCIAL MEDIA AND VIRTUAL WORLD

**Hendro Prabowo**
Faculty of Psychology, Gunadarma University, Jakarta
ndrahu@yahoo.com

**ABSTRACT**
Digital generation is an unavoidable necessity for Muslims. Generally, the young generation of Muslims who were born as the digital generation in general also uses information technology to communicate and preaching. Unconsciously, in carrying out *dakwah* and motivation, they often seemed to want to get approval in a variety of ways, for example by increasing the account in social media, displaying photographs, displaying photographs of their success, claiming himself as an experts, etc. This paper is the result of the analysis of secondary data on trends of *riya* from two young leaders of Islam is very popular, which obtained the data from the virtual world and social media.
*Keywords: riya, young leader*

## ON LIVING NOT MATERIALISTICALLY: A QUALITATIVE STUDY ABOUT ANTI-MATERIALISTIC LIFE ATTITUDE ON UNIVERSITY STUDENTS

**Aftina Nurul Husna**
Magister Psikologi, Universitas Gadjah Mada
aftina.nurul.h@ugm.ac.id

**ABSTRACT**
Materialism is a phenomenon perturbing scholars as well as social scientists for a long time. The concern toward materialism is especially culminated in today capitalistic and consumeristic era. Materialistic orientation affects psychological well-being, familial and social relation, and life performances in many aspects, and indirectly damages natural environment. This problems draw us to look for solution. Psychologists have suggested introducing people with healthier life values to combat materialism. It raised a question about how people actualize those values in life. This research aims to explore anti-materialistic life attitude with subject university students. Materialism is defined as the importance ascribed to the ownership and acquisition of material goods in achieving major life goals or desired states of success, happiness, and life satisfaction. Using grounded theory method, interviews were conducted to three university

students (aged 19-21 years old) in Yogyakarta.The results were analyzed and showed several theoretical constructs and dynamics of anti- materialistic life attitude. Anti-materialism is about controlling desire to strive and possess material things with rational, moral, religious, and social consideration; setting moderate financial sufficiency as intermediary aspiration to achieve bigger life goals, such as self-improvement (to accomplish economic independence and self-sufficiency), familial and social welfare (to share benefits and help those who unfortunate), and true happiness living in this world and the hereafter; and having balanced judgement about the significance of material things as needed and useful, but also potentially harmful and dangerous.

*Key Words: Anti-materialism, materialism, life attitude, university student*

## THE MENANING OF LOVE AMONG YOUNG *HAFIZHAH*

**Asri Diana Kamilin**
Islamic Boarding School of Qur'an Memorizer Nurul Furqon Malang
asridianakamilin@gmail.com

**ABSTRACT**
Love like a prism that is viewed from different angles will produce different definition. Prior research explain that love is influence by a love story music and lyrics of the song. One type of melodies and lyrics believed to influence the behavior of the individual soul is the Qur'an, Moslems' holy book. The Qur'an is the most widely studied text, memorized, and used as ritual. The Qur'an is read and heard continuously by individuals who memorized it. The behavior procedure of Qur'an memorizers is guided by an understanding of what has been learned and mastered from the Qur'an. In this case, women are different to men who allow differences to think, act, and feel something. Discussion about love at the beginning of adult women who memorize the Qur'an actually focused on aspects of women's subjectivity. This is because the essence of love proper reviews are subjective and involves a phenomenon, not the objective and behavioral concern. Earlier resercher suggest that research on love should focus on assessing the experience and perspective of individuals or groups in view of love. The aim of this research is to discover the meaning of love in the point of view of a women who memorizes the Qur'an *(hafizhah)* and explore the expression of love from a women who memorizes the Qur'an *(hafizhah).* This research used a phenomenological qualitative research method. Data collection methods used are interviews, observation, field notes, and other supporting documents.

*Keywords: love, women, Qur'an memorizer*

**ROOM 2 SESSION 1**
**TOPIC: ISLAMIC PRINCIPLES AND VALUES IN WORK AND ORGANIZATION CONTEXT**

**CORRELATION BETWEEN CHARACTER STRENGTH AND PATIENCE ON SATPOL PP BANDUNG IN ENFORCING LAW FOR STREET VENDORS**

**Makmuroh Sri Rahayu, Susandari, Ria Dewi Eryani**
Fakultas Psikologi Universitas Islam Bandung, Bandung
makmurohsrir@yahoo.com

**ABSTRACT**
Recently, authority of Bandung has been developing many attractive places, such as shopping centers and parks that need to be looked after its cleanness, orderliness, and beauty. For that purpose, the authority applies some forbidden area for street vendors. Satuan Polisi Pamong Praja (SatPol PP, the operational unit representing the city authority, has made some action for enforcing the law, but the result apparently was not satisfying yet because the vendors usually come back for continuing their bussiness after being demolished. The law enforcement, performed by Satpol PP, sometimes lead to rebellion of the vendors. This condition, sometimes, made SatPol PP has to do their job aggresively. On the other hand, Satpol PP sometimes feel sympathy to the vendors that made them difficult to do their job. Based on that fact, it is assumed that Satpol PP should have patience that supported by some characters in Character Strength). The purpose of this study was to explore the correlation between Kesabaran (patience) and Ketangguhan Pribadi (Character Strength) of Satpol PP Bandung in enforcing law. The Method of this study was Correlational to see if there is any relationships between Kesabaran (patience) and characters that united in Character Strength of Satpol PP Bandung in enforcing law. The sample were 100 subjects. The instrument were made of Character Strength theory by Peterson and Seligman, and Kesabaran by Antonio Syafei, modified by Umar Yusuf. Data were analized by using Rank Spearman. The result is expected to show the characters that have correlation with Kesabaran so it could be determined what characters to build for strengthening the patience of Satpol PP Bandung in the future.
*Keywords: Street Vendors, Character Strength, Patience, Satuan Polisi Pamong Praja*

**DOES ISLAMIC WORK ETHIC INFLUENCED BY THE NATURE OF WORK? EXAMINING EXTERNAL FACTORS RELATED TO ISLAMIC WORK ETHICS**

**Annisaa Miranty Nurendra**
Psychology Department, Islamic University of Indonesia, Yogyakarta
annisaa.miranty@gmail.com

**ABSTRACT**
There is an assumption that Islamic work ethic is influenced only by internal factors of the individual, such as the religiosity of the person. This study aimed to test whether external factors outside the individual can affect a person's level of Islamic work ethic.

The basis of this hypothesis is that the work ethic is a value that can also be obtained by a person from outside himself through socialization of organization culture and the experience gained from work. External factors tested in this study are the characteristics of the job, including the type of work, duration of work, characteristics of job demands and job resource. Respondents in this study includes 165 academic staff at a university in Yogyakarta. Data was collected using an Islamic work ethic scale from Abbas Ali (1988), job demands scale (workload, emotional demands and work family conflict) and job resources scale (autonomy, self development and social support). Correlation analysis techniques and t-test is used to examine the relationship and differences of each aspect in both groups. Results showed that there's no difference in Islamic work ethic scores (t = 0.119, p> 0.05) based on the type of work, and there is no relationship between working tenure with Islamic work ethic (r = 0131, p> 0.05). Other results and implications are discussed in this study.
*Keyword : nature of work, job demands, job resources, islamic work ethic*

## GROUP COUNSELING MODEL FOR SECTION HEADS IN PERFORMING THEIR ISLAMIC LEADERSHIP ROLE

**Agus Sofyandi Kahfi, Lisa Widawati, Dewi Sartika**
Bandung Islamic University,
dsartk@yahoo.com

**ABSTRACT**
Unisba, as one of the Islamic universities in Bandung, owns a vision 'being an independent Islamic university, advanced and renowned in Asia'. One of the obstacles frequently happens is performance and administration services that are not at their greatest state, so the services given to students are considered poor. Based on the previous study, it was found that one of the causes of that problem was the fact that the section heads didn't have a strong leadership in their capacity as the boss who directly related with the staff giving the administration services. This study is intended to gain the Islamic leadership profile on the administration section heads at Unisba. Here, the downsides related to the natures of Islamic leadership has been found, thus an intervention model to boost those natures is developed through group counseling approach. At the first stage of this study, a descriptive analytic method was employed. This means the research was preceded by looking at the variable description based on the objective facts perceived by the staff that are then analyzed. Based on the analysis results, a "group counseling" intervention model is developed in relation to the variable mentioned.The measurement used in this study was Islamic leadership questionnaire. Based on the calculation and analysis, the results were as follow. It was found that 60% of staff perceived thier section heads as leaders who have performed Islamic leadership far above the ground. Meanwhile the rest 40% of the staff perceived their section heads as leaders who have performed Islamic leadership poorly. Among the natures of Islamic leadership, the majority of them had the nature of *shidiq* (honest), *Amanah* (trustworthy), *Fathonah* (intelligent), *Tabligh* (accountable), yet among them there were also those who had those natures in low quality and even didn't have them at all. In those four aspects there were some indicators that were considered still low. In *shidiq* aspect, the indicator was about disharmony between what they said and what they did. In terms of *amanah* aspect, the indicators were about not using their power for

their personal interest, putting their personal interest before organization's interest and their ability to act fairly. About *fathanah* aspect, it was about their ability to manage their staff. Based on those findings, it is recommended to do the intervention on those weak aspects and indicators by giving them group counseling. Group Counseling Model is an intervention by using personal and group approach in order to make those section heads more open in putting forward their problems and sharing their experiences facilitated by a psychologist. It is expected that they find an insight in understanding themselves deeply and more optimally, especially in the area of self- development through Islamic leadership role.

*Keywords:Islamic leadership, Group Counseling model*

## CORELATION BETWEEN PROPHETIC LEADERSHIP, ORGANIZATIONAL CULTURE, AND ORGANIZATIONAL COMMITMENT

**Tri Rahayuningsih**
Faculty of Psychology, Universitas Abdurrab Pekanbaru
trningsih.ugm10@yahoo.com

**ABSTRACT**
Riau, one of Indonesia province nuances of Malay with Islamic values will affect people psychologically. It also affects the organization's vision, mission and governance of the organization who promote Islamic values such as Universitas Abdurrab. Leaders need to understand the things that make employees have a positive perception of the organization. In this case, the prophetic leadership as a form of perfect leadership model for Muslims because it refers to the properties of the prophet. Therefore, research is needed to see corelation between prophetic leadership, organizational culture, and organizational commitment to employee Abdurrab University Pekanbaru. This study aims to determine the relationship between leadership prophetic and organizational culture and organizational commitment on Universitas Abdurrab's employee, so this study could be useful for the development theoretical science of industrial and organizational psychology, as well as suggestions to the parties concerned to keep factors that make employees remain committed to providing the best performance at Universitas Abdurrab. This study used questionnaire consist of prophetic leadership scale arranged Budiharto, S and Himam, F. (2006), the scale of organizational culture and organizational commitment scale, and then analyzed statistically. The results is there corelation between prophetic leadership, organizational culture, and organizational commitment of employee at Universitas Abdurrab with F = 76.487, significance of p <0.000 and R square = 0.646 means prophetic leadership and organizational culture contributed 64.6% to organizational commitments on Universitas Abdurrab's employee. There is no difference in organizational commitment on Universitas Abdurrab's employee based on length of employment. There is no difference in prophetic leadership of supervisor tribe Riau Malay and non-Malay. There is no difference in prophetic leadership based on male and female. Prophetic leadership contributed 11.7% to organizational culture at Universitas Abdurrab and 22.6% to organizational commitment of employees. Organizational commitment according to Meyer and Allen is strong desire to remain as members of

organization and trying to act as organization wished, the acceptance of values and goals of organization (Luthanz, 2006). When employees are engaged and loyal to organization, as well as willing to work optimally for progress of organization, then the organization will continue to grow because it is supported by its human resources, so that organizational commitment becomes important. Newstorm (2007) suggested several ways to grow the organizational commitment with regard to the organizational culture. Therefore, the advice given to Universitas Abdurrab are to build organizational commitment with mission and vision internalization of Islamic values on the employee, and the policy of leader through prophet properties that make each element within the organization feel the same.
*Keywords: prophetic leadership, organizational culture, organizational commitment*

# GRATITUDE TRAINING TO REDUCE JOB STRESS AMONG PEOPLE WITH WORK-FAMILY CONFLICT

**Nur Pratiwi Noviati**
Department of Psychology, Islamic University of Indonesia, YogyakartA
nur_pratiwi_noviati@yahoo.com

*ABSTRACT*
Job stress is the pressure due to the difficult situation encountered in the workplace (Alves et al, 2004). Job stress can have a negative impact, decrease in the individuals ability in the completion of tasks. One of the factors that influence job stress is work-family conflict (Handoko, 2008). This study aims to design an intervention that can be reduce job stress on people with work-family conflict. The intervention design created in the form of gratitude training prepared based on the research that has been done before. The study test the correlation between work-family conflict and job stress. Instrument of job stress developed based on the theory of Alves et al (2004) with reliability coefficient alpha 0,765 and work-family conflict instrument developed based on the theory of Sekaran (1997) with reliability coefficient alpha 0.930. This preliminary study involving 182 muslim respondents consisting of 118 women and 64 men with age range between 23 years to 60 years. Respondents working at the government service in Yogyakarta spread in 5 places namely the Province of Yogyakarta, Sleman, Bantul, Kulon Progo and Gunung Kidul. The results showed that work-family conflict has positive correlation to job stress (p> 0.00), these indicate that if there are has high work-family conflict, the job stress will be high too. Based on 182 muslim respondents, there are 74 people (46 women and 28 men) who showed the job stress and work-family conflict in the range category of moderate to very high. It means that these respondents experienced a work-family conflict and job stress. The design of interventions in the form of gratitude training is compiled based on the cognitive behavioral approach to gratitude exercise by Snyder and Lopez (2002), and the concept from Al-Munajjid (2006) related to optimization cognitive, affective and psychomotor of participants through the introduction turn back of blessings given from Allah. The steps conducted in the training that is (a) identifying the wrong thoughts (deficiencies, weaknesses or regret over the fate), (b) formulate things that support the mind of gratitude, (c) replace wrong thoughts toward thoughts of gratitude, and (d) applying gratitude in the heart, the thoughts, words and actions (Snyder & Lopez, 2002). The

expectation is the design of gratitude training can be used to reduce work stress on people with work-family conflict.
*Keywords : Gratitude Training, Job Stress, Work-Family Conflict*

## THE RELATIONSHIP BETWEEN PATIENCE AND SELF ACTUALIZATION AMONG ELEMENTARY SCHOOL TEACHERS

**Lilim Halimah, M. Harry Hadian, Risma Riandini**
Faculty of Psychology Bandung Islamic University
umisyanida@yahoo.com

**ABSTRACT**
Teachers are the most important component of the educational process. One of the rewards given by government for the teachers performance and their professionalism is in the form of teacher certification. Certification is given to teachers who have met the four competencies, namely the pedagogic, professional, personal and social competency. The basic qualification of their education should bachelor degree. In facts many elementary school teachers are no longer young as they must further study in order to get a college degree. In carrying out undergraduate studies many obstacles are often encountered, such as age, economic factors, as well as the academic tasks that burdened and time consumed. It is not easy to reach the status as competence teachers which demands a lot of patience. Patience defines as individual ability to arrange, handling, directing, fulfilling the needs and solving the problems objectively and rationaly. Certification becomes a form of self-actualization for elementary school teachers based on the self-actualization theory propounded by Maslow. The purpose of this study was to determine the relationship between patience and self actualization among the primary school teachers who are undergraduate students in Regol district Bandung. Sample of this study was 30 teachers. The result of this research rs = 0.484 with significance value 0.007 (Sig <0.05), which means there is a positive relationship between patience and self actualization among the teachers."
*Key words: Patience, Self Actualization, Elementary school teachers, Certification.*

**ROOM 2 SESSION 2**
**TOPIC: MOSLEM COMMUNITY INITIATIVES AND IMPACTS**

## THE PERCEPTION OF PEER COUNSELING AMONG SANTRI IN PESANTREN (RELIGIOUS SCHOOL)

**Yuliati Hotifah**
Universitas Negeri Malang
yuliati.hotifah.fip@um.ac.id

**ABSTRACT**
Peer counseling at pesantren in this concept combines counseling approaches that compile indigenous cultural components of local discourse and social ecological theory that embodies field theory subculture and culture as macro-system and supra-systems of the process of formation of human behavior and psychological development. Therefore, peer helper is not a professional counselor and played by his peers, then it needs to be studied more in whether the students and other counselees believe in the capacity, capability, credibility, honesty, sincerity, and endurance to hold the secrets of the counselee. In this regard, it should be carried out in-depth research on the existence of peer helper in helping to solve the problems of santri, so it will soon be known positions and psychological situation of the students to interact with peers counselor. This research method used survey method by using questionnaire data collection instrument that reveals an understanding, opinions, past experiences and future expectations concerning the existence of peer helping at the boarding school. The results showed that 90% of students consider that the existence of peer counselors in pesantren is very important, but the quality needs to be improved.
*keywords: perception, existence, peer counselor*

## ISLAMIC WORK ETHIC FOR PESANTREN GRADUATES WHICH BECOME ENTREPRENEURS

**Zainal Abidin**
Universitas Airlangga Surabaya
Zainalabid74@gmail.com

**ABSTRACT**
Islam is a perfect religion, because Islam does not only regulate issues related to rituals of worship, but also cover all aspects of human life. Islamic teachings that are based on the Qur'aan and Hadith have provided examples for humans related to work and their relationships with each other. Qur'an and Hadith in detail have taught Muslims on how to do their business properly so as to get a good advantage in this world and the hereafter/ *akhirat*. This study will discuss about the values of Islam in relation to the work ethic of Islam and especially discuss about the values of any Islamic work ethic that underlie the behavior of pesantren graduate which become entrepreneurs.
*Keyword: Islamic Work Ethics, Pesantren, enterpreneurship*

## THE IMPACT OF PERFORMING TAHAJJUD PRAYER ON SANTRI'S SELF CONFIDENCE

**M. Ken Adi Irwansyah**
State Islamic University of Maulana Malik Ibrahim Malang
irwansyah.kenadi@gmail.com

**ABSTRACT**
Pray is the main foundation of worship. A person is called pious if his worships are good and his deeds are good too. In prayer, there are two forms of prayer, obligatory and optional. Tahajjud prayer is one of optional prayers, but highly recommended for every mouslem to do it. Tahajjud prayer can be interpreted as a prayer which the main time is the third of the night. Developing confidence through individual interaction with environment, means that students are able to meet their needs both spirituality as well as physical. The approach used in this research is a quantitative approach by using correlation techniques and taking sample use randomly techniques. The population in this research is 149 students, while take the sample in this research is 25% of the total population of the 37 respondents. The date was collected using questionnaire tahajjud prayers which are 40 items with reliability $\alpha$= 0,900, and questionnaires confidence with reliability $\alpha$= 0,869. From the results of this study concluded that the level of tahajjud prayer Anwarul Huda students in middle category. The results showed that the tahajjud prayer with category T= 16,2%, S= 75,6%, R= 8,1%. Then the confidence level in middle category T= 16,2% S= 73%, R= 10,8%. Hypothesis indicates that there is a significant relationship between Tahajjud prayer on students self confidence of Anwarul Huda Karangbesuki Malang. Results of data analysis found correlation cooficient (rxy) between tahajjud prayer with confidence is at 0,513 with (F) of 0,001. This results indicate that there is high influence between Tahjjud prayer with confidence, because the higher Tahajjud prayer, higher the self confidence.
*Keywords: Tahajjud Prayer, Self Confidence, Anwarul Huda Study.*

## The Experience of Reciting Al-Qur'an on People who Join "One Day One Juz" Program

**Pramudika R. Hapsari**
Universitas Gadjah Mada, Indonesia
fifi.pramudika@gmail.com

**ABSTRACT**
In 2014, Indonesian Record Museum (MURI) wrote down a record of Al-Qur'an recitation event with the most participant which attended by more than 30.000 people. The event then became initial formation of "One Day One Juz" or also known as "ODOJ" program. ODOJ is a group-based program which aimed to improve the habit of reciting Al-Qur'an. Each group member is responsible to recite one juz of Al-Qur'an in daily basis. Mobile messaging apps is used to exchange information among the member of the group. This study aims to find out about the group-based Qur'an reciting mechanism in ODOJ program and to explore the experience of reciting Qur'an in people who join the program. The data was collected through semi-structured interview to subjects who had join ODOJ program for at least one year. Interpretative Phenomenological Analysis (IPA) was employed as a theoretical and methodological framework for the analysis of

the interviews. Data analysis revealed recurrent themes among the subjects are related to motivation, facility, social support, Qur'an reciting pattern, and the impact of Qur'an reciting. This paper highlights a number of key benefits connected with reciting Qur'an in ODOJ program.

*Keywords: Qur'an Reciting, "One Day One Juz" Program, Interpretative Phenomenological Analysis (IPA)*

## RELIGIOSITY AND SUBJECTIVE WELLBEING AMONG MEMBER OF ONE DAY ONE JUZ COMMUNITY

**Nina Zulida Situmorang**
Universitas Ahmad Dahlan
ninasitumorang9179@gmail.com

**ABSTRACT**
One Day One Juz Communities (ODOJ ) is an emerging social media community, formed in 2014. Now more than 3400 groups, with 30 people in each group and a total of more than 10000 become its members. The objective of this research study was to identify the relationship between religiosity and subjective wellbeing among ODOJ members . The method of the research is survey interview by distributing questionnaires to ODOJ community members. Subjects were ODOJ registered members. Results revealed a positive significant relationship between religiosity and subjective wellbeing among ODOJ community members.

*Key words: religiosity; subjective wellbeing; ODOJ Communities;social media*

**ROOM 3 SESSION 1**
**TOPIC: MARRIAGE, FAMILY, AND PARENTING**

## FAMILY CLIMATE AND ISLAMIC MINDFULNESS PARENTING

**Moordiningsih**
Universitas Muhammadiyah Surakarta
moordiningsih@ums.ac.id

**ABSTRACT**
Parents do not have psychological preparation to educate their children. In rural areas, a parent only have the physical orientation of raising children and then after the child was a teenager, is prepared to work. The impact of this parenting process are teenagers do not have the spirit in life, reluctant to study, appearing aggressive behavior among adolescents, and vulnerable to drug use. The purpose of this study was to understand and describe, as well as examine the relationship between family structure, family social support, parent's attachment, family climate and happiness, also pro-social behavior as an indicator of good moral reflection behavior. The study was conducted by interviewing, observation and giving questionnaires to 821 students of SMA and SMK at Surakarta residency. The study provides an overview of the importance of strengthening the psychological situation of the family and parenting mindfulness by parents based on Islamic guidelines. Family psychological situation is the perception of a child or family member against family conditions experienced daily include parental concern, togetherness with the family, the trust given by the parents and the restrictions given by the parents. Parenting is done with mindful, based on Islamic guidelines. Parents became as a leader who provides guidance right in the path of life. Family climate that based on Islamic guidelines are expected to bring happiness to the family members, especially children and the emergence of pro-social behaviors reflection of the main character.

## FAMILIY STRENGTH FACTOR IN CONFLICT REGION

**Marty Mawarpury**
Universitas Syiah Kuala Aceh

**Naidi Faisal**
Universitas Malikussaleh Aceh

**ABSTRACT**
Aceh is one of provinces in Indonesia which had traumatic events such as armed and politic conflict for decades until the Tsunami disaster in 2004. The impact is structural damage to the socio-cultural and society wellbeing. Most studies of the conflict are reviewed from patologic perspective which managed individually, however some studies showed that experience in life may produce positive effect called resilience. Family resilience can occur in various contexts, but in the conflict context are still understudy, especially in Indonesia. The aim of this research was to identify determinant of family reselience in Aceh. The research used qualitative approach with case study method. Depth interview was conducted on three families with elligibility

criteria i.e. had violence both personally and family member during conflict period 1998-2005, aged over 25 years, staying together with family and living in North Aceh. The result showed that factors affecting family resilience in conflict region consisted of religiosity, flexibility coping, social support, optimism and family structure. Furthermore, individual resilience in family contributed to family resilience in facing challenges and difficulties due to conflict.

*Keywords : Family resilience, conflict, Aceh*

## FAMILY EDUCATION FRAMED IN ISLAMIC EDUCATION

**Santi Lisnawati**
University of Ibn Khaldun Bogor
Email: santilisnawati@gmail.com

**ABSTRACT**
Education is the most important thing for human life to always be pursued. The family is the place for the children to get the first education. Internalization of values in family education is to guide the direction of individual behavior. In Islamic education the educational family have the large responsibilities. The purpose of this study is to describe how the pattern of family education in the frame of Islamic education; the focus of this study are; 1) how the role of parents in the education of children in the family within the framework of Islamic education, and 2) whether the determining factor in the running parent Islamic education in the family. The method used in this paper is the study of literature in the form of descriptive analysis. Doing Reviewing the relevant article, providing analysis and conclusions. Results of this study indicate that; 1) The family has a function and a very important role in educating the next generation. Long before a child is born, the role of parents already provided supplies for education in Islamic families. Fulfill children's rights contained in the teachings of Islam, set the example, as well as efforts to realize Islamic education by not only releasing their children's education to others. Educational goals of Islam corroborated in family education. 2) The educational background of parents, understanding, and parents' awareness of the importance of education are to become a strong part in directing the educational goals of Islam. Parents educational background are not always strongly associated with awareness of Islamic education. Understanding and awareness of Islamic education of parents will have a major role in directing Islamic education in the family.

*Keywords: family education, Islamic education*

## FATHER'S AFFECTION METHOD (FRAME): THE METHOD OF EDUCATING AND PARENTING DESIGNED FOR FATHERS BASED ON AS-SUNNAH

**Chairani Wulandari**
Universitas Diponegoro
wulandarichairani@gmail.com

**ABSTRACT**
The knowledge about fathering is an important thing to be analyze. Nowadays, the absence of father's role in the child's caring and educating looks like common thing. Father is just a breadwinner in the family. That caused negative impact on the child's personality development, not to mention the case of juvenile delinquency. Children have lost their father as a role model. Islam is a religion of blessing for whole universe already set the particular idea of fathering. The presence of fathering method can be ease a father's role involvement. *FRAME: Father's Affection Method* is an idea of fathering based on Rasulullah's authentic hadits which using narrative literature review method.
*Keyword: fathering, role model, Islam.*

## THE DIFFERENCES OF *AMANAH* BETWEEN FATHER AND MOTHER

**Ahyani Radhiani Fitri, Sri Wahyuni, Rizky Arief, Suwanda**
Sultan Syarif Kasim Riau, State Islamic University
aradhianif@yahoo.com

**ABSTRACT**
Every parent had duties and responsibilities towards their children. The children as adolescent which located in Pekanbaru, Riau whom live with Malay Socitey had different perspective about their parents amanah. This study focused to find out the Amanah of Father and Mother with open ended question which collected by Center for Indigeneous Psychology (CIP) of The Psychology Faculty, Sultan Syarif Kasim Riau, State Islamic University. The questionnaire consist of several item, two of them were: Is Your Father/Mother Amanah? And Why do you judge that or why did u say that?". The research data was analyzed by indigeneous psychology. The 276 participants were asked to write down their response in a provided space. The results showed both of Father and Mother showed benevolance, biological bonds, integrity, character, and role to express amanah toward children. There were the differences between father's amanah and mother's amanah. This study highlighted two main results differences which were: 38,8% of fathers amanah because of the role played by father, while 39,93% mother's amanah because of mother's integrity which was the correlation of commitment to maternal behavior. The characteristic of Father's Amanah was Role (38,8 %), followed with integrity (28,6%), character (18,5%), benevolance (7,6%), and biological bonds (2,2%). The characteristic of Mother's Amanah was Integrity (39,93%), followed by amanah characteristic were benevolance (23,02%), role (21,58%), character (8,27%), and biological bonds (3,6%).
*Keyword: Amanah, Father, Mother*

## HAHSLM PSYCHOLOGY IN A FAMILY SYSTEM

**Dr. Ir.H.Roikhan Mochamad Aziz, MM.**
Islamic Economics Department, Faculty Economics Bussines,
State Islamic University (UIN) Jakarta - Indonesia
Roikhan.ma@uinjkt.ac.id

**ABSTRACT**
The background of formation in concept of family and marriage have been given by Allah Swt in the signs of creation in universe through the Quran, Hadist, and the creation itself in the form of male and female. Research method used in this study is the descriptive analysis based on formula of Hahslm by benchmarked into the concept of family. The formula is based on the philosophy of Quran in form of ontology Islam (QS. Ali Imran [3]: 19), epistemology kaffah (QS. Al-Baqarah [2]: 208), and its axiology dual system (QS. Saba [34]: 28). This philosophy describes that God always creates a system in complete on the form of Islam with a dual system. While the formula itself is taken from the Quran Surah Al-Hijr [15]: 87 that God gave seven repeated and the quran glorious or simplified into seven quran. Family as a psychology platform has been provided by Allah in universal compliance and also beyond the human mind. Family as common acceptance would certainly be evidence of consistency in Islamic values. If Islam can be proved as a system that is synchronised with the concept of a family and when this is true, then automatically God must exist in it (god in it). Result of reserach shows that In a kaffah family basically consists of symbols in the numbers of 3,1,9 where 3 as a representative of children, 1 as a representative of a mother, and 9 as a representative of a father. Benchmark of a family can be reflected from guidance of God. While the other variables of Hahslm formula such as alif (a) and Hanif (h) describe the relationship between 3 main variables in the form of inherited DNA and blood type among children, mother, and father. The concept of family that reflected the meaning of Islam will be a complement to the science of psychology in the future. By focusing in the meaning of last factor such as variable masjid or worship that represents father in a family system.
*Keywords – quran, family, kaffah, hahslm, islam, father, worship*

**ROOM 3 SESSION 2**
**TOPIC: MARRIAGE, FAMILY, AND PARENTING**

## GRATITUDE AND ACCEPTANCE  (SYUKR AND RIDH) AS ELEMENTS OF FAMILY STRENGTH

**Emi Zulaifah**
Universitas Islam Indonesia/ University of Leipzig- Germany
emiriyono@yahoo.com

**ABSTRACT**
Research on families often mention some dimension of family strength, such as affection and appreciation, commitment, positive communication, the ability to manage stress and crisis effectively, enjoyable time together, and a sense of spiritual well-being (Stinnet and De Frain, 1986). One dimension that is not yet well defined is spiritual strength. Some experts define it as religiosity, which to some who are not religious, this rendering invites resentment.  Some fill the gap in this definition by putting in spirituality in a way that it does not show any adherence to religion. The spiritual dimension then also includes connection with the ancestors.  To the non-believers' thought it can also mean something strong outside themselves. For Muslims, this understanding pose to be problematic, as spirituality will always encompass every aspect of a Muslims life, a sacredness of life that is directed to the One God, Allah SWT. Spirituality brings in it a willingness to do what is ordered by Allah, as a sign of obedience towards the Creator, the Supreme Being to Whom all creations will return. The centrality of Allah, which governs a Muslim's outlook, thought and actions, is one defining element of spirituality that is not often covered by the mainstream psychology literatures. This study attempts to fill the gap in the spiritual dimension of family strength by including the concept of *syukr* and *ridh* (gratitude and acceptance) as its elements.  As stated by Emmons and McCullough (2003) grateful response to life circumstances is an adaptive psychological strategy and an important process by which people positively interpret everyday experiences. The current study sees acceptance as part of personal strength, thus define it as the tendency of a person/s to be able to accept themselves, others and the situation or experience in their life. The ability to accept is also cultivated in various religions (Williams and Lynn, 2011), but not yet referred to Islam in many research articles in psychology. In Islam, acceptance is best represented in the word "ridh" or translated into Indonesian as "ridha" or "rela", and into Javanese (the culture of the current study) as "rilo", and is one among the many "good character" or *akhlak ul karima*, strongly recommended to maintain. The study was carried out by first of all conducting an FGD to define what gratitude and acceptance means in the eye of Muslims. The next step is formulating measures of the two constructs. The third step is conducting an exploratory factor analysis.  The last step is finding the correlates with other family dimension such as parents' subjective well-being, children subjective well-being and family climate. The sample of the study is 177 parents  (354 fathers and mothers) from the area of southern central Java. The EFA results show that factors loaded well into gratitude (syukr) and acceptance  (ridh) and that the unaccepting element loads into one different factor, which the writer termed as

"insistence". Insistence is found to be the opposite of gratitude and acceptance and thus might be counter productive towards family strength and members happiness.
*Keywords:  Syukr, Ridh, Grattitude, Acceptance,  Insistence.*

## HOLISTIC PARENTING: RELIGIOUS PARENTING BASED ON ISLAMIC CONCEPT

**Sri W Rahmawati**
**Tb Zulrizka Iskandar**
**Kusdwiratri Setiono**
**Zainal Abidin**
Faculty of Psychology, Tama Jagakarsa University, Jakarta
Faculty of Psychology Universitas Padjadjaran, Indonesia.
swrahma@yahoo.com)

**ABSTRACT**
Parenting is an interensting topic that gained primary attention from developmental psychologists.  Indonesian community have many traditions, culture and customs are maintained for a long time and implemented in daily activities. Parenting practices in Indonesian community can not be separated from the religious perspective. This also shows the peculiarities of the Indonesian people, especially particular relationship between parents and their children. This research was aimed to explore the application of religious parenting technique  derived from Islamic literature, with the background of Islam, Christianity, Catholicism, and Hinduism families. The parenting technique include: ideal role mode (qudwah hasanah), habituation (al adah), communication (al mauidzah), care and control (al mulahadzah) and consequences (uqubah wa ujarah). We named this technique as holistic parenting. Individual interviews were conducted in some families. Interviews were recorded, transcribed, and coded using qualitiative method. Researcher found the result of parenting application in Indonesian families, which is derived from Islam, Catholic, Protestant and Hindu has matched with  the holistic parenting. Holistic parenting has a specific character. There is emphasis on context (background of parenting), content (the digest of parenting) and conduct (behavior shaping of children). Based on this finding, we conclude that the parenting practice in Indonesian family can not be separated from religious perspective, especially Islam.
*Keywords: islamic parenting, religious perspective, holistic parenting.*

## MARRIAGE AND LOVE : WHAT DOES ISLAM TEACH US ABOUT LOVE?

**Arika Zulfitri Karim, Dinie Ratri D.**
Faculty of Psychology, Diponegoro University
arikakarim@gmail.com

**ABSTRACT**
Experience in finding the meaning of love is a phenomenon of unique experience for individual. Erik Erikson (Hall & Lindzey, 1993) explain that value of love has appeared when a people in early adult stage make intimacy relationship with opposite sex. Process of finding the meaning of love in ta'aruf has a special dinamic just than in dating

process for marriage. Using metode *Interpretative Phenomenological Analysis* (IPA) method can helping researcher to understand and more explain about the process of finding the meaning of love in ta'aruf process. This reasearch using *Interpretative Phenomenological Analysis* (IPA) method. *Interpretative Phenomenological Analysis* (IPA) is selected because IPA have a sistematic procedure of analysis in qualitative. Procedure in IPA is focussing at exploration of the experience participant by personal and social life. In exploration of life participant experience can be appearing the meaning of special situation percived by participant.

Researcher found that in ta'aruf process, love grow after participant has marriage. Before ta'aruf process, participant has interpret love as a negative meaning and more likely to keep the feeling of love not to grow up before marriage. While the process of ta'aruf to marriage, the participant undergoes a variety of events that gave rise to values in the situation to deliver them in appear the meaning of love. The meaning of love interpreted by participant as a sacrifice, changes to the positive attitude, complementary and understanding mate, and granting of selfless. The positive meaning of love in participant help them to live the life experienced by each process. It can be exert influence on the life and gave rise to happiness.

*Keywords: Meaning, Love, And Ta'aruf*

## PARENTHOOD PREPAREDNESS IN MUSLIM YOUNG FAMILIES

**Taqwa Hasma Septyaninda, Kumaidi**
Muhammadiyah University of Surakarta, Indonesia
nindataqwa@gmail.com

### ABSTRACT
The purpose of this research is describes important points of parenthood preparedness in Muslim young families. Data were collected through qualitative methods and involve two Muslim young families to interview. Results show that the important points toward parenthood preparedness are selective in choosing a partner, looking for information from various sources, self repair, and learn from their parents. These important points is being influenced by socioeconomic aspect, psychological characteristic, intelectual, and motivation.

*Keywords: Preparedness, Parenthood Preparedness, Muslim Young Families*

## A COMPARISON STUDY OF MARITAL COMMITMENT AND SATISFACTION BETWEEN COUPLES WITH PREMARRIAGE TAARUF AND DATING

**Yudiana Ratnasari**
Fakultas Psikologi, Universitas Indonesia, Depok
yudianaratnasari@gmail.com

### ABSTRACT
From Islamic perspecitive dating is not recommended for entering marriage, the usually enter marriage through taaruf. Taaruf is process enter marriage mediating by matchmaking and usually on the basis of religon. Man and woman are not allowed to meet alone and there is time limitation to know each others. This phenomena became

background for this research study. The research conducted to compare mean score between respondens who are married based on love marriage/dating and taaruf respondents. Marital commitment and Marital satisfaction are the variables apply to these respondents, using marital commitment developed by Johnson, Caughlin & Houston (1999) and Revised Dyadic Adjustment Scale (RDAS) by Spanier (1976). The result shows that 262 respondents consiting of 131 respondents marriage through dating and 131 respondents taaruf have significant differences in marital commitment and there were not signficants diffrences in marital satisfaction. Personal and moral commitment showed higher mean score in Taaruf while in structural commitment lower score compare to respondent who were marriage through dating process. Personal and moral commitment related to love, attraction to one's partner and relationship identity, religion. Higher score in these two commitments indicate that marriage is periode for respondenst to know more and better their spouse, in other words this honeymoon periode for them. As Johnson, Caughlin & Houston (1999) and Duncan (2011) said when personal and moral commitment are high automatically they don't need structural commitment. Hihger score in marital satisfaction in respondent taaruf compare to respondents non taaruf proof this statement. Even in statistical result in comparing marital satisfaction between taaruf and non taaruf indicates not significant differences.

*Key words : marital commitment, marital satisfaction, taaruf.*

## RELIGIOUS DYNAMIC AMONG WIVES WHOSE HUSBAND HAD EXTRAMARITAL AFFAIRS

**Zahira Rahmatika Makarim, Muh. Novvaliant Filsuf T.**
Islamic University of Indonesia, Yogyakarta
zahira3112@gmail.com

**ABSTRACT**
This study attempt to find out about Religious coping of the victim husband's infidelity. Method that use in this study is purpose sampling where respondent's characteristic was be chosen by researcher. Religious coping also be taught in Islam. Islam ordered the members to be patient, worship and always bring Allah SWT in daily activity. Every muslim be ordered to always be patient in dealing with every problem. This order graft in Al-Qur'an surah Al-baqarah:155 that said "we test you with danger, hungry and losing something that precious to you like life and fruits; then give good news for them who always patient". So, the negative event that occur in life, an invividual about to be patient and come closerto Allah SWT. Respondents in this research is two wife that has been victim of their husband infidelity and which involve the used Religious coping to cope their situation. Researcher use qualitative method with case study design. The problem has been explore deeply supported by data. Data were collected by interview with two respondents based on interview guide with aspect and factor of religious coping and based on questionnare about religious coping. This research used qualitative analysis method by then classified into categories and sub-categories. The result of this study proved that two respondents used Religious coping to cope their situation. On respondent N, negative Religious coping made her far away from her God and focused to her negative emotion. In the other hand, using of positive religious coping at respondent N and F made positive response where both of the respondent try to received their

situation and take benevolent. Many factors involved in respondents's choice with religious coping to be their 'weapon' to face their cheating husband problem. Those factors include are: (a) people surround them support their for use religiousity as problem solver in their situation (b) easy access for their religiousity make respondents comfortable to use it. In the conclusion, religious coping (especially positive reigious coping) helps respondents to have control over her self not like before they use this coping. Before they used this coping, respondents susceptible to used emotion focus coping and did negative thing such like drinking alcohol. Respondent's religiousity need to be increase by doing more prayer such as sunnah prayer like dhuha or tahajudd this activity will help increase positive religious coping. In the other hand, respondents must learn to forgive and stop blaming her self because it would make them trapped in the negative emotion.

*Key words : Infidelity , Religious coping*

**ROOM 4 SESSION 1**
**TOPIC: THE BIOPSYCHOLOGY OF IBADAH**

**THE INTENSITY OF DZIKR NAFAS AND SLEEP LATENCY**

**Setiyo Purwanto**
Universitas Muhammadiyah Surakarta
Setiyo.Purwanto@ums.ac.id

**ABSTRACT**
Sleep latency is the time period between preparation for sleep and sleep real early. Sleep latency is the main indicator to determine the quality of one's sleep. The longer the latency of sleep needed someone to fall asleep, the quality of one's sleep is also lower. Dhikr breath is an alternative method of therapy in order to reduce the latency of sleep a person so that better quality sleep. In remembrance breath of relaxation and transcendental meditation are effective to make relax and eventually fall asleep. The purpose of this study was to determine the relationship between the intensity of the run dhikr breath with sleep latency. This study was an observational study with cross sectional approach. Subjects were pilgrims dhikr breath as much as 21 respondents. Data dhikr intensity of breath and sleep latency obtained by filling the questionnaire. The results showed that the intensity of breath dhikr average respondent is 81.14 times, while the average sleep latency was 13.05 minutes. Analysis of the relationship is done by Wilcoxon Signed Ranks test showed a p-value = 0.00, it indicates that there is a very significant correlation between the intensity of breath dhikr with sleep latency. The higher the intensity of the dhikr of one's breath, the lower the latency sleep.
*Keywords: intensity, dhikr breath, latency, sleep*

**THE MIRACLE OF DZIKR TO REDUCE DEPRESSIVE DISORDER :A TWO-WAY BLADE OF EPILEPTIC SEIZURE**

*Ambar Sulianti, Annisa Dina Amalia*
Faculty of Psychology, State Islamic University (UIN) Sunan Gunung Djati Bandung
ambarldr@gmail.com

*ABSTRACT*
Epilepsy is a chronic neurological disorder characterized by seizure. An epileptic seizure is a transient symptom of excessive or synchronous neuronal activity in the brain. This disease can happen in everyone around the world without boundaries of race and socioeconomic. Epilepsy is one of the most important chronic medical problems due to its manifestation that occur for many years. Thus, the condition of epilepsy can cause prolonged stress which might result in emotional instability to the sufferer. Depressive disorders are the most frequent psychiatric co morbidity in epilepsy but very often remain unrecognized and untreated. The Grand mall epileptic seizure which characterized by abrupt loss of consciousness followed by tonic contraction of the muscles, is one of epileptic type that often impact depressive

disorder. A bidirectional relationship between epilepsy and depression that had been studied suggest that depression and epilepsy may share common pathogenic mechanisms and the occurrence of one may facilitate the development of the other and vice versa (Hesdorffer, 2006; Kanner and Balabanov, 2002). Therefore, depressive disorders in people with epilepsy need special attention. This study aimed to understand the effect of Dhikr to reduce depressive disorder as a two-way blade of epileptic seizure. This study is a quasi experimental study using the Single Subject Randomized Time Series Design in a group of two persons. The research subjects are a 26 years old man and 16 years old woman with Grand mall epilepsy and depressive disorder. Each participant serves as his or her own control. Performance prior to intervention is compared to performance during and/or after intervention. To see the effect of Dhikr to reduce depressive disorder, an observation is directed towards depressive disorder signs based on HAM-D-17 assessment. Alpha frequency change on EEG and some memory tests were conducted to observed memory of the subject. The resistance of epilepsy trigger factors was also recorded to see the effect of depressive disorder to epileptic seizure. This study results show reduction in depressive disorder signs including psychological anxiety, feeling of guilt, work and activities in both subjects. Subject who had sleeping disorder shows an improvement. There is an increase memory capability in subject. Both subject have higher resistance of epilepsy trigger factors. This study shows Dhikr reduce depressive disorder in both subjects.
*Key words: Dhikr, epilepsy, depressive disorder*.

## WUDLU AND SHOLAT AS A COMFORT REHABILITATION TO REDUCE VERTIGO

*Aufa Liddinillah, Ambar Sulianti , Endi Rian Riswanda, Dicky Patria, Silmina Fauziya*
Faculty of Psychology, State Islamic University (UIN) Sunan Gunung Djati Bandung
ambarldr@gmail.com

*ABSTRACT*
Vertigo is a specific kind of dizziness, sense that you or your environment is moving or spinning, even though there is no movement. Vertigo can evoke syncope or pre-syncope presents with "faint" feelings of dizziness, results from global hypo perfusion of the brain. This condition impairs daily activity of people with vertigo. A study reported that in Indonesia, vertigo is suffered by 40-50% of population and only about 15% of people with vertigo went to the doctor (Diza, 2008, Widiantoro, 2010). Benign positional vertigo (BPV) is vertigo that caused by the movement of debris in the posterior semi-circular canal inside the ear. In BPV, descending due to gravity when a position is changed causing a temporary hydrolymphatic drag on the receptor in the ear canal and thereby causing vertigo. Epley and Vestibular Rehabilitation Method as standard medical rehabilitation for BPV seemed to be rarely used due to discomfort. Sholat is a series of comfortable movement that connects the human soul and its Creator. Wudlu that are performed before prayer, can activate the acupuncture points on the washed body. This study aimed to know the effect of wudlu and sholat as a comfort rehabilitation to reduce vertigo. This study is a quasi experimental study using the Single Subject Randomized Time Series Design. The research subject is a 21 years old man with BPV. The study was conducted over 27 days, with 7 days without any treatment and 20 days with treatment. The variables observed were vertigo intensity,

Romberg Test, Babinsky Test, and the concomitant's complaints. The comfortable feeling was recorded using modified comfortable assessment. Data from the study were analyzed descriptively in the change of variables observed. This study results showed that wuldu and sholat reduce all variables observed as the symptom of vertigo. The subject felt comfortable during the treatment. The results of this study suggested a basis for further research.

*Keywords: wudlu, sholat, comfort, vertigo.*

## THE DYNAMICS OF DZIKR: A CHRONOBIOLOGY APPROACH IN SINGLE CASE STUDY

**Resnia Novitasari, Hazhira Qudsyi, Nur Widiasmara**
Department of Psychology Islamic University of Indonesia
Resnia.novitasari@gmail.com

### ABSTRACT

Dzikr is part of essential rites in Islamic practices. Al-Qur'an and hadith mentioned the importance of dzikr as an activity for remembering Allah. Nevertheless, the studies of dzikr are still needed to improve. One of the recent approach that can enrich this research's field is chronobiology. In this study, researchers conducted a single case study using Smardwatch. The aim of this research is to develop understanding about biopsychological rythm during dzikr. Respondent was a male and his age is 21 years old. Smardwatch was used by respondent for 24 hours during his activities. Then, dzikr was recited by respondents on two times, after pray Maghrib and Isya'. After that, this instrument obtained datas for skin responses, muscular reactions, and emotional reactions while dzikr. There were different results for both times of dzikr. The distribution of regulation state was more active on dzikr after pray Isya'. The dynamics of respondent's condition will be discussed later in this study.

*Keywords: dzikr, chronobiology, smardwatch*

## PSYCHOPHYSIOLOGICAL ASPECTS OF *SHALAT*: THE IMPLEMENTATION OF SMARDWATCH IN CHRONOBIOLOGY MEASUREMENT

**Libbie Annatagia, Nita Trimulyaningsih, Endah Puspita Sari**
Departement of Psychology, Universitas Islam Indonesia
libbie.annatagia@gmail.com

### ABSTRACT

Shalat is an obligation for moslems. It is written in Al Qur'an and Hadits. This study is aimed to explore the psychophysiological aspects of those who perform *shalat fardhu*. The method of this study was a case study. The subject of this study was a 22 years old male student. He performs shalat fardhu as a routine. In this study, we investigated his psychophysiological aspects while performing shalat in three times: *Ashr, Maghrib*, and *Isya*. The data was obtained from a measurement using Chronobiology tool named Smardwatch. Smardwatch is a multi parametric monitoring system. Subject was wearing Smardwatch for 24 hours while the data from the smardwatch transfered to the computer. This study found that there was a different concentration pattern, emotional

condition, and movement rhythm in each *Shalat (Ashr, Maghrib,* and *Isya*). This result was related to subject's psychophysiological condition in each *Shalat.*
*Keywords: psychophysiological, shalat, chronobiology, smardwatch,*

## BEING GRATEFUL AND QUR'AN RECITATION TO IMPROVE SUBJECTIVE WELLBEING AMONG DIABETICS

**Nur Habibah**
Universitas Muhammadiyah Sidoarjo Jawa Timur
nurhabibahluvlslam@gmail.com

**ABSTRACT**
The purpose of this study was to determine the effect gratitude and read the Qur'an to increase subjective well-being of people with diabetes. This study design is ABA ((baseline phase, treatment, return to the baseline phase). Two subjects given treatment eight times over two weeks. Data will be collected with the scale of subjective well being at baseline, treatment, and after treatment. The hypothesis of this study, there is difference in subjective well being in the subjects before and after treatment.

**ROOM 4 SESSION 2**
**TOPIC: RELIGION, ADJUSMENT, AND WELLBEING: CONCEPT AND APPLICATION**

**CONTRIBUTION OF ISLAMIC TEACHING TO UNDERSTAND ABOUT RESILIENCE CHARACTER IN PSYCHOLOGY**

**Ros Mayasari**
IAIN Kendari
mayagayo@yahoo.com

**ABSTRACT**
Resilience is an important character in the discussion about mental health. In psychology, resilience is constructed as the capacity of individuals to survive and thrive in stressful or adverse conditions, and their recovery after going through challenging situation. Islam with all its teachings has comprehensive ideas about human nature that can become a source for developing Islamic Psychology. The purpose of this study is to formulate the concept of resilience in Islamic perspective within the field of psychology. It goes with the spirit of exploring Islamic concepts so that they do not exist only in the normative level, but also at the application level. The question that was built in the current theoretical study is how Islam teaches people to face the problems and pressures of life. Through the method of study/library research on relevant literature, the concept of resilience in Islam can be found in a hadith narrated from Ka'ab bin Malik stating that the Prophet SAW said: "The parable of a believer is like a tree trunk that is flexible but sturdy, when shaken by the wind he will fall down and then up again until the end."(Muslim, 8:136). This resilience character can be acquired through the teaching of patience, fairness and human responsibility for his/her own life. Islam emphasizes the importance of individual belief towards justice and compassion of God, belief in self and perception of the problem as the basis for the development of resilience in the face of stress or problems. The beliefs become a source of optimism and self-efficacy to deal with life's difficulties. The practice of worship (such as prayer, fasting and Dzikr) is a way to calm people emotionally when faced with the problem. Yet, the thought, believe about the problem, and about self and God is even more important to personal resilience.
*Keywords: character resilience, Islam, belief, patience, fairness*

**PSYCHOLOGICAL FACTORS THAT BUILD RESILIENCE AMONG MUSLIM**

**Dona Eka Putri**
Faculty of Psychology, Gunadarma University
donaekaputri@yahoo.com.sg

**ABSTRACT**
Indonesian demographic conditions that are prone to disasters, led research on factors that build resilience is crucial to be explored. The dominant culture in collectivism, spirituality and religiosity among Indonesian, and lack of Islamic studies in the context of disaster, promote this study. The aim of this study to examine the role of traitNconscientiousness, religiosity, acceptance, and perceived social support on Muslim resilience post-disaster. We used the mixed method design with dominant-less

dominant studies. Participants are 119 Muslims, adults, experienced disaster, did not make an exodus to other cities after disaster, at least high school in education, be located in Padang. The result shown that the model theory has a good Goodness of Fit (p> 0.05, Chi-Square = 7.944, RMSEA ≤ 0.08), thus the theoretical model is able to explain the role of trait conscientiousness, religiosity, acceptance, and perceived social support as predictors of resilience among Muslim. Acceptance is the mediating effect of religiosity on resilience, while conscientiousness and perceived social support has a direct effect on resilience. The results of qualitative analysis showed that acceptance is formed as an explanation of a religious nature, namely belief on destiny dan trancendental rewards, gratitude, and religious knowledge.
*Keyword: religiosity, resilience, trait conscientiousness, acceptance, perceived social support, acceptance-based coping*

## SABR (PATIENCE) AND SHALAT (PRAYER) FOR REDUCING PSYCHOPATHOLOGICAL SYMPTOMS AFTER MERAPI ERUPTION 2010

**Qurotul Uyun**
Islamic University of Indonesia/ University of Leipzig-Germany
qurotuluyun@yahoo.com

**ABSTRACT**
The study examined the effectiveness of *sabr* (patience) and *salat* (prayer) to reduce psychopathological symptoms (somatization, depression, anxiety, and panic) after Merapi eruption 2010. The intervention was conducted during 16 hours in 6 days. The participants of the study consisted of 68 refugees from two shelters of Merapi survivors. They were between 18 and 55 years old, and classified into two groups. One group (n = 37) received the intervention as experimental group and the other (n = 31) served as control group (waiting list). The Brief Symptoms Inventory (BSI) was completed by each participant to measure of psychopathological symptoms. The pre test was given before the intervention and the post test was given immediately after the treatment, and follow up was given two weeks after the post test. The result of the study indicated that the participants who were trained performed significantly better than control group on the measurement of BSI. Based on the result was concluded that intervention is effective to reduce psychopathological symptoms (somatization, depression, anxiety, and panic).
*Keywords: Sabr, salat, psychopathological symptoms.*

## CREATING NEW PSYCHOLOGICAL THEORY BASED ON ISLAMIC VALUE: THE CASE OF "SABR"

**Subhan El Hafiz**
University of Muhammadiyah Prof. DR. HAMKA, Jakarta
subhanhafiz@gmail.com

**ABSTRACT**
Purpose of our studies was to create new theory in Psychology based on Islamic value that can be a model to integrating science and Islam, especially in psychology. These

studies had been done for several years and many of each study already published in several media of publications. Our studies use multi method, quantitative and qualitative approach. More than 700 people were participated in this research. Since 2012, we have starting our research about sabr based on Islamic value. We start by analyzing tafsir on every verse in Quran that contain word of sabr. From this research we finally can create a construct of sabr and compare it to another construct in psychological that alike, such as: patience, delay of gratification, and restrain coping. From this comparison we can conclude that sabr is a new psychological construct and it different from another constructs. After that, we continuing our research by creating instrument of the measurement of sabr based on the construct that we already made. Our instrument than used in several research fields, such as: education, religiosity, negotiation, marital life, and parenting. Based on the several researches, we can confirm that sabr can be new psychological theory. Steps of this research also give us information that it can be a phase to build integration of Islam and science from the epistemology base.
*Key words: Sabr, Psychological Theory, Islam*

## UNDERSTANDING CULTURE AND BELIEF IN INDONESIAN MENTAL HEALTH

**Diana Setiyawati**
Fakultas Psikologi UGM
Sangpejuang262@gmail.com

**ABSTRACT**
The multicultural diversity of Indonesia will need careful attention and indeed will provide rich experiences that needs to be investigated by mental health professional. According to Watters (2010), Western ideas of mental health can often make cultural assumptions and tend to bring a uniform, homogenised approach to mental health treatment. Sethi (2013) pointed out that the expression of mental illness across cultures varies. The diversity of manifestations of mental illness is starting to be discussed also in Indonesia, where people more commonly make physical complaints, such as "headache", "hot chest", "uncomfortable stomach", or "hearing problem", rather than expressing illness in terms of depression or anxiety (Retnowati, 2011a). The traditional healer and religious leader will also make Indonesian mental health system unique if the system can recognize their contribution. This paper will discuss about Islamic influences and religious leader roles in Indonesian mental health system.
*Keyword: culture, belief, Indonesian mental health, Islamic influence, religious leader*

## MENTAL HEALTH : ISLAMIC PERSPECTIVE

**Muzdalifah M Rahman, M. Si**
STAIN Kudus
Muzdakudus@gmail.com

**ABSTRACT**
The purpose of this paper was to explain the concept of mental health perspective Contemporary Psychology, describes the mental health of an Islamic perspective and describes how mental health recovery. The theory used is the concept of mental health

perspective Contemporary Psychology, and the concept of mental health perspective Islamic Psychology Writing is writing method using qualitative research methods. In collecting the data in this study the authors used a literature study (library research), with reference to articles, books, internet, and news relevant media. In collecting the data referring to the author of more data from the Internet and books, due to the limited enulis in seeking original data. From this study, it was found that the concept of mental health perspective is considered important to study Islam because Islam mental health perspective makes us aware of their obligation to maintain mental health. Mental health is avoiding an Islamic perspective of all symptoms, complaints and mental disorders, is able to adapt to their social environment, develop self-potential grounded in faith and devotion to God. Mental health perspective of Islam emphasize the power of faith. Meanwhile, the acquisition means a mental health perspective with the method pious Muslim, Islamic and Ihsaniah. Mental health is the responsibility of all good families, schools, communities and government. Maintaining mental health can be started from the family. Application of Islamic values in families with ketelaadanan parents will be able to form the children have a healthy mental. In schools, the curriculum with character formation and teachers as well as education personnel are able to be an example for students to behave. In the community, by maintaining and uphold social norms of society, the society members will be spared from mental disorders. In the global era filled with this competition, the utilization of mental health sciences as part of a much needed community psychology. With the growing dynamic of human life, the science of mental health, especially mental health needs to be developed with an Islamic perspective -kajian various studies and research, especially the development of mental health recovery means Islamic perspective.

*Key Word: Mental health of Perspective Contemporary Psychology, Mental Health of Islamic perspective*

**ROOM 5 SESSION 1**
**TOPIC : RELIGION, ADJUSMENT AND WELL BEING : CONCEPT AND APPLICATION**

## THE DESCRIPTION OF SPIRITUAL WELL BEING FOR THE AGED INDIVIDUALS WHO DECIDE TO STAY IN BOARDING HOUSES

**Diah Puspasari**
Faculty of Psychology, UIN Sunan Gunung Djati Bandung
diah_puspasari@yahoo.com

**ABSTRACT**
The modern life with its society that tends to have hedonistic style has characteristic to seek for pleasure by trying to fulfill its life with satisfaction and pleasure of life. This causes social values like emphaty, mutual help, and help each other fade away. The cultural and religius life are slowly forgotten. When the individual enters retiring age, various pleasures and established life become decreased, and physical health becomes weaken. Many aged people draw themselves from their environment and choose to stay alone. High and extraordinary pressure make many of them become stressfull and even depressive. But some choose to move from their hometown and stay around the mosque of Daarut Tauhiid Bandung by boarding a small room . Those people think that all strength, wealth, and problems which are real in their life come from God, so the solutions also come from Him. This relevants to the concepts of Well Being Spiritual which explains life as one single connections between God, self, community, and its environment as a whole. This research uses qualitative method with type of case's study. The data collection was done by interview and observations process. The respondents are the aged people who decided to move from their hometown and stay around the Daarut Tauhiid's mosque. This research results the description of Well Being Spiritual on those people who decided to board a room around the mosque in Bandung.
*Keywords: spiritual well being, aged people, boarding house*

## READINESS FOR DEATH: A PHENOMENOLOGICAL STUDY AMONG WOMEN MEMBERS OF MAJELIS TAKLIM

**Nada Shobah**
Faculty of Psychology, UIN Maulana Malik Ibrahim, Malang, Indonesia
embunpagi_112@yahoo.com

The general objective of this research is to explore the preparation for death that middle age women do as a member of *Majelis Taklim*. The specific objective is to describe individual experiences and efforts undertaken in preparation for middle age women a member of *Majelis Taklim* to face death. Preparations for death means any form of equipment, planning, effort, action, and individual conscious experiences to prepare for death. Researchers used psychological phenomenological study, in which observations and descriptions are systematically employed to find the meanings of psychological experience of individuals, in regard with readiness to face and preparation for death. It covers perceptions, feelings, memories, images, ideas, and a variety of other things related to death that are present in individual consciousness. It covers perceptions, feelings, memories, images, ideas, and a variety of other things that are present in

individual consciousness. The sampling techniques used in this is purposive sampling technique, in which researchers have some specific criteria. The criteria for the participants in this study were (1) Willing to become a participant and clear in providing information research, (2) Associate and active in the recitals at *Majelis Taklim* Nurul Habib, and (3) Middle age women, with an age range between 40-60 years. The data collection method used is to open-ended questionnaire, observation, interview, and documentation. Researchers verify the research data by using credibility, transferability, dependability, and confirmability.
*Keywords : preparing for death, middle age women, majelis taklim.*


## CONTRIBUTION OF MEANINGFUL LIFE AND INDIVIDUAL'S ATTITUDE TOWARDS DEATH

**Fatma Laili Khoirun Nida**
Sekolah Tinggi Agama Islam Negeri (STAIN) Kudus
Email: khoirun.nida@yahoo.co.id

**ABSTRACT**
Death is a certainty that can not be avoided by any individual in the course of life. An awareness of the impending death is often translated in different ways by every individual. Most individuals assume that death is a very terrible phase so that there is a reaction of rejection, isolation, anger, even depression. Most of the reactions are positive with the thought that death can become a motivation for each individual to give meaning to and to improve their life quality. This article aims to develop the theory of Logotherapy by Victor E. Frankl about the meaningfulness of life by trying to see its contribution to individual attitudes toward death, where life and death is a series that can not be separated. According to Frankl, an individual will be able to achieve meaning in his life when he managed to realize three values as the source of the meaning of life that is creative value, attitudinal value, and experiential value. This article is the development in the field of study of the quality of life of individuals in the perspective of Islam . It attempts to integrate Logo therapy theory with the concept of death contained in Islamic Psychology.
*Keywords: meaningful life, attitude towards death, islamic psychology*

## MINDFULNESS AND SHALAWAT-EFFECT ON EMOTIONAL WELL-BEING

**Rima Olivia**
Ahmada Consulting
rimaolivia@ahmadaconsulting.com

**ABSTRACT**
From the Quran and Hadith there are numerous benefits in sending salah and salaam upon the Prophet (salAllahu alayhi wa sallam). Among the the spiritual, emotional, performance and health benefits are to have calmness, health and tranquility. Sending shalawat, is like being in harmony to the universe. To the universe when we refer to Quran that ALLAH and his angels send blessings on the Prophet. Something very powerful in the sentence of shalawat itself, and also to became mindful in practice

shalawat. There are 100 members of community called: 'Sahabat Shalawat', who practice shalawat daily. Many stories which confirm the benefits of shalawat after they practice the daily routine Shalawat by heart, with mindfulness practice: *Allahumma sholli 'ala sayyidina Muhammad*. The community of Shahabat Shalawat members, who practice 1000 at minimum as their daily routine, reported some significant changes in mood, performance and decrease of psychosomatic syndrome. Some of the effect reported on shalawat are: 1) after 1 month routinely practice shalawat, the respondent never experience any migraine, 2) by doing shalawat after each 5 compulsory prayers, now the respondent has memorized 4 and a half juz of Quran and better memory. These testimonies of doing shalawat are like explained the benefits of mindfulness-shalawat.

*Keywords: mindfulness, shalawat, emotional well-being*

## SPIRITUAL WELLBEING AND MINDFULNESS AMONG ASSEMBLY OF SHALAWAT FRIENDS

**Endang Fourianalistyawati**
Faculty of Psychology, YARSI University, Jakarta
Email : endangfouriana@gmail.com

**ABSTRACT**
Spiritual wellbeing in psychology is used to discuss the process of achieving the spiritual condition of individual. Spiritual wellbeing is a concept of innate state. It has an element of motivation or encouragement to find a goal in life that is dynamic and subjective, and it centered on a certain uniqueness that it is then believed to be the truth. One way to improve spiritual wellbeing is through dhikr activities, which is frequently used as one of the psychotherapy in Islam. In dhikr activities, the individual is conditioned to perform activities such as realize the breath that come in and out of his body during a dhikr. That condition is fundamental in the practice of mindfulness. Mindfulness is defined as the ability to give attention to self the way it is without judgement, and receive all the thoughts that arise in that moment. Researcher was interested to know more about the correlation between spiritual wellbeing and mindfulness on an assembly of shalawat friends members, who regularly perform shalawat everyday. Until now, the data collection is still continuing. The data obtained 89 subjects that can be processed of 100 questionnaires that were filled. This research method was conducted quantitatively and the design of the study was correlational. Data analysis was performed using bivariate analysis using Pearson correlation. Based on the results of data analysis, we know that there is a relationship between the spiritual wellbeing and mindfulness on assembly of shalawat friends, with a value of R = 0.388. It concluded that the high value of spiritual wellbeing was followed by the high value of mindfulness.

*Keywords: spiritual wellbeing, mindfulness, assembly of shalawat friends*

## EFFECTIVENESS OF SMART EMPOWERMENT TECHNIQUE (SET) TRAINING IN REDUCING STRESS AND ENHANCING SPIRITUALITY

**Mohamad Soleh, Ika Setya Mahanani**
mohamad.soleh@gmail.com

### ABSTRACT
The Islamic Psychology training is based on the book that contains 10 SET Psychotherapy techniques that can be applied to oneself and others. SET has some basic principles and techniques of psychotherapy that in accordance with Islamic values and have been compiled systematically. The technique in SET therapy has been applied in the youth and adult populations in many cases. This training was examine the effectiveness of the SET Training to help reduce stress and improve spirituality of the trainees. The training was conducted at the Faculty of Psychology, Universitas Islam Indonesia, attended by 2 undergraduate students (S1), 16 graduate (magister of profession) students, and 2 alumni. Research using written report from the trainee and Stress Pilot tool as the methods of data collection to determine the effectiveness of the training to reducing stress levels. As the result, participants reported reduction stress, enhance spirituality, feel more calm and comfortable, find solutions of the problems, think more positively, and find the appropriate therapeutic technique for personal or others need. Stress Pilot Tool also reported reduction stress level of one participant after treated with two SET techniques.
*Keywords : smart empowerment techniques (SET), stress, spirituality*

## GRATITUDE TRAINING FOR DECREASING STRESS LEVEL FOR DIABETES MELLITUS TYPE 2 PATIENTS

**T.Vivi Pratiwi, Hepi Wahyuningsih, Rumiani**
Psychology Department, Islamic University of Indonesia
rumi_jogja@yahoo.com

### ABSTRACT
This study aimed to determine the effect of gratitude training to reduce stress levels in patients with type 2 Diabetes Mellitus. Subjects in this study were patients with type 2 diabetes mellitus, age 35-65 years, male and female, Muslim and have a tendency to moderate stress levels to high. Measuring instrument using a scale of stress of Tajuddin (2011). This study was a quasi-experimental design with pre-post control group design. Analysis of data using different test Nonparametric Mann-Whitney with gain score on the pre-test, post-test and follow up, which showed that the effective gratitude training to reduce stress levels in patients with Diabetes Mellitus by gain score was significant difference between the experimental group and the control group the value of $z = -3.151$, $p = 0.002$ ($p < 0.01$). Based on these results it can be concluded that gratitude training have a significant effect on reducing the stress levels in patients with Type 2 Diabetes Mellitus. *Keywords: gratitude training, stress, diabetes mellitus patients*

**ROOM 5 SESSION 2**
**TOPIC : RELIGION, ADJUSMENT AND WELL BEING : CONCEPT AND APPLICATION**

**RELIGIOUS ITEMS IN SCREENING DEPRESSION**

**Herlina Siwi Widiana**
School of Psychological Sciences, Monash University Australia
herlina.widiana@monash.edu

**ABSTRACT**
Common knowledge of depression symptoms is related to emotion and cognitive symptoms. However, people from different cultural settings present with depression not only in universal ways but also in unique ways. The existence of unique ways in presenting depression should be addressed in assessing depression, otherwise there is a possibility of missed diagnosis. This study aimed to explore how Javanese present with depression and using the data, then develop a culturally salient depression screening tool for Javanese in Indonesia. Participants of this study were recruited from Primary Health Centres at Yogya and Sleman Districts, in Yogyakarta Special Province. Twenty Javanese adults (4 male, 16 female) participated in ethnographic interviews. Interview guide was developed based on Cultural Formulation Interview in the DSM5. The data were transcribed and analysed then using an inductive approach. The findings confirmed universal emotional and cognitive signs of depression, but in addition, Javanese also express distinctive physical, social and religious symptoms. In particular, depression impacted on religious activities. Given this insight, a new depression screening tool, the Indonesian Depression Checklist (IDC), was developed. Four of forty items of the IDC are related to religious beliefs and practices. By using the IDC with unique symptoms of depression among Javanese, people will be better assessed for depression.
*Keywords : depression, religious symptoms, indonesian depression checklist (IDC)*

**MINDFULNESS TECHNIQUE TO REDUCING PAIN AMONG STUDENTS**

**Endang FourianalistyawatI, Riselligia Caninsti**
Faculty of Psychology, University of YARSI Jakarta
endangfouriana@gmail.com

**ABSTRACT**
Humans are always faced with various challenges and dynamics of everyday life, from birth to adulthood, likewise with university students: undergoing one of the processes of life, as student, with its own dynamics. Sometimes those aforementioned can be dealt well, but sometimes those can cause pain, if not treated properly. The pain will more hurt if the student's awareness of what is being experienced and happens is not realized. This awareness, in transpersonal psychology is commonly known as mindfulness. It helps explore the pain experienced, to reduce the pain. Researchers are interested in knowing the role of mindfulness techniques to decrease pain on university students. This study was carried out experimentally, using a pre-post test. Mindfulness technique that was given, was mindfulness of breathing and mindfulness of body sensations. The results showed a decrease of pain in 19 students, while there was no

pain decrease in the other 8 students. Results of this study are expected to be used as a basis for giving treatment to students who experience pain conditions.
*Keywords: university students, pain, mindfulness technique*

## PSYCHOLOGICAL WELL-BEING OF TERMINALLY ILL PATIENTS IN MALANG

**Nafisatul Wakhidah, Yulia Solichatun**
Faculty of Psychology, UIN Maulana Malik Ibrahim Malang
nafisah2313@gmail.com

### ABSTRACT
This study aims to describe the psychological well-being of the caregiver terminal illness. Caregiver terminal illness been hampered by problems of development tasks become a caregiver terminal illness that affects their psychological well-being. Through the paradigm of qualitative case study approach, the researchers used data collection techniques such as observation, interviews, field notes and documentation. Informants research is caregiver women aged 25 to 65 years old, is married and still have children. This study using thematic analysis. And analysis corroborated with data triangulation and triangulation observer.The results showed that the three informants have a desire to cure their family members, even if they have not received will fully their brother's illness and additional duties attached to them. They have yet to fully adapt to the environment but they can manage their daily activities, keep good relations with others even though its intensity was not as much as when it has not become a caregiver. Third informants could determine independently a few things associated with them, decisions will be patients who need emergency care, but on the other hand they also requested consideration of the family, especially matters related to family finances. The dimensions are quite dominant role in self informant is the achievement of objectives (life orientation) are the milestones that can strengthen personal development informant also in life. In general psychological wellbeing caregiver terminal illness is influenced by age, life experience, education level, economic status, social support and culture.
Keywords: *psychological well-being, caregiver, terminal illness.*

## THE SUBJECTIVE BURDENS AND COPING STRATEGIES IN PARENTS OF CHILDREN WITH SPECIAL NEEDS

**Zakwan Adri, Rahmad Hidayat, Taufik Hidayat**
Madani Islamic School, West Sumatera, Indonesia
zakwan@mail.ugm.ac.id

### ABSTRACT
Every parent who has children with special needs has subjective burden and they must cope with this problem to help the caregiving processes for the children. This study was aimed to investigate the subjective burdens occurring to the parents and how they cope with the subjective burdens. The participants were 3 couples of parents who have children with special needs. The study was used semi-structured in-depth interview. Results indicated that parents had subjective burdens caused by the prognosis of the children's illness, the communication with spouse about caregiving, work burden, the

anxiety about the children's future. The participants used the following coping strategies were religious coping, family support, school support, spouse-communication-strategy and it helped reduce subjective burden. Further research needs learn the effects of every factor to subjective burdens.

*Keywords: subjective burdens, caregiving, coping, religious, family, school*

## RELIGIOSITY AS AN EFFECTIVE WAY TO COPE WITH DIFFICULTIES AMONG THE ORPHANS IN ACEH

**Ella Suzanna**

Psychology Department, Malikussaleh University, Aceh – Indonesia
ellasuzanna@yahoo.com

**Mardiana Mohamad**

Department of Psychology, International Islamic University Malaysia
mardiana@iium.edu.my

**ABSTRACT**

Acehnese have dealt with a long standing armed conflict between the Indonesian army (TNI) and the Free Aceh Movement (GAM) for more than 30 years. Their hardship was escalated by the disaster of Tsunami in 2004. Studies showed that many Acehnese suffered from "complex trauma" resulting from many years of traumatic experiences. Individuals who were highly affected by those traumatic events were children. Children survivors are the most vulnerable, because they have lost their homes, parents, and significant others, when they were still young and greatly depending on them. After the disaster, many of the children survivors continued their live in the orphanage centres and/ or *pesantren*. Despite their painful experiences, they still seem to be able to lead a normal life and develop a positive outlook towards life. They also seem having high motivation to move their life forward although they have dealt with many difficulties. Accordingly, the current research aims to explore the challenges that the children have faced in *pesantren* and the way they cope with the difficulties in life, and whether they apply the Islamic way of coping when they dealing with the challenges. This study used qualitative research method. Semi-structured interviews were carried out with 18 participants (age 15 to 18 years old) in two different *pesantren* in Aceh. The result shows that religiosity is the most familiar coping strategy that the children use to cope with the adversities. Praying, worship to Allah, reciting Quran, engaging in several religious activities, feeling grateful, being patient and believing that the hardship is a test from Allah, to name but a few, are the example of religious coping applied by the adolescents to cope with their difficulties. All participants in this study use religious methods of coping to deal with various problems, such as financial problem, study problem, bad habit, and trauma recovery.

*Keywords: children, traumatic experiences, pesantren, religiosity, islamic coping strategy.*

**THE POWER OF BELIEF TO COPE PSYCHOSOCIAL ISSUES IN SHORT STATURE PEOPLE (DWARFISM)**

*Ambar Sulianti[1], Yulianti[2], Elisa Kurniadewi[3], Irma Maesaroh[4], Gina Nidya[5], Iffah Fathin Azizah[6], Farouq Satari[7]*

[1,3,4,5,6,7]Faculty of Psychology, UIN Sunan Gunung Djati Bandung
[2]Faculty of Ushuluddin, UIN Sunan Gunung Djati Bandung
Email : ambarldr@gmail.com

**ABSTRACT**

Dwarfism is aberration due to a lack of growth hormone (GH). GH is the most important hormones that regulate stature. Dwarfism is characterized by short stature and tiny compared with the average body size of age. Having a deformity that experienced by people with dwarfism, usually affect their psychological aspects in particular on their confidence, that impact on their social psychology. This study aims to determine what influences psychology of the people with dwarfism that have capability to cope psychosocial issues which arise among them. This is a qualitative research approach using grounded theory in the analysis of data research, in order to obtain whole phenomenon that have been investigated. Subjects in this study was a 17-year-old teenage girl with a height of 113 cm, a 29 years old man with a height of 140 cm, and an adult woman aged 32 years with a height of 135 cm. The study results showed that all three subjects have good psychosocial. The first subject is active in organizational activities in school, the second subject is active as chairman of the board of the youth, the third subject is active in community activities around the house. The three subjects have in common in terms of belief (faith) in the truth of the holly Qur'an's verses. The belief that Allah Almighty is not create something/someone in vain, thus every every human being endowed with each own strength and weakness. They also belief that every human being given a trial does not exceed of his/her capacity. These are they power of belief so that they can cope with psychosocial issues.
*Keywords: belief, psychosocial, stature, dwarfism.*

**ROOM 6 SESSION 1**
**TOPIC : CONSTRUCTS AND THEORY DEVELOPMENT IN ISLAMIC PSYCHOLOGY**

**CONCEPTUALIZATION OF POSITIVE THINKING IN ISLAMIC PERSPECTIVE**

**Uly Gusniarti, Fani Eka Nurtjahjo, Susilo Wibisono**
Department of Psychology, Islamic University of Indonesia
Email : uly_gusniarti@yahoo.com

**ABSTRACT**
Many researches has shown evidence about the effect of positive thinking in individual's mental health. It impacts many aspects of mental health, such as reduction of academic saturation, meaning of life, social acceptance, and happiness. Positive thinking concept was developed after massive spreading of positive psychology's paradigm in late 90's. On the other hand, the development of contemporary psychology tends to explore many concepts or ideas based on traditional values. In the Islamic traditions and values, the concept of positive thinking has been emphasized to become a part of personal and social life. The relevant concept of positive thinking in Islamic world is called *husnuzzhan.* This study analyzed the concept of *husnuzzhan* by integrating both normative and empirical approach. The normative approach was applied by interpretation of the principal sacred texts contains the advices to think positively in a life. The empirical approach was applied by surveying 255 Muslim students to trace the indicators of positive thinking based on their Islamic values. The results of this integrating process defined the *husnuzzhan* as a positive and proportional thinking on anything related daily life activities. The constract of *husnuzzhan* was derived into three dimensions, i.e: (1) *husnuzzhan* on God (Allah); (2) *Husnuzzhan* on events destined by God; and (3) *husnuzzhan* on other people.
*Keywords: positive thinking, islamic perspective, husnuzzhan*

**FORMATIVE MEASUREMENT MODEL OF THE CONSTRUCT OF ISLAMIC RELIGIOSITY**

**Fridayanti**
Faculty of Psychology, Padjadjaran University
Email : fridayanti90@gmail.com

**ABSTRACT**
Until now, the use of formative models for the assessment of latent variables has been largely ignored in psychological research. One of the construct that can be explained by formative model is religiosity. Despite the important concept of religiosity in research and theory of psychology of religion, there is still no agreement about definition of the construct and the issue about its dimensionality of the construct remains unresolved. Islamic religiosity is a construct based on specific religious context, specifically developed from the roots of Islamic tradition, this construct consist of three elements, namely the Faith (Iman), Islam and Ihsan. Base on Islamic thought, this is a separate element but are integrated and critical in influencing Muslim's religiosity. The aim of

2015
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YOGYAKARTA, 9-16 OCTOBER, 2015

this research is to evaluate the Islamic religiosity construct that consists of three dimensions using formative measurement model. Respondents were 73 college student from one Islamic State University in Bandung. The data was analyzed Using *Partial Least Square*. The results of the measurement model evaluation shows that Iman and Ihsan is valid indicator to religiosity, while Ibadah (Islamic worship religiosity) is not valid indicator. The structural model evaluation shows that the index of religiosity has significant effect on the Psychological Well-being. Implications and suggestions for further study are discussed.
*Keywords: formative model, measurement model, structural model, partial least square, islamic religiosity*

## MURAQABAH: A PSYCHOLOGICAL CONCEPT

**Ananda Sevma Ardyaksa**
Faculty of Psychology, Universitas Gadjah Mada
Email : sevma7@gmail.com

**ABSTRACT**

This research aims at developing psychological concept of 'muraqabah' or 'always feel that is got attention by Allah'. Everyday life issues seldom discuss about muraqabah. Islamic resources is the only one reference that studies about muraqabah. There are two phases in this research. First phases aiming at developing the concept of muraqabah refers to religious literatures. Second phases that based on empirical data is also aimed at developing the concept of muraqabah. Some alumni of *ma'had* (Islamic school) participated in this research by responding to open ended questions. The result of data analysis in first phase and second phase will be compared.
*Keywords: muraqabah, psychological concept, grounded theory*

## SELF OF FOLLOWERSHIP, AN IDEAL PERSONALITY FOR HEALTH AND HAPPINESS : STUDY OF THE RELATED VERSES OF THE QUR'AN

**Retno Hanggarani Ninin**
Faculty of Psychology, Universitas Padjadjaran
Email : rhninin@yahoo.co.id

**ABSTRACT**

The study is aimed to be aware of ideal personality articulated in the Qur'an. In line with the spirit of Islamic Psychology to construct psychological theories based on formal sources of Islam, then the Qur'an (bahasa Indonesia translation) was chosen as the data. Qualitative approach applied, using cognitive mapping technique by which researcher identify concepts and explore its relationship to create theories. In doing so, researcher perceived Qur'an as a narrative in which God is the narrator. Result shows that from the perspective of Qur'an, ideal personality is characterized by followership (against God) and leadership (toward the planet). The first feature comes about willingness to be governed by God (Sura 1:5 and 51:56), served as the basis of the ideal personality. It manifests itself in the shari'a's associated behavior which is in this case involves a two-way interaction between the self and God. The followership nurtured by internal awareness, that is described as a consciousness of being powerless against God's power

and awareness of individual's need against God's help. There is nothing associated with external pressure. The second feature is leadership, specifity the Caliphateness, is a willingness to take responsibility of managing and taking care of external environment (Sura 11:61), expressed in individual behaviors to address the need of others, animals, plants, and physical environment, causing individual as a guard of the earth. The dynamics of the interaction between both features comes up in to two conditions, those are healthy and happy. Those who apply its followership against God, will play the role of managing "the world" he/she is responsible to, by the way of maintaining the position as a "devotee", not an "owner". He/she always completely obeys the God's rules and pray for God's help. At this point, individual will experiences tranquillity caused by: believing of God's replies toward his/her pray (sura40:60, 42:26), feels optimistic of being given God's mercy (sura 3:132) and being safe (sura 20:47). From psychoneuroimunological point of view, tranquillity is a stimuli to activate antibody production (a mechanism to enhance level of healthiness) and to activate endorphin hormone (happiness related hormone).

## THE PSYCHOLOGY OF HAPPINESS ACCORDING TO AL-GHAZALI: ITS RELEVANCE TO UNDERSTANDING HUMAN HAPPINESS TODAY

**M. Syamsul Arifin**
Master of Professional Psychology, Islamic University of Indonesia, Yogyakarta
Email : syamsulmunawwir@gmail.com

**ABSTRACT**
Human wants to achieve happiness. But in reality there are still many people who do not know the meaning of happiness and how to get the happiness. In view of psychology, coveted happiness can be learned and cultivated. One of the Muslim figures as the reference of the concept of happiness is Imam al-Ghazali, who was born in 1058 and died in 1111. This scholar and educator writing many ideas and concepts, including in the field of psychology. No wonder that the theories of al-Ghazali often researched, cited, and comparative analyzed by psychologists and psychology scientists, especially in the study of Islamic Psychology and Psychology of Religion. Imam al-Ghazali was a prominent Islamic Psychology has a genuine thought about the concept of the psychology of happiness. The purpose of this research is to uncover the concept of happiness according to al-Ghazali and uncover its relevance to understanding human happiness in the present. With respect to the problems discussed are thought-provoking, namely the concept of happiness according to al-Ghazali, then this type of research is a library research. The primary data sources in this research is the work of al-Ghazali's books that discuss the concept of happiness, namely The Alchemy of Happiness (Kimiya'us Sa'adah), while the secondary data source in the form of books by al-Ghazali in addition to The Alchemy of Happiness, books by other figures, scientific papers, and articles that have a correlation to the theme of this research. The data analysis technique used in this research is content analysis. As a result, there are some similarities in the concept of happiness from al-Ghazali and the concept of happiness from contemporary psychology figures such as Martin Seligman, a pioneer of positive psychology. Among them was of looking at the influence of religion as the determining factor in happiness, the influence of marriage in happiness, and the influence of self-knowledge and efforts to improve themselves towards happiness. However, in the view

of al-Ghazali, there is the highest peak of happiness that can be achieved by human beings, namely ma'rifatullah, knowing God with love. Moreover, according to al-Ghazali there are ways and certain stages so that people can achieve happiness. This ways can not only be applied in the past, but also relevant and can be applied by people in the present.

*Keywords: psychology of happiness, al-ghazali, islamic psychology*

**ROOM 6 SESSION 2**
**TOPIC: THOUGHTS, IDEAS AND REFLECTION ON ISLAMIC PSYCHOLOGY AND SPIRITUALITY**

**ISLAMIZATION OF PSYCHOLOGY IN GENERAL CAMPUS: POSSIBILITY AND IMPOSSIBILITY**

**Tika Faizatul M\*, Siti Dewi Rahayu\*\***
\* Student in Faculty of Psychology, Universitas Gadjah Mada
\*\* Student in Faculty of Mathematics and Natural Sciences, Universitas Gadjah Mada
Email : siti.dewi.r@mail.ugm.ac.id

**ABSTRACT**

Psychology is knowledge to understand a human from soul, mental and behaviors side, in depth analysis. In education system of general campus, psychology has been learnt with western perspective which separate among religion and knowledge. Scientific sources also came's from figure, cases, and therapy used by western society. Meanwhile most of students who studies in general campus in Indonesia are a Muslims. In Islam, the perspective about scholarly is not separate religion and knowledge. It's relates axiology, ontology, and epistemology are distinct among Islam perspective and secular perspective towards the knowledge. This brings a fatal impact for aqidah as a Muslim, even though not all western products of psychology contradict with Islamic values. This research aims to analysis probability Islamization for Psychology in general campus. The data collected with questioner given to students, the dean part of curriculum in psychology faculty and academic authorities in university. The samples has been taken from some national campuses in DIY and Jawa Tengah. The data analysis used SPSS. The result indicated the possibility Islamization in psychology for general campus which became an object.
*Keywords: islamization, psychology,education, campus*

**SHADAQA : FROM HABIT TO HAPPINESS**

**Zulmi Ramdani**
Faculty of Psychology, UIN Sunan Gunung Djati Bandung
ramdanizulmi@ymail.com

**ABSTRACT**

One of the aspects of life that is most expected by every human being is happiness. Happiness has a different meaning for each person, because it depends on the understanding and meaning of his personal condition. Seligman (2005), stated that happiness is partly an emotional charge and positive activities that occur in human beings. To achieve happiness people have different ways and means, one of which is the habit of charity, which is highly valued in Islamic teaching. Alms is a noble habit based on a sincere heart on the hope that what is given can be useful to others and that it is a way for an individual to get closer to his Lord. According to Yusuf Mansur the value of alms giving is very high and when people can perform alms, a lot of his needs will be fulfilled and wishes granted in a way a person can not always predict. This study aims to identify and analyze the habits of charity as a way that enables people to increase the

happiness of his life. The method used is the analysis of discourse and deep interview. The result gives a fairly clear picture that charity is one way to get a man's happiness and alms is highly related with happiness, especially in the aspect of finding meanings and positive emotions.

*Keywords: happines, aims, discourse analysis, deep interview, meanings.*

## MEDITATION: MODERN MAN IN SEARCH OF HIS ORIGIN

**Agnes Irawati**
Universitas Bunda Mulia, Jakarta
agnes.feaj@yahoo.com

**ABSTRACT**
This research is a descriptive analytical research studying meditation and its benefit in psychological and spiritual perspective. The purpose of this study is to describe the difference between meditations as a psychological intervention and meditation in spiritual perspective in relation with life purpose. Man endless efforts in the life of this world are indicative of his wants and needs. Our life is a continuous search for things that will satisfy and fulfill our needs that provide happiness. Many psychologists emphasize the importance of the quality of consciousness for the maintenance and enhancement of health. Meditation has become widely accepted as a 'technique' for access to elevated states of consciousness beside for stress reduction, relaxation and inner clarity.Traditional teachings envisage the happiness of man in his remaining aware and living according to his pontifical nature. Happy is the man who has the sense of the Sacred and who thus opens his heart to this mystery. There is no perfect happiness outside God; any earthly happiness has need of Heaven's blessing. According to Schuon, meditation is a modes of prayer; contact between man and God, here becomes contact between intelligence and Truth, or relative truth contemplated in view of the Absolute. The goal of various forms of meditation is to control and to integrate aspects of the soul. For modern man, meditation in terms of modern science is only a tool and technique. Meditation without tradition framework reduces the essential aim of meditation. Outside tradition there can assuredly be found some relative truths or views of partial realities, but outside tradition there does not exist a doctrine that catalyzes absolute truth and transmits liberating notions concerning total reality. In search of happiness, modern man became bewildered about where to even begin embarking upon spiritual meditative practice which is in accordance with his spirituality.

**ROOM 7 SESSION 1**
**TOPIC: CHARACTER EDUCATION (CONCEPTS AND INTERVENTION)**

## SCRUTINIZING THE EFFECT OF SPIRITUALITY ON HUFFAZ STUDENTS MENTAL HEALTH IN ITQAN INSTITUTE

**MarjanKarimipour**
*Department Educational Psychology, International Islamic University Malaysia*
*sahbaaka@yahoo.com*

*ABSTRACT*
Spiritual intelligence/quotient (SQ) offers a practical tertiary brain process for synchronous neural oscillations that unify data across the whole brain, which unifies, integrates and has the potential to transform material arising from the two other processes: reason and emotion. Spiritual intelligence facilitates dialogue between mind and body, between reason and emotion. According to Zohar (2010), spiritual intelligence is about the human need and talent for finding meaning in the experience. Islamic spiritual intelligence develops alongside spiritual knowledge (i'lm) and spiritual action (a'mal). Using this concept of spiritual intelligence, this reseach studied the effect of spiritual intelligence on Huffaz students' mental health in Itqan Institute. Semi structured interviews were conducted among Itqan institute students. It was discovered that there is a positive impact between spiritual intelligence and spirituality (pray, memorizing Qur'an) and mental health.
*Keywords:spirituality, spiritual intelligence, mental health*

## ALTRUISM AT SCHOOL : THE INFLUENCE OF *VALUE BASED SCHOOL CLIMATE* ON ALTRUISM

**SRI W RAHMAWATI**
Fakultas Psikologi Universitas Tama Jagakarsa
swrahma@yahoo.com

ABSTRACT
Socialization of positive values at schools, such as concern for others, respect, willingness to help, hard-working, and a sense of belonging, always are made by parents, educators and stakeholders. Minister of Education and Culture, Anies Baswedan, instructed to every school from the elementary level to the upper level to run BPP program (Penumbuhan Budi Pekerti) started at the new 2015 academic year. This policy was taken in view of the depletion of positive behavior in school; and conversely the proliferation of negative behavior, such as aggression, fights, fraudulent behavior, lying, and so on. As an educational institution, the school should not focus on enhancing cognitive learning patterns of students only, but also character development. Altruism, as well as helping behavior, is the fundamental types of prosocial behavior. Altruism is characterized by a willingness to help others without expecting anything in return. Altruism needs to be cultivated among students to foster a culture of religious-based school climate (value-based school climate). This research was aimed to explore the role of value based school climate, derived from Islamic literature, to student'

altruism at school. Numerous studies show that a positive school climate will improve behavior correlated with altruism. A total of 88 students sampled in this study using incidental sampling technique. Students filled out questionnaires Value Based School Climate (The VBSC) adapted from perspective of Islam and the literature on school climate, and Altruism Inventory. Cronbach Alpha both measuring instrument is reported to be on the point 0.947 and 0.923. A significant positive correlation (r = 0.412, p = 0.000) with a level of 0.01 which means that the climate of religious-based schools (value-based school climate) has a positive correlation to altruism. While regression analysis states that the role of religious-based school environment contributes to the altruism of 16%. We conclude that the value based school climate have a contribution to altruism at school.

*Keyword : Religious School Climate, Value Based School Climate, Prosocial Behavior, Altruism.*

## THE EFFECT OF EMPATHY ON BEHAVIORAL AND EMOTIONAL STRENGHT AMONG ISLAMIC PRESCHOOLER'S: PARENTS AS RESPONDENTS

**Charyna Ayu Rizkyanti**
Faculty of Psychology, University of Pancasila
ayu.rizkyanti@gmail.com / charyna@univpancasila.ac.id

**ABSTRACT**
Preschool age is a special time where children develop their ability in controlling emotion and behaviour. Empathy is one of the most important virtue encouraged in Islam which helping the children to manage themselves. This basic human capacity could be identified in a very early age. However, many environmental factors may diminish the children's empathy that actually is still flourished. This research investigated the effect of the empathy on the emotional-behavioral strength among preschool children in Islamic Kindergarten, Jakarta, through parents' reports. There were 107 out of 150 parents completed two type of questionnaires. The Empathy Questionnaire (EmQue) measures three aspects in young children: (a) emotion contagion, (b) attention to other's feelings, and (c) prosocial actions; while PreBers Scale assessed the Emotional and Behavioral strength by four facets (a) emotional regulation, (b) school readiness, (c) social confidence, and (d) family involvement. The result indicated that empathy have significant effects on behavioral and emotional strength among preschoolers. Based on this finding, parents should nurture their child's empathy to help them see into the views of others.

*Keywords: empathy, behavior and emotional strength, preschoolers, parents' reports*

## COPING BEHAVIOR BASED ON THE AL – GHAZALI AMONG PSYCHOLOGY STUDENTS

**Nur Aziz Afandi**
Faculty of Social Sciences and Humanities, Trunojoyo University of Madura
mas_jiz@yahoo.co.id

**ABSTRACT**
Al - Ghazali as *hujjatul islam* has been much concerned with the human psyche, especially about the behavior adjustment ( coping behavior) of the problems that conceptualized in *Tazkiyah al - nafs* which is based on his works *Ihya''ulum al-deen*. Al - Ghazali defined coping behavior as mental development and moral education which aims to form the splendor of moral and mental health, that is done by running the three basic components ( group aspect) of *Tazkiyah al - nafs* that are worship (*al-ibadah*), custom (*al-mu'amalat*) and morality (*al-muhlikat and al-munjiyat*). The purpose of this study was to determine how the coping behavior of Al - Ghazali in the seventh semester students of psychology, Islamic State University of Malang. This research is the entire population of the seventh semester psychology students at Islamic State University of Malang, amounting to 76 students. Results of studies using Al - Ghazali coping behavior questionnaire as an instrument shows that of the 76 research subjects who have kafah coping behavior there were 4 subjects ( 5.3 % ), non kafah there were 72 subjects ( 94.7 % ). From four subjects who have kafah coping behavior, none of them have medium kafah coping behavior or low. The most group of aspects that are done by the subjects was *rub' al-munjiyat*. Coping behavior offered by Al-Ghazali is shaped emotionally focused coping that emphasis on setting emotional response to the problem.
*Keywords: Al – Ghazali coping behavior, tazkiyah al – nafs, kafah*

## *WHY PARENTS' RELIGIOSITY DOES NOT INFLUENCE DIRECTLY TO ACADEMIC MOTIVATION AMONG MOSLEM STUDENTS?*

**Muna Erawati**
IAIN Salatiga
munaerawati@gmail.com

**ABSTRACT**
This study aimed to investigate the effects of parents' religiosity directly and indirectly to students' academic motivation. Parental academic support was tested as mediator in the relation between parents' religiosity and students' academic motivation. There were 231 seventh and eighth graders Moslem students of a reputable public junior high school in Salatiga, Central Java Province. Data were collected by questionnaires. The reliability and construct validity of three questionnaires had been tested. Fathers' and Mothers' religiosity were assessed by single dimension i.e. ritual which was consisted three indicators, individual ritual (fardhu a'in), communal ritual (fardhu kifayah), and sunnah (Hassan, 2006). Father's and mothers' academic support were measured by The Scale of Perception of Fathers'/Mothers' Academic Support. Three dimensions were applied i.e. instrumental, emotional, and informational support (Iksan, 2012; Erawati, 2012). Student's motivation dimensions were enjoy to learn, hard work to finish school tasks, and persistence (Rivers, 2008).

2015
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YOGYAKARTA, 9-16 OCTOBER, 2015

Every student reported parents' religiosity and parents'. The Sobel Test showed that students' perception of father's academic support mediated the link between student's perception of father religiosity with student's academic (p=0,02). The Sobel Test reported that students' perception of mother academic support mediated the connection between students' perception of mothers' religiosity with students' academic motivation in mild significancy (p=0,06). These findings showed that father's religiosity anda mothers' religiosity contribute indirectly to students' academic motivation. There was a slight differences between fathers's equation modeling and mothers' equation modeling. The discussion and implications of these findings described later.

*Keywords: parents' religiosity, parental academic support, academic motivation, Moslem students*

# EARLY LITERACY STIMULATION OF PRESCHOOL CHILDREN USING INSTRUCTIONAL MEDIA

**Lisnawati Ruhaena, Su'ad Jauharoh**
Universitas Muhammadiyah Surakarta
suadjauharoh27@gmail.com

## ABSTRACT

Interaction of mothers and their preschool children could be benefit as a stimulation of children's letter recognition at home. This research aimed to explore how mothers interacted and used learning media in stimulating children's early literacy skills. Data was collected by observation and interview. There were three dyad mother-children participated in this research, each of them using flash card, story book, and exercise book as learning media to introduce letters. The children were 2-5 years old and they lived in Surakarta. The result showed that during interaction, mothers gave scaffolding to their children and encouraged children to learn. While learning media supported the stimulating interaction and children early literacy skills. However children were still moody in responding to early literacy stimulation. How the finding compared to Prophet Mohammad suggestion in children education was discussed.

*Keywords: mother- child interaction, the introduction of literacy, learning media.*

**ROOM 7 SESSION 2**
**TOPIC: CHARACTER EDUCATION (CONCEPTS AND INTERVENTION)**

**EMPATHIC JOY (EXPRESSING HAPPINESS TOWARDS OTHER'S FORTUNE) TO REDUCE *HASSAD* TENDENCY AMONG MUSLIM STUDENTS**

**Sri Nurul Milla, Ahmad Faizuddin, Sekamanya Siraje Abdallah**
International Islamic University Malaysia
sn.milla307@gmail.com

**ABSTRACT**
While all religious traditions teach us to love our neighbor like we love ourselves, this has most often been taken to mean feeling for them when they have problems. Empathetic joy which implies feeling happy for another person's fortune, has not been paid enough attention in psychological literature. In the Islamic tradition, al-Ghazali posited that cultivating empathetic joy might help to reduce hassad (malicious envy) which is associated with mental problems such as aggression, anxiety, and depression. This study aimed to explore the relationship between empathetic joy and hassad tendency among Muslims. Benign and Malicious Scale (BeMas) and Islamic Envy Management Scales (IEMS) were distributed to 200 Muslim students of an Islamic higher learning institution in Malaysia. Pearson Correlation Test indicated that empathetic joy was negatively correlated to *hassad* tendency (R= - 0.128, P > 0.05). Hence, empathetic joy might be considered as one of coping strategies in dealing with envious feeling.
*Keywords: hassad, Islamic coping strategy, empathetic joy*

**THE SHIDIQ PERSONALITY TRAINING MODULE AS THE PROGRAM OF  CHARACTER DEVELOPMENT (THE APPLICATION DEVELOPMENT FROM THE THOUGHT OF IMAM AL-GHAZALI)**

*Pihasniwati*
State Islamic University Sunan Kalijaga Yogyakarta
hasni.metamorfosa@yahoo.co.id

**ABSTRACT**
This study aimed to find a training model of the of Islamic character development. The honest character was chosen by the researcher because it was called by the researcher as the root of all goodness in the Sahih Hadith of Rasul SAW. This study was a study that tested the validity of the content of a training module called by the researcher as Shidiq Personality Training Module. The basic concept of honesty was dug by the researcher in which was based on the idea of Imam Al Ghazali. The research method consisted of a literature review and expert assessment. Generally it consisted of three phases. On the first phase, the researcher examined the basic concepts of honest morality according to Imam Al Ghazali. Furthermore the researcher developed the concept through the psychology science and character education. On the second phase, the component drafting of of Shidiq Personality Training Module was done. On the third phase, the researcher generated a training module guide for trainers. In all phases, the researcher used the expert judgment. There were four experts who became the informants of the

content validity of the training module. Two experts were with background of Psychology scientific and two experts were with background of Morals and Sufism scientific. The result of the study was a module with a range of the material including The Importance of Being The Honest Personal, honesty in Intention and Willingness, honesty in saying, honesty in determination and ambition, honesty in action, honesty in Worship, Skills To Be Honest: Assertive Communication, Being Example of Honesty and the Reflection of the Honesty and the Diary of the Honesty.  The training activities were divided into two parts, that were activities inside the session and activities outside the session.

*Key words : The Shiddiq Personality Training, Character Development, Al Ghazali*

## CORRELATION BETWEEN RELIGIOUS COPING AND SELF-FORGIVENESS IN INDIVIDUAL WITH WRONG DOING IN THE PAST

**Nurindah Fitria**
Fakultas Psikologi Universitas Yarsi
nf.arsyad@gmail.com

**ABSTRACT**
People could not miss from wrongdoing in their entire life. They can do mistake to other people, their self, or even God. Those mistakes would increase guilt and regret if they took the responsibility of their mistakes. Mistakes, which can provide a profound effect on individual, need to be addressed immediately in order to avoid individual from its negative effects. Self-Forgiveness is one way to ease ourselves free from guilt and unpleasant feeling due to the mistake. In self-forgiveness process, individual will go through four phases, one of which is working phase. In this working phase the individual doing something to relieve the pain. One example to relieve it is using religious coping, one type of coping in which people involving religion to address their problems. Religious coping is very important, according to Pergament, Feuille, and Burdzy (2011), it is one way to understand the religion and its relevance to health and well-being, especially for individuals who are facing important issues in their life. Therefore, the purpose of this study is to determine the relationship between religious coping and self-forgiveness in individuals who made mistakes in the past. The benefit of this research is expected to be the basis of religion-base intervention as a way to facilitate someone forgives them self. This study is a non-experimental research, with a cross-sectional study design. Respondent who get involved is selected using accidental sampling. Data will be collected using a questionnaire, consist of adaptation of *State Self-Forgiveness Scale* (Wohl, DeShea, & Wahkinney, 2008) to measure self-forgiveness and Brief RCOPE (Pargament, Feuille, & Burdzy, 2011) to measure religious coping. State Self-Forgiveness Scale consists of two dimensions, Self-Forgiving Feelings and Actions and Self-Forgiving Beliefs. Brief RCOPE consists of two dimensions, the dimensions of positive religious coping and negative religious coping. In addition, at the beginning of the questionnaire, the researcher will ask respondents to picture their reaction after realizing their own mistakes as a basis to see whether they doing genuine self-forgiveness or not. The data will be analyzed by correlation technique.

## COMPASSION: AN ISLAMIC VALUE AS THE BASIS FOR IMPROVING EMPHATY

**Farida Hidayati**
Faculty of Psychology of Diponegoro University
farida_hid@yahoo.co.id

### ABSTRACT

*Welas asih (Javanese word. It means compassion)* is a universal sense that has become a need for everyone. In Islam, it is a must to read *bismillahirrahmanirrahim*, which means In the name of God who is merciful and compassionate, before starting an activity. Developing compassion enabled the emotional balance to grow and increase happiness. When a person is on a difficult state, helpless or any discomfort state, what one needs is compassion. Compassion is relatively a new approach in psychology which initially giving more emphasize on disorders and on how to reduce it. Along with the development, it has led to a positive psychology that emphasizes on the growth, strength and virtue of human potential. As a virtue, *welas asih* needs to be examined further in order to become an alternative solution to increase concern for others, or often called as empathy. Empathy is the ability to feel what other people feel. One can be more empathetic towards others because he feels a sense to reduce the suffering felt by others. The writer assumption based on this topic is, one can be more empathetic if one has strong compassion in oneself. Compassion within oneself that will burst outside to others, since one cannot love others before one is contented with the compassion that one has for oneself. This compassion that burst outside to others will enable an individual to be more empathetic towards others.
*Key words : welas asih, compassion, Islamic value, empathy.*

## CHARACTER STRENGTH AND VIRTUES IN THE PERSPECTIVE OF ISLAMIC PSYCHOLOGY

**Alivermana Wiguna**
Universitas Muhammadiyah Yogyakarta
alivermanawiguna@gmail.com

### ABSTRACT

Since the beginning of 2000s the object of psychology analysis in western has shifted after the emerged of a new branch in psychology namely positive psychology. Positive psychology is defined as a study about a condition and process which caused optimal development and function of an individual, a group, or an institution. According to positive psychology, there are character strength and virtues which have to be developed optimally for each individual, which categorized into six characters: wisdom and knowledge; courage; humanity and love; justice; temperance and transcendence. Each of the strength character has two until six virtues, which establishes twenty four virtues all together. The framework of character strength and virtues which is compiled by American psychologist, Martin E.P. Seligman and other positive psychology scholars, is admitted as the result of treasuring the teachings of religions or Holy Bibles and the other noble life philosophy which are existed around the world, including Islamic teachings and Al-Qur'an. Almost all of those are point to six character strengths described previously, even though the naming and numbers are slightly different. It is

interesting for us, as Muslims, especially Islamic psychology activators; that the founding *Ulama* (Muslim scholars) had formulated as well the character strength and virtues in Islam. According to Toshihiku Izutsu, the virtues of Arabic before Islam give significant contribution in the character strength and virtues in Islam, which were practiced by Prophet Muhammad, his companions and godly people; then formulated by the theologians in the next period. Abu Ali Ahmad bin Muhammad bin Ya'kub Ibnu Miskawaih (941-1030 AD) or usually named by Ibnu Miskawaih and Abu Hamid Muhammad Al-Ghazali (1058-1111AD) who was usually called Imam Al-Ghazali are two theologians who really concern to study this. Therefore, it is important for us to search their thoughts in order to reveal hidden treasures which we can develop and apply for the present moment. The main question in this study is: How the character strength and virtues according to Ibnu Miskawaih and Imam Al-Ghazali are formulated? The method used in this study was library research. According to Ibnu Miskawaih, there are five character strengths in which each of them consists of some virtues, namely wisdom, humble, brave, generous and fair. Each character has some virtues which consist of five to twelve virtues. Hence, there are thirty seven virtues all together. Meanwhile, according to Imam Al-Ghazali, there are four character strengths, namely wisdom, bravery, toleration and justice. Each character has its own virtues in which all of them are twenty five. The study from both figures is very interesting and comprehensive especially the character strength and virtues that they formulated are the central point between two tips, in which those tips are deteriorations. For instance, according to Ibnu Miskawaih, one of the virtues from character strength wisdom is smart *(adz-dzaka)*. Smart is the central point of two tips; foolishness *(al-baladah)* and mental decay *(khabatsu)* such as cunning, guile and manipulation acts.

## PSYCHOEDUCATION OF LOCAL WISDOM ON PERSONAL CHARACTER OF SUNDANESE FOR THE INTERNALISATION OF RELIGIOUS COMMITMENT THROUGH APLICATION OF ISLAMIC COUNSELING

**Fenti Hikmawati**
UIN Sunan Gunung Djati Bandung
fentihikmawati@yahoo.com

**ABSTRACT**
Vission-mission of the faculty of Psychology Sunan Gunung Djati State Islamic University Bandung, based on Islamic values and the values of local wisdom regards the development as wel as applying Psychology, becomes a necessity to creat a faculty organization Islamic Culture, transparent, and progressive with increasing the responsible management. Qualified, and sustanable. Local wisdom an values Islamic that underlie the vission-mission of the fakulty Psychology Sunan Gunung Djati Bandung and not necessarily achieve the expected target destination. It requires a process of understanding through the sharring of efforts, and active participation of the entire academic cummunity related with such matters, researchers classified pertained cairy out Psycholog research with elaborate repertoire of Islamic values and local culture (Sundanese). The research try to make new breakthoughs, wich could open the paradigm in particular student to understand the Psychology form psychoeducation regarding religious commitment as an internalization of values Sundanese and Islamization through the application of Islamic Counseling Model.  This research

methods in use *Mixed Methods Research*. *Mixed Methods Research* encourages reseach to use a shared view or paradigm, so that reseach have the discreation to examine problem. *Methods Research* perfom in this reseach use the Triangulation Design Reseach A One-Phased Model. Triangulation Purpose Design of this model is to obtain data that different. Based on the analysis result can be concluded, that: (1) Increased student religious commitment is significant that the experimental group an avarage increase of 47,37%, with and avarage score after being treatment for 193,45. This shows there is a significant effect of self Islamic Counseling Model to increase student. In creased religious commitment experimental group through an Islamic Counseling Model, and different control group, with an avarage increase of religious commitment experimental group was higer than the control group. (2) Answer distribution questionare item number one, two, and three in the experimental group the answer relative balanced seen from emphasis on spoken and acted (SA) amount 23 (item 1 SA=3, item 2 SA=4, and item 3 SA=16). While in the control group of student is realitively less balanced emphasis on spoken an acted amount 13 (item 1  SA=, item 2 SA=1, and item 3 SA=11), and two answered do not know (item 2 do not know=1, and item 3 do not know=1). This reseach result is expected to be an evaluation about the socialition of Psychoeducation about the application of Islamic values in the local in a mission-vision faculty, especially stake holder, for further reseach is preferred to prepare the instruments and standard varied concepts.

*Keyword: Psychoeducation, values of lokal wisdom (Sundanese), religious commitment, and Islamic Counseling Model.*