SciencePG
Science Publishing Group

Research Article

Islamic Psychotherapy to Overcome Symptoms of Depression, Anxiety, and Stress in Adolescents in Tepus Kulon Village, Kutoarjo

Muhammad Djamal[*] ⓘ **, Susi Arum Wahyuni** ⓘ **, Aniqoh** ⓘ

Education, Nahdlatul Ulama Islamic College, Purworejo, Indonesia

Abstract

The purpose of this study was to conduct mental health screening as an effort to detect early mental health problems in adolescents. The method in this study uses Qualitative Research, the type of research used is Action Research. Data collection techniques were carried out with the DASS model test, interviews and observations. Data analysis techniques use interactive models, namely data collection, data reduction, data display and verification and conclusions. A total of 14 (fourteen) adolescents, including 5 (five) women and 9 (nine) men in Tepus Kulon Village took the Pretest and found 4 adolescents with the highest score of stress and anxiety symptoms. The technique used is through three stages, namely the first screening stage using pretest, heat scale, and early detection, as well as initial assessment, the second stage through psycho-education and the third stage of individual counseling. The results obtained show that some adolescents in Tepus Kulon Village experience mental health problems in the form of anxiety and stress symptoms. The provision of Islamic psychotherapy, Cognitive Therapy, and Motivational Interviewing conducted on Tepus Village adolescents provides very significant results in restoring the psychological and spiritual state of adolescents in Tepus Village, in this Islamic psychotherapy a client will be encouraged to be able to understand the meaning of life and also Islamic values. In addition, the need for monitoring, attention and active participation from all parties, especially the role of the family.

Keywords

Psychotherapy, Depression, Anxiety, Stress

1. Introduction

The dynamics of human civilization continue to change both on a national and global scale. Modernism as a product of civilization that emphasizes the importance of the use of ratio, democracy, freedom and humanity has brought positive changes and impacts to humanity in many aspects including economics, health, military, culture and so on. However, on the other hand, modernism has a negative impact on human life because human nature is a creature that not only thinks to get rational truth but has emotions and feelings so that it needs religion, morals and ethics. This reductionist view and process is contrary to human nature as a perfect being created by Allah s.w.t. compared to other creatures on earth. This is in accordance with the affirmation in the Qur'an Surah at-Tin 90: 4, meaning: "Indeed, We have created man in the best possible

form".

Humans are special creatures, different from others. Allah SWT gave humans lust in the form of potential to sustain life but also reason and conscience to control it. Humans have the ability to realize themselves, which allows humans to be able to think and decide, freely choose to determine their own destiny, and be responsible for their existence and fate. Gerald, Corey [4].

In Freud's perspective, humans have the id, which is the drive to fulfill physical needs (the pursuit of pleasure) the ego, which is the drive to realize physical needs and the super ego, which functions to follow conscience. According to Abraham Maslow, "humans have a hierarchy of needs, namely creatures that have needs ranging from physiological needs, security needs, social needs, needs for appreciation and self-actualization needs Frank G, Goble [6]"

The behavior of individual piety and social piety, obedience, and righteousness is a medium that leads humans to a better mental attitude, namely the pursuit of reward, love, ma'rifah, and muraqabah from Allah. Individuals who obtain the gift of reward, love, ma'rifah, and muraqabah from Allah, can help them ease the mental burden and fear of the ugliness of life in the afterlife.

One of the indicators of the achievement of developmental tasks in psychosocial aspects in adolescence is the formation of self-identity. This is in accordance with Hurlock's theory which states that if this development is not achieved or fails, adolescents will be confused about determining and assessing themselves which makes them easily influenced by the environment, difficult to make decisions, unable to overcome problems and hold responsibility Hurlock, [20] Adolescents become easily stressed, anxious, depressed, and can even trigger the emergence of psychotic disorders. Susanto et.all, [20].

Adolescence is a crucial phase for mental health. The consequences of failing to address mental health conditions in adolescence are widespread mental health problems in adulthood, damaging physical health and limiting opportunities to lead fulfilling lives as adults WHO, [20].

Regular and istiqomah worship performed by an individual can lead him to spiritual awareness that can bring him closer to his God. Individuals who feel close to their God, can make life in happiness and mental health. The spiritual values contained in the aspect of worship are in principle psychological emotional strengthening that has a positive effect on mental spiritual and psychological development.

Faith in Allah SWT, monotheism and worship to Him are not only important factors in psychological health, but also important factors for the therapy of mental illness. Today, the development of psychotherapy is very rapid, marked by the emergence of psychotherapy models in the west, such as Psychoanalytic, Humanistic, Behavioristic, Client Centered Therapy, Gestalt Therapy, Logo Therapy, and Transactional Therapy.

Related to religious psychotherapy, among Muslims, it is known as Islamic psychotherapy. Islamic psychotherapy certainly uses the Qur'an and Hadith as a source of reference in applying recovery methods to a client who is experiencing psychiatric problems, in the form of mental health disorders, depression to severe mental disorders. "Among the concepts of therapy for mental disorders is the word of Allah which reads: And we have sent down the Qur'an as an antidote and a mercy for those who believe Jalaluddin [7]."

There are 4 mental illnesses in Islam, namely Al Kurb which means oppress, which is a feeling of pressure arising from feelings of misery (distress) and anxiety (worry), Al Ham, means anxiety, worry, and masghul (anxiety), Al Ghom means feelings of sadness (sadness) and suffering (affliction), and the fourth Al Huzn means feelings of grief (grieve). From some of the information above, it does not rule out the possibility of mental health problems that occur in adolescence in Tepus Kulon Village, Kutoarjo District.

Some of the initial problems that the team found in Tepus Village included anxiety, worry, stress, excessive fear, and family problems. Screening is the main step that can be taken to be able to detect early mental health problems in adolescents in Tepus Village. Based on early detection conducted by the research team, it was found that the main causes came from the family and the adolescents' own internal factors. Family factors include disharmonious husband and wife relationships, parental infidelity, physical and verbal violence from parents towards children. The family has not been able to function as a social system that is able to meet the needs of its members. The family has also not been able to become a suitable environment for the reproduction of moral values, religion and childcare, and the family has not functioned as a medium of interaction with the wider community, towards the realization of social welfare in general.

Families are structured and their functioning is strongly influenced by the spiritual, ethnic, racial, cultural, social and political ideas that the family holds. In addition, the family itself holds a number of memories and is influenced by the history and experiences of the adults within it, as well as the values, beliefs, attitudes, prejudices and other personal traits of the individual adults within the family, which may influence the way the family behaves.

Adolescents as individuals are in the process of developing or becoming, namely developing towards maturity or independence. To achieve this maturity, adolescents need guidance because they still lack understanding or insight into themselves and their environment, as well as experience in determining the direction of their lives. The development process does not always run in a straight linear path or in line with the potential, expectations, and values adopted, because many factors hinder it.

The inhibiting factors can be internal and external. External inhibiting factors come from the environment. An unfavorable environmental climate, such as instability in socio-political life, economic crisis, parental divorce, authoritarian parental attitudes and treatment or lack of affection and

abuse of moral or religious values in family and community life. This unhealthy environmental climate tends to have an unfavorable impact on the development of adolescents and it is very likely that they will experience a life of discomfort, stress, or depression. Syamsu, Yusuf, [17].

To solve the above adolescent problems, the team needs to carry out screening activities and individual counseling as an effort to detect early mental health problems in adolescents. In dealing with these problems, the team carried out activities in the form of mental-spiritual therapy through Islamic counseling. The purpose of this activity is so that adolescents can know the description of mental health problems in themselves. The results of this activity can be used as a basis for determining or compiling interventions to be given to adolescents in Tepus kulon Village.

2. Methodology

The research method used is qualitative research, which is a research method used to examine objects in natural conditions, where the researcher is the key instrument, so in qualitative research analyzing data to build hypotheses. Sugiyono, [15]. That is, this research seeks to explore the meaning of objects in natural conditions. The type of research used is Action Research, which is research conducted by finding and taking new actions in order to improve and build better conditions. The research subjects who became data sources amounted to 14 people, consisting of 5 women and 9 men, Tepus Kulon Village adolescents who were indicated to have mental health problems. Sampling was done purposively, namely adolescents who experienced mental health problems. Data collection techniques were carried out with the DASS model test, interviews and observations. Data analysis techniques use interactive models, namely data collection, data reduction, data display and verification and conclusions.

Reducing data means summarizing, choosing the main things, focusing on the important things. Data reduction is a sensitive thinking process that requires intelligence and high breadth and depth of insight. "Data display is done by describing data in the form of tables, graphs, through the presentation of data it will be organized, arranged in a relationship pattern, so that it is easy to understand, M.Djamal, [2]."

3. Theoretical Framework

Adolescence is a period of development of dependence on parents towards independence, sexual interests, self-reflection, and attention to aesthetic values and moral issues. In American culture, "this period of adolescence is seen as a time of "storm & stress", frustration and suffering, conflict and adjustment crises, dreams and daydreams about love, and feelings of alienation from adult social and cultural life Mohammad Ali, Mohammad Asrofi [1]." Based on the descrip-

tion above, adolescence is a critical period that must be understood by every teenager in order to pass in accordance with the phases and tasks of adolescent development.

Anxiety is one of the most widespread mental illnesses among humans. In Arabic, it is said that when something is anxious, it moves from its place. It can be said that the form of anxiety is a change or shock that is opposite to the calmness that Allah describes in surah Al Fajr verses 27-30, "O tranquil soul, return to your Lord with a heart that is satisfied and pleased with Him. Then enter into the congregation of My servants, and enter into My paradise".

Anxiety is born out of a fear of the future or of something unexpected happening or a conflict within oneself. Anxiety is more severe than ordinary fear. Fear will generally disappear with the disappearance of the cause that gave rise to it. But the anxiety that has arisen will remain a vicious cycle within itself. Musfir bin Said, Az-Zahrani, [8].

Based on the description above, anxiety is a condition of the body's natural response to situations that are considered a threat, feeling fear, anxiety and discomfort. It is a normal reaction felt by almost everyone in this life. However, excessive or persistent anxiety can cause stress, phobias, depression, post-traumatic stress disorder (PTSD), or a person's mental and physical health.

Stress impacts more than one aspect of an individual, namely physical, cognitive, emotional, or behavioral. Based on the most impact, in order, stress impacts physical, emotional, behavioral, and cognitive aspects. Stress has the greatest impact on an individual's physical state Musabiq & Karimah, [18]. Mental health is the realization of true harmony between psychiatric functions and the creation of self-adjustment between humans and themselves and their environment. The goal of mental health is to create a civilized human being, able to face all obstacles in his life. Rozali et al., [13].

The term Depression was first introduced by Meyer [5] to describe a mental illness with the main symptom of sadness, which is accompanied by other psychological symptoms. Somatic (physical) disorders and psychomotor disorders within a certain period of time and are classified into affective disorders. Depression is an emotional condition usually characterized by extreme sadness, feelings of meaninglessness, guilt, withdrawal from others, sleeplessness, loss of appetite, sexual desire and interest and pleasure in usual activities. Depression is often associated with various psychological problems such as panic attacks, substance abuse, sexual dysfunction, and personality disorders. Starting from stress that cannot be overcome, a person can fall into a phase of depression.

Psychotherapy literally comes from the word psycho which means soul, and therapy which means healing. Psychotherapy is the same as mental healing proposed by Subandi Rahayu, [11]. Islamic psychotherapy is the process of treatment and healing of psychiatric and spiritual disorders through psychological intervention with methods and techniques that are

based on the Qur'an and Sunnah.

Basically, the practice of Islamic psychotherapy has been practiced by the prophets and their followers in the past. Looking at the explanation of Islamic psychotherapy from various experts, it can be understood that examples of Islamic psychotherapy (for example, prayer, fasting, dhikr, and reading the Qur'an), ruqyah, and various lifestyles based on religion and practiced by the Prophet Muhammad SAW (for example, tawakal / surrender to God, zuhud / simple life and not attached to the world, and qana'ah / accepting what is). Various forms of worship rituals and religious behavior have been carried out by the Prophet Muhammad SAW and his companions. However, in the past, the science of Islamic psychotherapy had not been systematically and explicitly developed. Over time, Islamic psychotherapy was then developed by one of the figures named Abu Zayd Al-Balkhi. Saifuddin, [14].

Psychotherapy is a part of psychology. Psychotherapy is an effort to provide assistance and services for clients who experience problems in life. Psychotherapy is an effort to provide opportunities for clients to explore, discover, explain a more satisfying way of life, and be smart in dealing with things.

"Counseling is a form of assistance carried out by a counselor with the aim of helping the counselee in understanding himself and his world. However, this definition will certainly evolve when used in spiritual and religious-based studies. Agus Santoso [16]."

Islamic psychotherapy is a healing method based on the guidance of the Qur'an and Sunnah of the Prophet Muhammad SAW, or through the teachings and guidance of Allah SWT, the angels, and the Apostle. Islamic psychotherapy methods can be done by reading the Koran, qiyamul lail, dhikr, fasting, and gathering with pious people. Dwinanda et al. [11].

From some of the definitions of psychotherapy above, it can be concluded that Islamic psychotherapy is a therapeutic approach carried out by a professional, psychologist, psychiatrist, counselor to help individuals solve emotional problems, mental health and behavioral problems, so that individuals or clients can understand their own thoughts, feelings and behavior.

Islam has proclaimed a set of rabbani, malaki and rasuli personality models, to be adhered to and implemented in the life of society and the state. Individuals with rabbani, malaki and rasuli personalities are models that are similar to qur'aniy concepts that are well-described in the psychological structure.

The goals of Islamic Psychotherapy include:
1) Provide help to every individual to be physically and mentally healthy or mentally, spiritually and morally healthy.
2) Exploring and developing the essential potential of human resources.
3) Lead individuals to constructional changes in personality and work ethic.

4) Improving the quality of faith, Islam, Judaism, and monotheism in daily and real life.
5) To lead individuals to recognize, love and meet the essence of self / true self and the most holy Essence, namely Allah SWT.

So Islamic Psychotherapy is a type of assistance provided by professionals such as psychologists, psychiatrists, and counselors to individuals who experience Anxiety, depression, and stress disorders as an effort to help individuals solve emotional problems, mental health and behavioral problems, so that individuals or clients can understand their own thoughts, feelings, and behaviors.

4. Results and Discussion

The implementation of the action of providing therapy to help adolescents in Tepus Kulon Village consists of 4 (three) stages, namely the preparation stage, screening stage, psycho-education stage and individual counseling stage carried out by the team using Islamic psychotherapy techniques, cognitive therapy, and motivational interviewing which are carried out continuously.

In the first stage or the preparation stage, the research team conducted socialization of activities, determining adolescent clients who would be involved in the study and explaining the objectives and benefits of this study. In the second stage or the screening implementation stage, the research team screened mental health problems using a pretest, DASS instrument, heat scale, and self-detection. Adolescents filled in the pretest instrument, DASS instrument, heat scale, and self-detection accompanied by the research team and the team explained how to fill in, the purpose of the activity and the benefits for adolescents in Tepus Kulon Village.

While in the third stage or psychoeducation stage, adolescents are given educational knowledge that is useful for individual mental/psychic understanding, namely about mental health problems that often occur during adolescence. Adolescents are introduced to various types of mental health problems and how to handle them. In the fourth stage, the implementation of individual counseling with Islamic psychotherapy methods and counseling therapies by the team on an ongoing basis for 4 (four) meetings.

The partners of this research activity are teenagers in Tepus Kulon Village, Kutoarjo District, Purworejo Regency. There were 14 participants in this activity, consisting of 5 women and 9 men. Descriptive analysis was conducted to see the frequency distribution of mental health problems in adolescents consisting of 2 aspects, namely symptoms of anxiety disorder / anxiety disorder, depression and symptoms of early stress.

The results of the pretest, DASS instrument, heat scale, and self-detection showed that adolescents in Tepus Kulon village were still in the normal and moderate numbers and categories.

The results showed that Anxiety is the highest mental health problem. There are 2 (two) adolescents initials S and A

who experience anxiety in severe levels, and adolescents initials W and E who experience higher rates of stress and depression than other adolescents, while other adolescents are still in the normal and moderate category levels.

These four adolescents were followed up for continuous individual counseling for 4 (four) meetings by the team, in that meeting, the team provided individual counseling services with Islamic psychotherapy methods, counseling techniques with Motivational Interviewing and Psycho-education approaches.

Each teenager expressed their problems, be it personal problems within themselves, family problems, and friendship problems. Some of the Islamic psychotherapies that have been applied by the team include:

Mental Therapy in the Qur'an & Sunnah

The Qur'an is the word of Allah SWT. which was revealed to the prophet Muhammad SAW which contains comprehensive instructions to achieve happiness in life in the world and the hereafter. To get the happiness of life requires a healthy physical and spiritual condition. Allah says in the Qur'an,

"And we have revealed from the Qur'an a remedy and a mercy for those who believe, and the Qur'an does not add to the wrongdoers anything but harm". (al-Israa: 82).

In this verse, it appears that Allah sent down the Qur'an as a guide for mankind and a call to belief in Him and to guide them to new values in life. The Qur'an was revealed to direct mankind to behave well, where good behavior is necessary for the benefit of man himself and his society. The Qur'an shows mankind the right path with psychological education in a conducive environment that can lead him to become a perfect human being.

Indeed, the Qur'an has had a profound effect on the psyche of the Muslims. At the beginning of the Prophet's prophethood, the Qur'an was able to change many of the Muslims' personalities and behaviors as well as change their morals and lifestyles. The Qur'an has given the Muslims a great strength of spirit that deeply affects them by arousing their emotions and stirring all their feelings. Musfir bin Said, Az- Zahrani [8].

In the Islamic psychotherapy stage carried out by the team to clients in Tepus Kulon Village, including providing mental therapy through the Qur'an, in addition to ordering prayer, the team also told clients to read the Qur'an after every prayer and practice the Qur'an in everyday life so that they could feel and get inner peace, avoid anxiety, worry and fear. In the second meeting with several clients, one of the team gave the task of telling the client to drink water which had previously been read the prayer in the Prophet's Hadith which reads: "Allohumma robbannas isyfi anta shafi la shifa'a illa shifauka shifa'an layughodiru saqoma." and made an agreement to be practiced within a week before the third meeting, so that clients would be istiqomah in carrying it out and could really feel the benefits and calmness. It is hoped that after clients read and practice the Qur'an, they can become calmer, away from anxiety, stress and depression.

It is relevant that an individual who is suffering from mental illness can recognize himself and that the best mental therapy is reading the Qur'an.

Mental Therapy with Prayer

Prayer is an act of worship that shows a strong bond between a servant and his Lord. In prayer, the servant seems to be in the presence of his Lord and solemnly asks Him for many things. This feeling can eventually lead to spiritual clarity, peace of mind, and self-security when he releases all his emotions and limbs towards Him by leaving all the busyness of the world and its problems.

In the stage of Islamic psychotherapy carried out by the team to clients in Tepus Kulon Village, including to always carry out with khusyu' the obligation to pray 5 (five) times and sunnah prayers (Tahajud, Dhuha, Qobliyah and Ba'diyah). It is hoped that after the client improves his prayer, he will be able to feel calm, away from fear, anxiety and keep away from negative thoughts. Various medical experts say that prayer can rest the heart and make it calm, and eliminate its anxiety and turmoil is a major factor in restoring the health of the body. It can be a preventive measure against various diseases and can alleviate the suffering of pain.

In the third meeting, the results of interviews with several clients were obtained that they had been consistent in carrying out the 5 (five) time prayers and had been able to feel the benefits when they prayed, including they felt calm, felt peaceful, felt closer to Allah SWT, away from negative prejudices and could encourage positive thinking in themselves. and clients when performing prayers, clients feel aware that they have been very far from God, rarely pray, aware of the mistakes and sins that clients have done. However, there are still some clients who have not been consistent in carrying out the 5 (five) time prayers, so they have not been able to feel the peace and benefits of prayer itself.

So by praying, it is hoped that the client can fully surrender to Allah SWT without any interruption from anyone until that moment the client feels calm and finds peace. So prayer is very instrumental in suppressing and preventing all forms of depression arising from the pressures and problems of everyday life and reducing all forms of fear, worries and psychological shocks that clients often experience.

In this case the team also provides psycho-education to always pray and practice our prayers. Because in prayer there is a spaciousness of heart and an antidote for all doubts, anxiety, unrest, and anxiety. Because Allah will always hear and grant prayers for his serious servants.

Mental Therapy with Fasting

Fasting is a form of maghdoh worship that practices restraining hunger and lust, starting from dawn to sunset with certain conditions and pillars. Fasting provides benefits for the soul and can be a therapy for mental illness and treat physical illness. In the stage of Islamic psychotherapy carried out by the team to clients in Tepus Kulon Village, including giving advice to carry out and practice Monday-Thursday fasting, which when fasting itself an individual always tries to behave well by listening to his heart and it is also hoped that

when fasting this client will become a more patient person and keep himself away from things that can cancel fasting such as lying, committing sins such as backbiting, cursing, etc.

Fasting can also provide benefits that can be used as a therapy to avoid depression and other mental illnesses. Because in fasting they are trained to restrain themselves, be patient, so that everything that causes tension for them from various stressors outside they can control themselves properly.

Mental Therapy with Dhikr

The essence of all worship is an effort to remember Allah, one of which is dhikr with istighfar, tahmid, tasbih, takbir and also praying to Allah. "When someone remembers Allah SWT, he will feel calm in himself as mentioned in the Qur'an which means "Remember by remembering Allah, then the heart will feel calm and serene" Ramayulis. [10]."

In this case the team advised and told the client to always worship and also always practice dhikr every time so that the client always feels and is close to Allah SWT. The results in the third meeting interview with the client expressed that he had consistently practiced dhikr after every prayer and when free time, and the client felt benefits including feeling calmer, peaceful, and feeling himself very close to Allah SWT.

With this dhikr, it is hoped that the client can avoid sinful acts and be much more able to control and restrain himself from emotions, anger, etc.

Mental Therapy with Patience

Patience has tremendous benefits including strengthening the soul and educating the personality to face every individual problem.

This is relevant in line with His words,

"Surely in such there are signs (of Allah's power) for every patient and grateful person. Ibrahim [5]. Here the team educates clients to always apply patience in their lives, clients must be able to control themselves, be patient in accepting trials, be patient in carrying out the commands of Allah SWT and be patient in facing life's problems. "By being patient, clients will have a tough and healthy mentality in facing threats, challenges, and disturbances that can cause stress, anxiety, and depression Ramayulis. [10]."

Mental Therapy with Repentance

In life, humans cannot be separated from mistakes and mistakes, the Prophet said:

"Every son of Adam is prone to make mistakes, and the best of the guilty are those who repent." (HR Ahmad).

Repentance is required for anyone who commits a sin. A Muslim must have sinned, whether it is a small or big sin. Sometimes Muslims neglect to fulfill the worship that is required of them. Indeed, Allah has promised forgiveness of all sins for those who want to repent so that they will feel calm within themselves with the release of the sin that released them.

Here the team in addition to providing psycho-education also instructs and invites clients to perform nasuha repentance prayers first. So that clients feel calm within themselves after repenting nasuha by realizing mistakes, promising not to repeat them again.

The following is a description of the problems of adolescent initials W who is 16 years old, studying at one of the vocational schools in Purworejo, W reveals his family problems where W is two brothers, lives with his mother, father, and brother. The client has not been able to control his emotions well. Relationships with parents are not good, often conflict with his father and mother. Since childhood, the client has received verbal abuse with harsh words from his father. The client still always remembers this unpleasant incident as a child, when he remembers, he feels afraid and hurt. The client felt disappointed with his father's attitude all this time who was rude, and also his father never apologized and did not realize his mistake, the relationship between his parents was not harmonious, his mother was the backbone of the family, while his father lay sick unable to work, and his mother had an affair behind his father's back, We knew everything but We chose to cover up this problem from everyone because W was afraid that his family would separate. However, W could not bear to hold back and keep this problem, which over time her mother's behavior got even worse. This is evidenced by the results of the conversation with W:

"My mother has a boyfriend / affair, she knows her affair from social media (face book), and it's not just one male friend, but there are several close acquaintances of the mother from FB and communication is very intense with some of these men, I myself read the mother's chat with other men using the call "dear", and "father mother" and often send photos between the mother and the man. I know this mother's infidelity for a long time because I often open the contents of my mother's cellphone and see the conversations between my mother and several men who are close friends of my mother, even every night my mother often video calls with other men secretly. but I am confused and afraid to reveal to whom, I really want to tell my father, but I am afraid that the family will separate / do not want bad things to happen in my family. In the past, the one who taught my mother to play cellphone social media was myself, hoping that my mother could use the cellphone properly but it was not what I expected, and now I feel sorry that I taught my mother to play cellphone."13

For the results of the heat scale test analysis conducted by the team, the high scores were depressed, sad, and disappointed. The results of the analysis of the Self Detection Test given by the counselor, the client has experienced a bad story in childhood, the client has experienced torture or violence from parents either in physical or psychological form in the past.

After W told her family problems, W was given Islamic Psychotherapy including mental therapy with the Qur'an, mental therapy with prayer, mental therapy with dhikr. Islamic psychotherapy in the Quran has contained all the means needed by humans including mental health therapy. One of them is by dhikr. It can cause cleanliness of the heart and

tranquility of the soul such as happiness, firmness and tranquility Asmuni, [19]. the team also provides therapy with Motivational Interviewing techniques, which focus on helping clients develop their intrinsic motivation to change and achieve counseling goals.

Apart from the Islamic Psychotherapy, "there are 4 stages of implementation of the Humanistic Therapy Approach with motivational interviewing techniques carried out by the team, namely expressing sympathy, developing discrepancies, accepting resistance, and supporting self-efficacy. Bradley, Erford. [3]"

In the stage of expressing sympathy, the team plays a more active role in establishing a good relationship with the client, explaining the purpose of providing therapy and explaining the principles in counseling, the team shows acceptance of the client and uses reflective and active listening skills to ensure that the client feels heard and understood, so that the client can also understand his own thoughts, feelings, and behavior.

The discrepancy stage involves the counselor helping the client verbalize various thoughts, feelings, and conflicts so that the client can reflect on how the client is currently living life and what the client wants to be like. At this stage, the team also invites clients to learn positive affirmations to instill positive values in themselves to help clients recognize strengths in themselves, honestly reflect on client behavior to increase their self-efficacy.

At the stage of accepting resistance, the team uses reflection skills, the team provides feedback, reframes questions from multiple perspectives, and even recalls the client's previous statements about motivation to change. The counselor also provides additional thoughts or reframes something that the client may not have previously considered, thus leading the client in a possible new direction.

At the self-efficacy stage, the team encourages beliefs within the client to support change so that the client is able to improve their life.

Lewis [3] says self-efficacy can be increased by having clients share stories of how clients overcame obstacles and achieved success in the past. Clients should be encouraged to use change talk, Watson [3] says that the use of change talk indicates increased self-efficacy and subsequently client commitment to change.

For the results of the application of Motivational Interviewing that has been applied to the initial client W, the client feels much calmer, his self-acceptance is getting better, more focused on his own future and can make decisions on what the client will do in the future, and the client will continue to try to advise, make his mother aware and promise himself that he will focus more on his school because W's school performance has decreased with the incident of problems in his family.

For a description of the problem of the client initials S who is 17 years old, the client lives with his father and mother. The father works in the fields, and the mother is a housewife, the client is the third child, the relationship with his parents is good, communication is also good. The client is often irritable and has difficulty controlling his emotions when there is a problem.

The client is in grade X at one of the vocational schools in Purworejo, in terms of academics the client admits that he is not studying well. In the initial meeting of the team and client S, the team tried to establish a relationship with the client, the client revealed the problem.

In this case the team provides psycho-education related to emotion management / how to control emotions and regulate emotions properly including providing understanding to clients that excessive emotions are not good because they will cause aggressive actions, asking clients to calm themselves with istighfar and ablution, and also relaxation (sit, take a deep breath, exhale, calm, relax, relax), asking clients to stay away from situations that trigger emotions, pay attention to the condition of the body because the condition of the body and mind can affect the scale of anger, think before speaking, practice communicating well, ask clients to try problem solving, ask clients to forgive, not hold grudges, ask clients to be good at sorting out the problems that occur, and finally the counselor asks clients to divert / do other activities so that negative thoughts are difficult to enter as a way of holding anger.

Here the team also tries to help clients to always control their ego, including by not comparing themselves with others, going through the process of each goal, practicing forgiving themselves and others who have hurt, letting go of something that has happened.

For a description of the client's problem, initial E, the client lives with his father, his mother works in Jakarta as an ART. The client studies at SMK majoring in Broadcasting. The client often feels worried, anxious, and afraid of himself and his life, especially regarding what his future will be like tomorrow.

The client always feels insecure and lacks self-confidence especially if he meets new people who are new to him. The client's relationship with his parents is not good, he often conflicts with his father, his mother works in Jakarta and rarely communicates. The client as a child was physically abused by his father (often kicked, hit). The client has a good personality, enthusiasm, good social interaction, but the client often feels easily afraid, anxious, lacking in self-confidence. Currently the client's self-acceptance is quite good, childhood trauma is still always the client's inagt until now, but the client can still control himself, but it is still necessary to monitor the development of the client's psychological condition. The client's motivation to learn is still lacking, still confused about the future regarding ideals or desires after graduating from SMK, clients often feel afraid if tomorrow they cannot be anything.

For the results of the analysis of client E's heat scale test conducted by the counselor, high scores in fear, anxiety and sadness. For the results of the analysis of the self-detection test, the client realizes that he feels weak so it is difficult to

deal with every problem that comes, and often feels sad, moody, and prolonged stress.

For a description of the problem of client initials R who is 17 years old, the client lives with his father and mother. The client is the second child, the relationship with parents is good, communication is good. Clients often hold back and suppress if they are angry with others and it makes clients feel uncomfortable and feel depressed because they cannot express their anger. Often also feels a sense of restlessness and anxiety in himself. The client has a good personality, enthusiasm, good social interaction, but the client often holds back and suppresses if he is angry with others and that makes the client feel uncomfortable and feel depressed because he cannot express and this has an impact on his emotions, because it will trigger aggressive actions. Currently the client's self-acceptance is quite good but there is still a need to monitor the development of the client's psychological condition. The client's motivation to learn is good, he really wants to go to college but his parents do not support him (economic factors).

For the results of client R's heat scale test analysis conducted by the team, high scores in depression and resentment. For the results of the self-detection test analysis, the client harbors hatred and resentment towards someone in the past that cannot be expressed.

Here the team focuses on reducing the anxiety, fear and worry experienced by clients initials R and E with cognitive therapy.

"Cognitive therapy is an approach that combines the use of cognitive and behavioral techniques to help individuals modify their mood and behavior by changing self-destructive thoughts, teaching clients techniques and strategies that they can use to overcome their problems. It is used for psychological problems such as anxiety, phobias, and depression. Stephen, Palmer. [9]"

The initial step taken by the team in this cognitive therapy is to review the client's current psychological state (how the client feels the forms of their emotional feelings).

Cognitive techniques carried out by the team include asking direct questions, to help clients realize their negative thoughts/images and modify unhelpful beliefs, to identify negative thoughts, clients are asked to think of situations where they experience strong negative emotions such as anxiety or depression and then ask themselves what is going on in their minds at that time. After identifying negative beliefs, the team then asks "where did you get that way of thinking?", "what are the advantages and disadvantages of thinking this way?"

The next step is distraction training can help clients stop thinking negatively. Furthermore, the provision of behavioral techniques carried out by the team includes Relaxation, there are a number of different techniques available that can be used to help clients control their physiological responses to stressful situations, relaxation is a form of cognitive distraction that helps relax the client's body and mind.

The next step is through gradual exposure, this technique can be used to help clients face their fears, step by step, starting with the stage that causes the least anxiety. Next is scheduling activities, often clients who are depressed, lose motivation and have the belief "I can't be forced to do anything". Here the team provides a plan of activities that the client can do, it can make the client active and recognize that by doing things, he can become more motivated and less depressed.

Islamic Psychotherapy actions using cognitive and behavioral approaches carried out by TIM can help adolescents get out of situations of depression, anxiety and stress. Before the action of Islamic Psychotherapy, 5 teenagers from Tepus Kulon Village experienced mental disorders with mild to moderate symptoms of depression, including feeling worthless, feeling sad, pessimistic, hopeless and so on. But after the action of Islamic psychotherapy experienced changes as shown in the following table.

Table 1. Mental Condition of Tepus Kulon Adolescents with Symptoms of Depressive Disorder.

NO	NAME	BEFORE THERAPY		AFTER THERAPY	
		LEVEL	CATEGORIES	LEVEL	CATEGORIES
1.	EWH	13	Lightweight	7	Normal
2.	RC	14	Medium	8	Normal
3.	SNA	8	Normal	4	Normal
4.	W	16	Medium	10	Lightweight
5.	ALF	16	Medium	9	Normal

Before the action of Islamic Psychotherapy, 5 teenagers from Tepus Kulon Village experienced mental disorders with symptoms of moderate to severe anxiety, including panic, trembling, worry, fear without reason and so on. But after the action of

Islamic psychotherapy experienced changes as shown in the following table.

Table 2. Mental Condition of Tepus Kulon Adolescents with Symptoms of Anxiety Disorder.

NO	NAME	BEFORE THERAPY		AFTER THERAPY	
		LEVEL	CATEGORIES	LEVEL	CATEGORIES
1.	EWH	14	Medium	8	Lightweight
2.	RC	13	Medium	6	Normal
3.	SNA	15	Severe	8	Lightweight
4.	W	10	Medium	6	Normal
5.	ALF	20	Severe	9	Lightweight

Before the action of Islamic Psychotherapy, 5 teenagers in Tepus Kulon Village experienced mental disorders with mild symptoms of stress, including being easily agitated, irritable, tense, reactive and so on. But after the action of Islamic psychotherapy experienced changes as shown in the following table.

Table 3. Mental Condition of Tepus Kulon Adolescents with Symptoms of Stress Disorder.

NO	NAME	BEFORE THERAPY		AFTER THERAPY	
		LEVEL	CATEGORIES	LEVEL	CATEGORIES
1.	EWH	11	Normal	7	Normal
2.	EC	16	Lightweight	8	Normal
3.	SNA	16	Lightweight	7	Normal
4.	W	12	Normal	8	Normal
5.	ALF	17	Lightweight	8	Normal

5. Conclusions

In this Islamic psychotherapy, a client will be encouraged to be able to understand the meaning of life and also Islamic values. In addition, the need for monitoring, attention and active participation from all parties, especially the role of the family towards adolescents who show symptoms of depression, anxiety and stress. This is important to overcome further clinical impacts that can affect the quality of life of adolescents. In addition, the cooperation of various parties such as the education office, health office, teachers, and especially the role of family parents is very important to work together to make preventive efforts and treatment efforts for adolescents who have been diagnosed.

The results showed that most of the adolescents who were the target of therapeutic actions in Tepus Kulon Village experienced mental health problems with symptoms of excessive anxiety, PTSD symptoms, and stress symptoms. The provision of Islamic psychotherapy, Cognitive Therapy, Behavioral Therapy and Motivational Interviewing assistance carried out on Tepus Village adolescents provides positive results in restoring the psychological and spiritual state of adolescents in Tepus Village. After receiving the help of Islamic psychotherapy, adolescents who are clients of Tepus Kulon Village who experience symptoms of Depression, Anxiety and Stress show progress from mild levels of Depression to normal, from moderate levels to normal or mild. Similarly, the case of Anxiety symptoms experienced by adolescents after receiving Islamic psychotherapy showed progress from severe levels to moderate and from moderate levels to mild levels. Meanwhile, in the case of stress symptoms experienced by adolescents still in the normal category showed a significant decrease in scores from the previous score.

Author Contributions

Muhammad Djamal: Conceptualization, Formal Analysis, Investigation, Methodology

Susi Arum Wahyuni: Validation, Visualization, Writing – original draft, Writing – review & editing

Aniqoh: Project administration, Supervision, Visualization

Conflicts of Interest

The authors declare no conflicts of interest.

References

[1] Ali, Mohammad, Mohammad Asrofi, 2009. Adolescent Psychology, Learner Development, Jakarta: Bumi Aksara.

[2] M. Djamal, 2015. Qualitative Research Paradigm, Yogyakarta: Mitra Pustaka.

[3] Erford, Bradley, 2015. 40 Techniques Counselors Should Know Yogyakarta: Student Library.

[4] Corey, Gerald. 2003. Theory and Practice of Counseling and Psychotherapy. Bandung: Refika Aditama.

[5] Geldard, Kathryn. 2011. Family Counseling. Yogyakarta: Student Library.

[6] Goble, Frank G. 1987. Abraham Maslow's Humanistic Psychology, Yogyakarta: Kanisius.

[7] Jalaluddin, 2007. Psychology of Religion, Jakarta: PT Raja Grafindo Persada.

[8] Musfir bin Said Az-Zahrani, 2005. Therapeutic Counseling, Jakarta: Gema Insani.

[9] Palmer, Stephen. 2016. Counseling and Psychotherapy. Yogyakarta: Student Library.

[10] Ramayulis, 2002, Psychology of Religion, Jakarta: Kalam Mulia.

[11] Dwinanda, P., Shofiah, V., & Rajab, K. (2023). Islamic Psychotherapy: Taqwa Psychotherapy Model. Psychobulletin: Scientific Bulletin of Psychology, 4(3). https://doi.org/10.24014/pib.v4i3.21830

[12] Musabiq, S., & Karimah, I. (2018). Overview of Stress and its Impact on College Students. Insight: Scientific Journal of Psychology, 20(2). https://doi.org/10.26486/psikologi.v20i2.240

[13] Rozali, Y. A., Sitasari, N. W., & Lenggogeni, A. (2021). IMPROVING MENTAL HEALTH DURING THE PANDEMIC. AbdiMas Community Service Journal, 7(2). https://doi.org/10.47007/abd.v7i2.3958

[14] Saifuddin, A. (2022). Opportunities and Challenges of Islamic Psychotherapy. Psychology Bulletin, 30(1). https://doi.org/10.22146/buletinpsikologi.67715

[15] Sugiyono, 2015, Understanding Qualitative Research. Bandung: Alfabeta.

[16] Santoso, Agus. 2017. Psychospiritual Islamic Counseling. Yogyakarta: Trussmedia Grafika.

[17] Yusuf, Syamsu. 2016. Psychology of Child and Adolescent Development. Bandung: Teenage Workshop.

[18] Yusuf, Syamsu. 2021. Mental Health, Psychological and Religious Perspectives, Bandung: Teenage Workshop.

[19] Asmuni, Ahmad, 2018. Zikr and the Serenity of the Human Soul (A Sufistic-Psychological Study) Prophetic: Professional Emphaty Counseling Journal.

[20] Sarfika, Rika, et all, 2023. Early Detection of Mental Health Problems in Adolescents with Self-Reporting Questionnaire (SRQ-29), Caradde: Journal of Community Service.